EXPLANATORY

Gal 11.Mg

NOTES

UPON

THE OLD TESTAMENT.

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CHAP. XV.

From the treachery of his wife and her father, Samſon *takes occaſion to burn their corn,* ver. 1—5. *He ſmites the* Philiſtines *with a great ſlaughter,* ver. 6—8. *He ſlays a thouſand of them with the jaw-bone of an aſs,* ver. 9—17. *He is diſtreſſed, and ſupplied with water,* ver. 18—20.

1 BUT it came to paſs within a while after, in the time of wheat harveſt, that Samſon viſited his wife with a kid: and he ſaid, I will go in to my wife into the chamber. But her father would not
2 ſuffer him to go in. And her father ſaid, I verily thought that thou hadſt utterly hated her, therefore I gave her to thy companion: *is* not her younger ſiſter fairer than ſhe? Take her, I pray thee, in-
3 ſtead of her. And Samſon ſaid concerning them, Now ſhall I be more blameleſs than the Philiſtines, though I do them a diſ-
4 pleaſure. And Samſon went and caught three hundred foxes, and took fire-brands, and turned tail to tail, and put a fire-brand in

V. 1. *Wheat harveſt*—Which was the proper ſeaſon for what follows. *With a kid*—As a token of reconciliation. *Into the chamber*—Into her chamber, which the women had ſeparate from the mens.

V. 2. *Hated her*—Becauſe thou didſt deſert her: but this was no ſufficient cauſe; for he ſhould have endeavoured a reconciliation, and not have diſpoſed of another man's wife without his conſent.

V. 3. *Now ſhall I, &c.*—Becauſe they have firſt provoked me by an irreparable injury: but although this may look like an act of private revenge; yet it is plain *Samſon* acted as a judge (for ſo he was) and as an avenger of the publick injuries of his people.

V. 4. *Foxes*—Of which there were great numbers in *Canaan.* But it is not ſaid that *Samſon* caught them all, either at one time, or by his own hands; for being ſo eminent a perſon, and the judge of *Iſrael,* he might require aſſiſtance of as many perſons as he pleaſed. And it muſt be allowed, that the God who made the world, and by his ſingular providence watched over *Iſrael,* and intended them deliverance at this time, could eaſily diſpoſe things ſo that they might be taken. He choſe to do this not by his brethren, whom he would preſerve from the hatred and miſchief which it might have occaſioned them, but by brute creatures, thereby to add ſcorn to their calamity, and particularly by *foxes*; partly, becauſe they were fitteſt for the purpoſe, being creatures very fearful of fire; and having ſuch tails as the fire-brands might moſt conveniently be tied to; and not going directly forward, but crookedly, whereby the fire would be diſperſed in more places. *Fire-brands*—Made of ſuch matter as would quickly take fire, and keep it for a long time; which was eaſy to procure. *And put, &c.*—That the *foxes* might not make too much haſte, nor run into their holes, but one of them might delay another, and ſo continue longer in the places where they were to do execution.

5 the midſt between two tails. And when he had ſet the brands on
fire, he let *them* go into the ſtanding corn of the Philiſtines, and
burnt up both the ſhocks, and alſo the ſtanding corn, with the
6 vineyards *and* olives. Then the Philiſtines ſaid, Who hath done
this? And they anſwered, Samſon the ſon-in-law of the Timnite,
becauſe he had taken his wife, and given her to his companion.
And the Philiſtines came up and burnt her and her father with fire.
7 And Samſon ſaid unto them, Though ye have done this, yet will
8 I be avenged of you, and after that I will ceaſe. And he ſmote
them hip and thigh with a great ſlaughter; and he went down and
9 dwelt in the top of the rock Etam. Then the Philiſtines went
10 up, and pitched in Judah, and ſpread themſelves in Lehi. And
the men of Judah ſaid, Why are ye come up againſt us? And they
anſwered, To bind Samſon are we come up, to do to him as he
11 hath done to us. Then three thouſand men of Judah went to the
top of the rock Etam, and ſaid to Samſon, Knoweſt thou not that the
Philiſtines *are* rulers over us? What *is* this *that* thou haſt done unto
us? And he ſaid unto them, As they did unto me, ſo have I done
12 unto them. And they ſaid unto him, We are come down to bind
thee, that we may deliver thee into the hand of the Philiſtines.
And Samſon ſaid unto them, Sware unto me that ye will not fall upon

V. 5. *Let them go*—Succeſſively at ſeveral times; and in divers places, ſo that they might not hinder one another, nor all run into the ſame field; but being diſperſed in all parts, might ſpread the plague farther; and withal might be kept at a diſtance from the fields and vineyards of the *Iſraelites*.

V. 6. *Burnt her*—For the miſchief which ſhe had occaſioned them; thus ſhe brought upon herſelf that miſchief which ſhe ſtudied to avoid. The *Philiſtines* had threatened to *burn her and her father's houſe with fire*. To avoid this ſhe betrayed her huſband. And now the very thing ſhe feared comes upon her!

V. 8. *Hip and thigh*—It ſeems to be a phraſe, to expreſs a deſperate attack, attended with the utmoſt hurry and confuſion: and perhaps intimates, that they all fled before him. So *he ſmote them in the hinder parts*. *Rock Etam*—A natural fortreſs, where he waited to ſee what ſteps the *Philiſtines* would take.

V. 11. *Unto us*—Thou haſt by theſe actions puniſhed not them only, but us, who are ſure to ſmart for it.

V. 12. *Bind thee*—Why not rather, to fight under thy banner? Becauſe ſin diſpirits men, nay, it infatuates them, and hides from their eyes the things that belong to their peace. *Swear*—Not that he feared them, or could not as eaſily have conquered them, as he did the hoſt of the *Philiſtines*; but becauſe he would be free from all temptation of doing them harm, though it were in his own defence.

V. 13. *And*

13 me your ſelves. And they ſpake unto him, ſaying, No, but we will
bind thee faſt, and deliver thee into their hand: but ſurely we
will not kill thee. And they bound him with two new cords, and
14 brought him up from the rock. And when he came unto Lehi, the
Philiſtines ſhouted againſt him, and the ſpirit of the LORD came
mightily upon him, and the cords that *were* upon his arms became
as flax that was burnt with fire, and his bands looſed from off his
15 hands. And he found a new Jaw-bone of an aſs, and put forth his
16 hand, and took it, and ſlew a thouſand men therewith. And
Samſon ſaid, With the jaw-bone of an aſs, heaps upon heaps, with
17 the jaw-bone of an aſs have I ſlain a thouſand men. And it came
to paſs, when he had made an end of ſpeaking, that he caſt away
the jaw-bone out of his hand, and called that place Ramath-Lehi.
18 And he was ſore athirſt, and called on the LORD, and ſaid, Thou
haſt given this great deliverance into the hand of thy ſervant: and
now ſhall I die for thirſt, and fall into the hand of the uncircum-
19 ciſed? But God clave an hollow place that was in the jaw, and

V. 13. *And they bound him*—Thus was he a type of Chriſt, who yielded himſelf to be bound, yea and led *as a lamb to the ſlaughter.* Never were men ſo beſotted as theſe *men of Judah*, except thoſe who thus treated our bleſſed Saviour. *The rock*—That is, from the cave in the rock, in which he had ſecured himſelf, out of which he was firſt brought up, and then carried down from the rock to the plain.

V. 14. *Shouted*—Becauſe they had now their enemy, as they ſupoſed, in their hands. *Looſed*—Heb. *were melted;* that is, were diſſolved, as things which are melted in the fire. This typified the reſurrection of Chriſt, by the power of the Spirit of holineſs. In this he looſed the bands of death, it being impoſſible he ſhould be holden of them. And thus he triumphed over the powers of darkneſs, which had ſhouted againſt him.

V. 15. *New jaw-bone*—And therefore the more tough and ſtrong.

V. 16. *Slain a thouſand men*—What could be too hard for him to do, on whom *the Spirit of the Lord came mightily?* It was ſtrange the men of *Judah* did now at leaſt come in to his aſſiſtance. But he was to be a type of him, who *trod the wine-preſs alone.*

V. 17. *Ramath-Lehi*—That is, the lifting up of the jaw-bone; by contraction *Lehi*, ver. 14. as *Salem* is put for *Jeruſalem.*

V. 18. *Sore a thirſt*—A natural effect of the great pains he had taken. And perhaps there was the hand of God therein, to chaſtiſe him for not making mention of God in his ſong, and to keep him from being proud of his ſtrength. One would have thought that the men of *Judah* would have met him *with bread and wine:* but they ſo little regarded him, that he is fainting for want of a draught of water! Thus are the greateſt ſlights often put upon thoſe that do the greateſt ſervices! *Shall I die*—Wilt thou not finiſh what thou haſt begun? Wilt thou undo what thou haſt done.

V. 19. *In the Jaw*—Either cauſing the jaw-bone to ſend forth water, as the rock formerly did, cauſing a ſpring to break forth *in that Lehi*, mentioned ver. 14. for *Lehi* is both the name of a place, and a

there came water thereout, and when he had drank, his ſpirit came
again, and he revived: wherefore he called the name thereof
20 Enhakkore, which *is* in Lehi unto this day. And he judged Iſrael in
the days of the Philiſtines twenty years.

CHAP. XVI.

Samſon *is greatly endangered by his intercourſe with an harlot,* ver. 1—3. *Betrayed by* Delilah *to the* Philiſtines *thrice,* ver. 4—14. *Weakened and effectually betrayed,* ver. 15—20. *Seized, blinded, bound, impriſoned and made ſport of,* ver. 21—25. *Avenged of the* Philiſtines, ver. 26—31.

1 THEN went Samſon to Gaza, and ſaw there an harlot, and
2 went in unto her. *And it was told* the Gazites, ſaying, Samſon
is come hither. And they compaſſed *him* in, and laid wait for
him all night in the gate of the city, and were quiet all the night,
3 ſaying, In the morning, when it is day, we ſhall kill him. And Samſon
lay 'till midnight, and aroſe at midnight, and took the doors

jaw-bone. En-hakkore—That is, *the fountain of him that cried* for thirſt; or, *that called* upon God for deliverance; that is, the fountain which was given in anſwer to my prayer. *In Lehi*—According to this tranſlation, *Lehi* is the name of a place.

V. 20. *He judged*—That is, he pleaded their cauſe, and avenged them againſt the *Philiſtines. Of the Philiſtines*—That is, whilſt the *Philiſtines* had the power and dominion, from which he was not fully to deliver, but only to *begin to deliver* them. From this place it is manifeſt, that in the computation of the times of the judges, the years of ſervitude or oppreſſion are not to be ſeparated from the years of the judges, but added to them, and are comprehended within them; which propoſition is of great importance for clearing this difficult part of ſcripture-chronology.

V. 1. *And ſaw*—Going into an houſe of publick entertainment to refreſh himſelf. He there *ſaw* this harlot accidentally; and by giving way to look upon her, was enſnared.

V. 2. *In the morning*—This they choſe to do, rather than to ſeize upon him in his bed by night; either, becauſe they knew not certainly in what houſe he was; or, becauſe they thought that might cauſe great terror, and confuſion, and miſchief among their own people; whereas in the day-time they might more fully diſcover him, and more certainly uſe their weapons againſt him. O that all who indulge any unholy deſire, might ſee themſelves thus ſurrounded, and marked for deſtruction by their ſpiritual enemies! The more ſecure they are, the greater is their danger.

V. 3. *Aroſe*—Perhaps warned by God in a dream; or rather by the checks of his own conſcience. *Went away*—The watch-men not expecting him 'till morning, and therefore being now retired into the ſides, or upper part of the gate-houſe, as the manner now is, to get ſome reſt, to fit themſelves for their hard ſervice intended in the morning: nor durſt they purſue him, whom they now again perceived to have ſuch prodigious ſtrength

and

of the gate of the city, and the two poſts, and went away with
them, bar and all, and put *them* upon his ſhoulders, and carried
4 them up to the top of an hill that *is* before Hebron. And it came
to paſs afterward, that he loved a woman in the valley of Sorek,
5 whoſe name *was* Delilah. And the lords of the Philiſtines came up
unto her, and ſaid unto her, Entice him, and ſee wherein his great
ſtrength *lieth,* and by what *means* we may prevail againſt him, that
we may bind him to afflict him: and we will give thee every one
6 of us eleven hundred *pieces* of ſilver. And Delilah ſaid to Samſon,
Tell me, I pray thee, wherein thy great ſtrength *lieth,* and wherewith
7 thou mighteſt be bound to afflict thee. And Samſon ſaid unto
her, If they bind me with ſeven green withs, that were never dried,
8 then ſhall I be weak, and be as another man. Then the lords of
the Philiſtines brought up to her ſeven green withs, which had not
9 been dried, and ſhe bound him with them. (Now *there were* men
lying in wait, abiding with her in the chamber) And ſhe ſaid unto
him, The Philiſtines *be* upon thee, Samſon. And he brake the withs
as a thread of tow is broken when it toucheth the fire: ſo his

and courage; and to be ſo much above the fear of them, that he did not run away with all ſpeed, but went leiſurely. *Hebron*—Which was above twenty miles from *Gaza.* And *Sampſon* did this not out of vain oſtentation, but as an evidence of his great ſtrength, for the encouragement of his people to join with him vigorouſly; and for the greater terror and contempt of the *Philiſtines.* It may ſeem ſtrange that *Samſon* immediately after ſo foul a ſin ſhould have courage and ſtrength from God, for ſo great a work. But firſt, it is probable, that *Samſon* had in ſome meaſure repented of his ſin, and begged of God pardon and aſſiſtance. 2. This ſingular ſtrength and courage was not in itſelf a grace, but a gift, and it was ſuch a gift as did not ſo much depend on the diſpoſition of his mind, but on the right ordering of his body, by the rule given to him, and others of that order.

V. 4. *Loved*—Probably as an harlot: becauſe the dreadful puniſhment now inflicted upon *Samſon* for this ſin, whom God ſpared for the firſt offence, is an intimation, that this ſin was not inferior to the former.

V. 5. *The lords*—The lords of their five principal cities, who were leagued together againſt him as their common enemy. *Afflict*—To chaſtiſe him for his injuries done to us. They mean to puniſh him ſeverely, but they expreſs it in mild words, leſt it might move her to pity him. *Pieces of ſilver*—Shekels, as that phraſe is commonly uſed.

V. 7. *Samſon ſaid*—*Samſon* is guilty both of the ſin of lying, and of great folly in encouraging her enquiries, which he ſhould at firſt have check'd: but as he had forſaken God, ſo God had now forſaken him, otherwiſe the frequent repetition and vehement urging of this queſtion might eaſily have raiſed ſuſpicion in him.

V. 9. *With her*—That is, in a ſecret chamber within her call. Nor is it ſtrange that they did not fall upon him in his ſleep,

10 ſtrength was not known. And Delilah ſaid unto Samſon, Behold,
thou haſt mocked me, and told me lies: now tell me, I pray thee,
11 wherewith thou mighteſt be bound. And he ſaid unto her, If they
bind me faſt with new ropes that never were occupied, then ſhall I
12 be weak, and be as another man. Delilah therefore took new
ropes, and bound him therewith, and ſaid unto him, The Philiſtines
be upon thee, Samſon. (And *there were* liers in wait abiding in the
13 chamber) And he brake them from off his arms like a thread. And
Delilah ſaid unto Samſon, Hitherto thou haſt mocked me, and told
me lies: tell me wherewith thou mighteſt be bound. And he ſaid
unto her, If thou weaveſt the ſeven locks of my head with the web.
14 And ſhe faſtened *it* with the pin, and ſaid unto him, The Philiſtines
be upon thee, Samſon. And he waked out of his ſleep, and went
15 away with the pin of the beam, and with the web. And ſhe ſaid
unto him, How canſt thou ſay, I love thee, when thine heart *is* not
with me? Thou haſt mocked me theſe three times, and haſt not
16 told me wherein thy great ſtrength *lieth*. And it came to paſs,
when ſhe preſſed him daily with her words, and urged him, *ſo* that
17 his ſoul was vexed unto death; That he told her all his heart, and
ſaid unto her, * There hath not come a razor upon mine head; for
I *have been* a Nazarite unto God from my mother's womb: if I be
ſhaven, then my ſtrength will go from me, and I ſhall become
18 weak, and be like any *other* man. And when Delilah ſaw that he
had told her all his heart, ſhe ſent and called for the lords of
the Philiſtines, ſaying, Come up this once, for he hath ſhewed
me all his heart. Then the lords of the Philiſtines came up

ſleep, becauſe they expected an opportunity for doing their work more certainly, and with leſs danger.

V. 13. *Web*—Or, *thread* which is woven about a weave'rs loom: or, *with a weaver's beam*. If my hair, which is all divided into ſeven locks, be faſtened about a weaver's beam; or interwoven with weaver's threads: then I ſhall be weak as another man.

V. 15. *Not with me*—Not open to me.

V. 16. *Vexed*—Being tormented by two contrary paſſions, deſire to gratify her, and fear of betraying himſelf. So that he had no pleaſure of his life.

V. 17. *If I be ſhaven*—Not that his hair was in itſelf the cauſe of his ſtrength, but becauſe it was the chief condition of that covenant, whereby God was pleaſed to ingage himſelf to fit him for, and aſſiſt him in that great work to which he called him: but upon his violation of the condition, God juſtly withdraws his help.

V. 18. *And brought money in their hand*—See one of the braveſt men then in the world bought and ſold, as a ſheep for the ſlaughter.

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* *Numb.* vi. 3.

19 unto her, and brought money in their hand. And ſhe made him
ſleep upon her knees, and ſhe called for a man, and ſhe cauſed him
to ſhave off the ſeven locks of his head, and ſhe began to afflict
20 him, and his ſtrength went from him. And ſhe ſaid, The Phi-
liſtines *be* upon thee, Samſon. And he awoke out of his ſleep,
and ſaid, I will go out as at other times before, and ſhake myſelf.
21 And he knew not that the LORD was departed from him. But the
Philiſtines took him, and put out his eyes, and brought him down
to Gaza, and bound him with fetters of braſs, and he did grind in
22 the priſon-houſe. Howbeit the hair of his head began to grow
23 again, after he was ſhaven. Then the lords of the Philiſtines ga-
thered themſelves together, to offer a great ſacrifice unto Dagon
their god, and to rejoice: for they ſaid, Our god hath delivered
24 Samſon our enemy into our hand. And when the people ſaw him,
they praiſed their god: for they ſaid, Our god hath delivered into
our hands our enemy, and the deſtroyer of our country, who ſlew
25 many of us. And it came to paſs when their hearts were merry,

ſlaughter. How does this inſtance ſully all the glory of man, and forbid the ſtrong man ever to boaſt of his ſtrength!

V. 19. *Sleep*—By ſome ſleepy potion. *Knees*—Reſting his head upon her knees. To weaken or hurt, tho' he felt it not.

V. 20. *Said*—Within himſelf. *Shake myſelf*—That is, put forth my ſtrength. *Knew not*—Not diſtinctly feeling the loſs of his hair, or not conſidering what would follow. Many have loſt the favourable preſence of God, and are not aware of it. They have provoked God to withdraw from them; but are not ſenſible of their loſs.

V. 21. *His eyes*—Which was done both out of revenge and policy, to diſable him from doing them harm, in caſe he ſhould recover his ſtrength; but not without God's providence, puniſhing him in that part which had been inſtrumental to his ſinful luſts. *Gaza*—Becauſe this was a great and ſtrong city, where he would be kept ſafely; and upon the ſea-coaſt, at ſufficient diſtance from *Samſon*'s people; and to repair the honour of that place, upon which he had faſtened ſo great a ſcorn. God alſo ordering things thus, that where he firſt ſinned, *Judg.* xvi. 1. there he ſhould receive his puniſhment. *Grind*—As ſlaves uſe to do. He made himſelf a ſlave to harlots, and now God ſuffers men to uſe him like a ſlave. Poor *Samſon*, how art thou fallen! How is thine honour laid in the duſt! *Wo unto him, for he hath ſinned!* Let all take warning by him, carefully to preſerve their purity. For all our glory is gone, when the covenant of our ſeparation to God, as ſpiritual *Nazarites*, is profaned.

V. 22. *The hair*—This circumſtance, though in itſelf inconſiderable, is noted as a ſign of the recovery of God's favour, and his former ſtrength, in ſome degree, upon his repentance, and renewing his vow with God, which was allowed for *Nazarites* to do.

V. 23. *Dagon*—An idol, whoſe upper part was like a man, and whoſe lower part was like a fiſh: probably one of the ſea-gods of the *Heathens*.

V. 25. *Made ſport*—Either being made

that they ſaid, Call for Samſon, that he may make us ſport. And
they called for Samſon out of the priſon-houſe; and he made them
26 ſport: and they ſet him between the pillars. And Samſon ſaid
unto the lad that held him by the hand, Suffer me that I may feel
the pillars whereupon the houſe ſtandeth, that I may lean upon
27 them. Now the houſe was full of men and women; and all the
lords of the Philiſtines *were* there: and *there were* upon the roof
about three thouſand men and women, that beheld while Samſon
28 made ſport. And Samſon called unto the LORD, and ſaid, O Lord
GOD, remember me, I pray thee, and ſtrengthen me, I pray thee,
only this once, O God, that I may be at once avenged of the Philiſtines
29 for my two eyes. And Samſon took hold of the two middle
pillars, upon which the houſe ſtood, and on which it was born up,
30 of the one with his right hand, and of the other with his left. And
Samſon ſaid, Let me die with the Philiſtines: and he bowed himſelf
with *all his* might; and the houſe fell upon the lords, and upon
all the people that were therein: ſo that the dead which he ſlew at

by them the matter of their ſport and deriſion, of bitter ſcoffs, and other indignities: or, by ſome proofs of more than ordinary ſtrength yet remaining in him, like the ruins of a great and goodly building: whereby he lulled them aſleep, until by this complaiſance he prepared the way for that which he deſigned.

V. 26. *Whereon the houſe ſtandeth*—Whether it were a temple, or theatre, or ſome ſlight building run up for the purpoſe.

V. 27. *The roof*—Which was flat, and had windows through which they might ſee what was done in the lower parts of the houſe.

V. 28. *Samſon called*—This prayer was not an act of malice and revenge, but of faith and zeal for God, who was there publickly diſhonoured; and juſtice, in vindicating the whole common-wealth of *Iſrael*, which was his duty, as he was judge. And God, who heareth not ſinners, and would never uſe his omnipotence to gratify any man's malice, did manifeſt by the effect, that he accepted and owned his prayer as the dictate of his own Spirit. And that in this prayer he mentions only his perſonal injury, and not their indignities to God and his people, muſt be aſcribed to that prudent care which he had, upon former occaſions, of deriving the rage of the *Philiſtines* upon himſelf alone, and diverting it from the people. For which end I conceive this prayer was made with an audible voice, though he knew they would entertain it only with ſcorn and laughter.

V. 30. *Two pillars*—Inſtances are not wanting of more capacious buildings than this, that have been ſupported only by one pillar. *Pliny* in the 15th chapter of the 36th Book of his *Natnral Hiſtory*, mentions two theatres built by *C. Curio*, in *Julius Cæſar*'s time; each of which was ſupported only by one pillar, tho' many thouſands of people ſat in it together. *Let me die*—That is, I am content to die, ſo I can but contribute to the vindication of God's glory, and the deliverance of God's people. This is no encouragement to thoſe who wickedly murder themſelves: for *Samſon*

31 his death, were more than *they* which he ſlew in his life. Then his
brethren, and all the houſe of his father, came down and took him,
and brought *him* up, and buried him between Zorah and Eſhtaol,
in the burying-place of Manoah his father: and he judged Iſrael
twenty years.

CHAP. XVII.

Micah *provides an image for his* God, ver. 1—6. *And a* Levite *for his prieſt*, ver. 7—13.

1 AND there was a man of mount Ephraim, whoſe name was
2 Micah. And he ſaid unto his mother, The eleven hundred
ſhekels of ſilver that were taken from thee, about which thou curſedſt,
and ſpakeſt of alſo in mine ears, behold, the ſilver *is* with me, I took
3 *it.* And his mother ſaid, Bleſſed *be thou* of the LORD, my ſon. And
when he had reſtored the eleven hundred *ſhekels* of ſilver to his mother, his mother ſaid, I had wholly dedicated the ſilver unto the LORD,
from my hand, for my ſon to make a graven image, and a molten

ſon did not deſire, or procure his own death voluntarily, but by mere neceſſity; he was by his office obliged to ſeek the deſtruction of theſe enemies and blaſphemers of God, and oppreſſors of his people; which in theſe circumſtances he could not effect without his own death. Moreover, *Samſon* did this by Divine direction, as God's anſwer to his prayer manifeſts, and that he might be a type of Chriſt, who by voluntarily undergoing death, deſtroyed the enemies of God, and of his people. They died, juſt when they were inſulting over an *Iſraelite*, perſecuting him whom God had ſmitten. Nothing fills up the meaſure of the iniquity of any perſon or people faſter, than mocking or miſuſing the ſervants of God, yea, tho' it is by their own folly, that they are brought low. Thoſe know not what they do, nor whom they affront, that make ſport with a good man.

V. 31. *Buried*—While the *Philiſtines* were under ſuch grief, and conſternation, that they had neither heart nor leiſure to hinder them.

V. 1. *There was, &c.*—The things mentioned here, and in the following chapters, did not happen in the order in which they are put; but much ſooner, even preſently after the death of the elders that over-lived *Joſhua*, as appears, becauſe *Phinehas* the ſon of *Eleazar* was prieſt at this time, chap. xx. 28. who muſt have been about 350 years old, if this had been done after *Samſon*'s death.

V. 2. *Curſedſt*—That is, didſt curſe the perſon who had taken them away. *I took it*—The fear of thy curſe makes me acknowledge mine offence, and beg thy pardon. *Bleſſed*—I willingly conſent to, and beg from God the removal of the curſe, and a bleſſing inſtead of it. Be thou free from my curſe, becauſe thou haſt ſo honeſtly reſtored it.

V. 3. *The Lord*—In the *Hebrew* it is, *Jehovah*, the incommunicable name of God. Whereby it is apparent, that neither ſhe, nor her ſon, intended to forſake the true God; as appears from his rejoicing when he had got a prieſt of the Lord's appointment, but only to worſhip God by an

4 image; now therefore I will reſtore it unto thee. Yet he reſtored
the money unto his mother, and his mother took two hundred
ſhekels of ſilver, and gave them to the founder, who made thereof
a graven image, and a molten image, and they were in the houſe
5 of Micah. And the man Micah had an houſe of gods, and made an
ephod and * teraphim, and conſecrated one of his ſons, who
6 became his prieſt. In thoſe days *there was* no king in Iſrael, but every
7 man did *that which was* right in his own eyes. And there was a
young man out of Bethlehem-judah, of the family of Judah, who
8 was a Levite, and he ſojourned there. And the man departed out
of the city of Bethlehem-judah, to ſojourn where he could find *a*
place, and he came to mount Ephraim, to the houſe of Micah as he
9 ſojourned. And Micah ſaid unto him, Whence comeſt thou? And
he ſaid unto him, I *am* a Levite of Bethlehem-judah, and I go to
10 ſojourn where I may find *a place*. And Micah ſaid unto him, Dwell

image; which alſo both the *Iſraelites*, Exod. xxxii. 1, &c. and *Jeroboam* afterwards, deſigned to do. *For my ſon*—For the benefit of thyſelf and family; that you need not be continually going to *Shiloh* to worſhip, but may do it at home. *To thee*—To diſpoſe of, as I ſay.

V. 4. *Reſtored*—Though his mother allowed him to keep it, yet he perſiſted in his reſolution to reſtore it, that ſhe might diſpoſe of it as ſhe pleaſed. *Two hundred*—Reſerving nine hundred ſhekels, either for the ephod or teraphim, or for other things relating to this worſhip.

V. 5. *Of gods*—That is, an houſe conſecrated for the ſervice of God in this manner. *Teraphim*—A ſort of images ſo called. *One of his ſons*—Becauſe the *Levites* in that corrupt eſtate of the church, neglected the exerciſe of their office, and therefore they were neglected by the people, and others put into their employment.

V. 6. *No king*—No judge to govern and controul them. The word *king* being uſed largely for a ſupreme magiſtrate. God raiſed up judges to rule and deliver the people, when he ſaw fit; and at other times for their ſins he ſuffered them to be without them, and ſuch a time this was; and therefore they ran into that idolatry, from which the judges uſually kept them; as appears by that ſolemn and oft-repeated paſſage in this book, that after the death of ſuch or ſuch a judge, the people forſook the Lord, and turned to idols. *His own eyes*—That is, not what pleaſed God, but what beſt ſuited his own fancy.

V. 7. *Bethlehem-judah*—So called here, as *Matt.* ii. 1. 5. to difference it from *Bethlehem* in *Zebulun*. There he was born and bred. *Of Judah*—That is, of or belonging to the tribe of *Judah*; not by birth, for he was a *Levite*; but by his habitation and miniſtration. For the *Levites* were diſperſed among all the tribes; and this man's lot fell into the tribe of *Judah*. *Sojourned*—So he expreſſeth it, becauſe this was not the proper place of his abode, this being no *Levitical* city.

V. 8. *To ſojourn*—For employment and a livelihood; for the tithes and offerings, which were their maintenance, not being brought into the houſe of God, the *Levites* and prieſts were reduced to ſtraights.

V. 10. *A father*—That is, a prieſt, a ſpiritual father, a teacher or inſtructor. He pretends

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* *Gen.* xxxi. 19. *Hoſ.* iii. 4.

with me, and be unto me a father and a prieſt, and I will give thee
ten *ſhekels* of ſilver by the year, and a ſuit of apparel, and thy victuals.
11 So the Levite went in. And the Levite was content to dwell
with the man, and the young man was unto him as one of his ſons.
12 And Micah conſecrated the Levite, and the young man became his
13 prieſt, and was in the houſe of Micah. Then ſaid Micah, Now know
I that the Lord will do me good, ſeeing I have a Levite to *my*
prieſt.

CHAP. XVIII.

The Daniſh *ſpies call at* Micah*'s houſe,* ver. 1—6. *The report they bring back,* ver. 7—10. *The* Danites *ſend forces, who by the way plunder* Micah *of his gods,* ver. 11—26. *They take* Laiſh *and ſet up idolatry there,* ver. 27—31.

1 IN thoſe days *there was* no king in Iſrael: and in thoſe days the
tribe of the Danites ſought them an inheritance to dwell in, for
unto that day *all their* inheritance had not fallen unto them among
2 the tribes of Iſrael. And the children of Dan ſent of their family
five men from their coaſts, men of valour, from Zorah, and from
Eſhtaol, to ſpy out the land, and to ſearch it, and they ſaid unto
them, Go, ſearch the land: who when they came to mount Ephraim
3 to the houſe of Micah, they lodged there. When they *were* by the
houſe of Micah, they knew the voice of the young man the Levite:
and they turned in thither, and ſaid unto him, Who brought thee

pretends reverence and ſubmiſſion to him; and what is wanting in his wages, he pays him in titles.

V. 11. *Content*—Being infected with the common ſuperſtition and idolatry of the times. *His ſons*—That is, treated with the ſame degree of kindneſs and affection.

V. 12. *Conſecrated*—To be a prieſt, for which he thought a conſecration neceſſary, as knowing the *Levites* were no leſs excluded from the prieſt's office than the people. *The young man*—Inſtead of his ſon, whom he had conſecrated, but now ſeems to reſtrain him from the exerciſe of that office, and to devolve it wholly upon the *Levite*, who was nearer akin to it.

V. 13. *Do me good*—I am aſſured God will bleſs me. So blind and groſſly partial he was in his judgment, to think that one right circumſtance would anſwer for all his ſubſtantial errors, in making and worſhipping images againſt God's expreſs command, in worſhipping God in a forbidden place, by a prieſt illegally appointed.

V. 1. *Thoſe days*—Not long after *Joſhua*'s death. *The tribe*—A part of that tribe, conſiſting only of ſix hundred men of war, with their families, ver. 21. *Inheritance*—The lot had fallen to them before this time, but not the actual poſſeſſion, becauſe the *Philiſtines* and *Amorites* oppoſed them.

V. 2. *There*—Not in the ſame houſe, but near it.

V. 3. *Knew*—By the acquaintance which ſome of them formerly had with him.

hither? And what makeſt thou in this *place?* And what haſt thou
4 here? And he ſaid unto them, Thus and thus dealeth Micah with
5 me, and hath hired me, and I am his prieſt. And they ſaid unto
him, Aſk counſel, we pray thee, of God, that we may know whe-
6 ther our way which we go ſhall be proſperous. And the prieſt ſaid
unto them, Go in peace: before the LORD *is* your way wherein ye
7 go. Then the five men departed, and came to Laiſh, and ſaw
the people that *were* therein, how they dwelt careleſs, after the
manner of the Zidonians, quiet, and ſecure, and *there was* no * ma-
giſtrate in the land that might put *them* to ſhame in *any* thing, and
they *were* far from the Zidonians, and had no buſineſs with *any*
8 man. And they came unto their brethren to Zorah, and Eſhtaol,
9 and their brethren ſaid unto them, What *ſay* ye? And they ſaid,
Ariſe, that we may go up againſt them: for we have ſeen the land,
and behold, it *is* very good: and *are* ye ſtill? Be not ſlothful to go,
10 *and* to enter to poſſeſs the land. When ye go, ye ſhall come unto
a people ſecure, and to a large land: for God hath given it into
your hands: a place where *there is* no want of any thing, that *is* in
11 the earth. And there went from thence of the family of the
Danites out of Zorah, and out of Eſhtaol ſix hundred men, ap-

V. 5. *Aſk*—By thine *Ephod*, and *Teraphim*, or images, which they knew he had, ver. 14.

V. 6. *Before the Lord*—That is, your deſign is under the eye of God; that is, under his care, protection and direction. This anſwer he either feigns to gratify their humour; or, did indeed receive from the devil, who transformed himſelf into an angel of light, and in God's name gave them anſwers, and thoſe not ſometimes very true, which God ſuffered for the trial of his people. But it is obſervable, his anſwer was, as the devil's oracles uſually were, ambiguous, and ſuch as might have been interpreted either way.

V. 7. *Manner of the Zidonians*—Who living in a very ſtrong place, and abounding in wealth, and perceiving that the *Iſraelites* never attemped any thing againſt them, were grown ſecure and careleſs. *Put to ſhame*—Or, *that might rebuke or puniſh any thing*, that is, any crime. *Putting to ſhame* ſeems to be uſed for inflicting civil puniſhment, becauſe ſhame is generally the effect of it. *Zidonians*—Who otherwiſe could have ſuccoured them, and would have been ready to do it. *No buſineſs*—No league or confederacy, nor much converſe with other cities, it being in a pleaſant and plentiful ſoil, between the two rivulets of *Jor* and *Dan*, not needing ſupplies from others, and therefore minding only their own eaſe and pleaſure.

V. 10. *Given*—This they gather partly from God's promiſe, which they ſuppoſed they had from the *Levite*'s mouth; and partly

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* 1 *Sam*. ix. 17.

12 pointed with weapons of war. And they went up and pitched in
Kirjath-jearim in Judah: wherefore they called that place Mahaneh-
13 dan, unto this day: behold *it is* behind Kirjath-jearim. And they
paſſed thence unto mount Ephraim, and they came unto the houſe
14 of Micah. Then anſwered the five men that went to ſpy out the
country of Laiſh, and ſaid unto their brethren, Do ye know that
there is in theſe houſes an ephod, and teraphim, and a graven
image, and a molten image? Now therefore conſider what ye have
15 to do. And they turned thitherward, and came to the houſe of
the young man the Levite, *even* unto the houſe of Micah, and ſa-
16 luted him. And the ſix hundred men appointed with their
weapons of war, which *were* of the children of Dan, ſtood by the
17 entring of the gate. And the five men that went to ſpy out the
land went up, *and* came in thither, *and* took the graven image, and
the ephod, and the teraphim, and the molten image, and the prieſt
ſtood in the entring of the gate with the ſix hundred men *that were*
18 appointed with weapons of war. And theſe went into Micah's houſe:
and fetched the carved image, the ephod, and the teraphim, and
the molten image, then ſaid the prieſt unto them, What do ye?
19 And they ſaid unto him, Hold thy peace, lay thy hand upon thy
mouth, and go with us, and be to us a father, and a prieſt: *Is it*
better for thee to be a prieſt unto the houſe of one man, or that thou
20 be a prieſt unto a tribe, and a family in Iſrael? And the prieſt's
heart was glad, and he took the ephod, and the teraphim, and the
21 graven image, and went in the midſt of the people. So they turned

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partly from his providence, which had ſo diſpoſed them, that they would be an eaſy prey.

V. 12. *Mahaneh-dan*—That is, the camp of *Dan*.

V. 13. *To the houſe*—That is, to the town in which his houſe was, for they were not yet entered into it.

V. 14. *Anſwered*—That is, ſpake, the word *anſwering* being often uſed in ſcriptue of the firſt ſpeaker. *Theſe houſes*—That is, in one of theſe houſes. *What to do*—Whether it be not expedient; to take them for your farther uſe.

V. 17. *Thither*—Into the houſe, and that part of it, where thoſe things were. *The gate*—Whither they had drawn him forth, that they might without noiſe or hindrance take them away.

V. 18. *Theſe*—The five men.

V. 19. *Lay thy hand*—That is, be ſilent. *A family*—Namely, *a tribe*, that is, *a family*.

V. 20. *Was glad*—Being wholly governed by his own intereſt. *The midſt*—Both for the greater ſecurity of ſuch precious things, and that *Micah* might not be able to come at him, to injure or upbraid him; and, it may be, becauſe that was the place where the ark uſed to be carried.

V. 21. *Before them*—For their greater ſecurity, if *Micah* ſhould purſue them.

and departed, and put the little ones, and the cattle, and the carriage
22 before them. *And* when they were a good way from the
houſe of Micah, the men *that were* in the houſes near to Micah's
houſe, were gathered together, and overtook the children of Dan.
23 And they cried unto the children of Dan: and they turned their
faces, and ſaid unto Micah, What aileth thee, that thou comeſt with
24 ſuch a company? And he ſaid, Ye have taken away my gods which
I have made, and the prieſt, and ye are gone away: and what have
I more? And what *is* this *that* ye ſay unto me, What aileth thee?
25 And the children of Dan ſaid unto him, Let not thy voice be heard
among us: leſt angry fellows run upon thee, and thou loſe thy
26 life, with the lives of thy houſhold. And the children of Dan
went their way: and when Micah ſaw that they *were* too ſtrong for
27 him, he turned, and went back unto his houſe. And they took
the things which Micah had made, and the prieſt which he had, and
came unto Laiſh, unto a people *that were* at quiet, and ſecure, and
they ſmote them with the edge of the ſword, and burnt the city
28 with fire. And *there was* no deliverer, becauſe it *was* far from Zidon,
and they had no buſineſs with *any* man: and it was in the
valley that *lieth* by Beth-rehob, and they built a city, and dwelt
29 therein. And they called the name of the city Dan, after the name
of Dan their father, who was born unto Iſrael: howbeit, the name

V. 24. *I made*—So far was he beſotted with ſuperſtition and idolatry, that he eſteemed thoſe gods, which were man's work. But he could not be ſo ſtupid, as to think theſe were indeed the great *Jehovah* that made heaven and earth; but only a lower ſort of gods, by whom, as mediators, he offered up his worſhip to the true God, as divers of the Heathen did. *What have I*—I value nothing I have in compariſon of what you have taken away. Which zeal for idolatrous traſh may ſhame multitudes that call themſelves Chriſtians, and yet value their worldly conveniencies more than all the concerns of their own ſalvation. Is *Micah* thus fond of his falſe gods? And how ought we to be affected toward the true God? Let us reckon our communion with God our greateſt gain; and the loſs of God the foreſt loſs. Wo unto us, if He depart! For *what have we more.*

V. 25. *Thy voice*—Thy complaints and reproaches. *Angry fellows*—The ſoldiers, who are in themſelves ſharp and fierce, and will ſoon be enflamed by thy provoking words. *Thy Life*—Which, notwithſtanding all thy pretences, thou doſt value more than thy images.

V. 27. *Burnt*—Not wholly, but in great meaſure, to make their conqueſt more eaſy.

V. 28. *And they built a city*—That is, rebuilt it.

V. 29. *Of Dan*—That it might be manifeſt, that they belonged to the tribe of *Dan*, though they were ſeated at a great diſtance from them, in the moſt northerly

part

30 of the city was Laiſh at the firſt. And the children of Dan ſet
them up the graven image: and Jonathan the ſon of Gerſhom, the
ſon of Manaſſeh, he, and his ſons were prieſts to the tribe of Dan,
31 until the day of the captivity of the land. And they ſet them up
Micah's graven image, which he made, all the time that the houſe
of God was in Shiloh.

CHAP. XIX.

The adultery of the Levite's *concubine*, ver. 1, 2. *His reconciliation to her, and entertainment at her father's*, ver. 3—9. *His journey homeward as far as* Gibeah, ver. 10—15. *An* Ephraimite *takes him in*, ver. 16—21. *The men of* Gibeah *aſſault the houſe*, ver. 22—24. *They force his concubine to death*, ver. 25—28. *He ſends notice of it to all the tribes of* Iſrael, ver. 29, 30.

1 AND it came to paſs in thoſe days, when there was no king
in Iſrael, that there was a certain Levite ſojourning on the
ſide of mount Ephraim, who took to him a concubine out of
2 Bethlehem-judah. And his concubine played the whore againſt
him, and went away from him unto her father's houſe to Bethle-
3 hem-judah, and was there four whole months. And her huſband
aroſe, and went after her to ſpeak friendly unto her, *and* to bring
her again, having his ſervant with him, and a couple of aſſes: and

part of the land: whereas the lot of their tribe was in the ſouthern part of *Canaan.*

V. 30. *Image*—Having ſucceeded in their expedition according to the prediction which, as they ſuppoſed, thy had from this image, they had a great veneration for it. *The captivity*—When the whole land of the ten tribes, whereof *Dan* was one, was conquered, and the people carried captive by the *Aſſyrian*, 2 *Kings* xvii. 6. 23. which is called by way of eminency, *the captivity.* It is not ſaid, that the *graven image* was there ſo long, for that is reſtrained to a ſhorter date, even to the continuance of the ark in *Shiloh*, ver. 31. which was removed thence, 1 *Sam.* iv. But only that *Jonathan*'s poſterity, (ſo his name is at laſt mentioned) were prieſts to this tribe or family of *Dan*, which they might be under all the changes, even till the *Aſſyrian* captivity, ſometimes more openly, ſometimes more ſecretly, ſometimes in one way of idolatry, and ſometimes in another.

V. 1. *A concubine*—Heb. *a wife, a concubine*, that is, ſuch a concubine as was alſo his wife: called a concubine, only becauſe ſhe was not endowed. Perhaps he had nothing to endow her with, being himſelf only a ſojourner.

V. 2. *Againſt him*—That is, againſt her faith given to him. *Went away*—Either for fear of puniſhment; or, becauſe her heart was alienated from him; wherein not only ſhe ſinned, but her father by connivance at her ſin, and neglect of juſt endeavours for her reconciliation to her huſband.

V. 3. *Friendly*—To offer her pardon and reconciliation.

V. 12. *And*

ſhe brought him into her father's houſe: and when the father of
4 the damſel ſaw him, he rejoiced to meet him. And his father-in-
law, the damſel's father, retained him, and he abode with him three
5 days: ſo they did eat and drink, and lodged there. And it came to
paſs on the fourth day, when they roſe early in the morning, that he
roſe up to depart: and the damſel's father ſaid unto his ſon-in-law,
Comfort thy heart with a morſel of bread, and afterward go your way.
6 And they ſat down and did eat and drink both of them together:
for the damſel's father had ſaid unto the man, Be content, I pray
7 thee, and tarry all night, and let thine heart be merry. And
when the man roſe up to depart, his father-in-law urged him:
8 therefore he lodged there again. And he aroſe early in the morning
on the fifth day to depart, and the damſel's father ſaid, Comfort
thine heart, I pray thee. And they tarried until afternoon, and
9 they did eat both of them. And when the man roſe up to depart,
he, and his concubine, and his ſervant, his father-in-law, the damſel's
father, ſaid unto him, Behold, now the day draweth towards
evening, I pray you tarry all night: behold, the day groweth to
an end; lodge here that thine heart may be merry, and to-morrow
10 get you early on your way, that thou mayeſt go home. But the
man would not tarry that night, but he roſe up, and departed, and
came over againſt Jebus (which *is* Jeruſalem) and *there were* with
11 him two aſſes ſadled, his concubine alſo *was* with him. *And* when
they *were* by Jebus, the day was far ſpent, and the ſervant ſaid
unto his maſter, Come, I pray thee, and let us turn in unto this
12 city of the Jebuſites, and lodge in it. And his maſter ſaid unto
him, We will not turn aſide hither into the city of a ſtranger that
is not of the children of Iſrael: we will paſs over to Gibeah.
13 And he ſaid unto his ſervant, Come, and let us draw near unto one
14 of theſe places to lodge all night, in Gibeah, or in Ramah. And
they paſſed on, and went their way, and the ſun went down upon
15 them *when they were* by Gibeah, which *belongeth* to Benjamin. And
they turned aſide thither to go in, *and* to lodge in Gibeah: and

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V. 12. *A ſtranger*—That is, of a ſtrange nation: which the *Canaanites* poſſeſs; for though the city *Jeruſalem* had been taken by *Caleb*, chap. 1. yet the ſtrong fort of *Zion* was ſtill in their hands, whence it is likely they did much moleſt, and afterwards by God's permiſſion, drive out the *Iſraelites* who dwelt there.

V. 15. *To lodge*—Though they were ſoft and effeminate in other reſpects, yet they were

when he went in, he ſat him down in a ſtreet of the city: for *there*
16 *was* no man that took them into his houſe to lodging. And behold,
there came an old man from his work, out of the field at
even, who *was* alſo of mount Ephraim; and he ſojourned in Gibeah,
17 but the men of the place *were* Benjamites. And when he
had lift up his eyes, he ſaw a wayfaring man in the ſtreet of the
city: and the old man ſaid, Whither goeſt thou? And whence
18 comeſt thou? And he ſaid unto him, We *are* paſſing from Bethlehem-judah,
toward the ſide of mount Ephraim, from thence *am*
I: and I went to Bethlehem-judah, but I *am now* going to the houſe
of the LORD, and there *is* no man that receiveth me to houſe.
19 Yet there is both ſtraw and provender for our aſſes, and there is
bread and wine alſo for me, and for thy handmaid, and for the
young man *which is* with thy ſervants: *there* is no want of any
20 thing. And the old man ſaid, Peace *be* with thee: howſoever *let*
21 all thy wants *lie* upon me, * only lodge not in the ſtreet. So he
brought him into his houſe, and gave provender unto the aſſes:
22 and they waſhed their feet, and did eat and drink. *Now* as they
were making their hearts merry, behold, the men of the city,
certain † ſons of Belial, beſet the houſe round about, *and* beat at
the door, and ſpake to the maſter of the houſe, the old man, ſaying,
Bring forth the man that came into thine houſe, that we may
23 know him. And ‡ the man, the maſter of the houſe, went out

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were hard-hearted to ſtrangers, and at that time there were no public-houſes in that country.

V. 16. *Ephraim*—Whence alſo the *Levite* was, which enclined him to ſhew the more kindneſs to his country-man. *Benjamites*—This was indeed one of the cities belonging to the prieſts; but the cities which were given to the prieſts, and whereof they were owners, were not inhabited by the prieſts or *Levites* only, eſpecially at this time when they were but few in number, but by many other perſons of different profeſſions.

V. 18. *Houſe of the Lord*—Which was in *Shiloh*. Thither he went, either becauſe he lived there, for that was in the tribe of *Ephraim;* or, rather, becauſe he would there offer prayers and praiſes, and ſacrifices to God, for his mercy in reconciling him and his wife.

V. 20. *Let all, &c.*—It matters not whether thou wanteſt nothing or every thing, I will take care to ſupply all thy wants.

V. 21. *Waſhed*—As they uſed to do to travellers in thoſe hot countries.

V. 22. *Merry*—That is, refreſhing themſelves with the proviſions ſet before them. *Sons of belial*—Children of the devil, wicked and licentious men.

V. 23. *Into my houſe*—And therefore I am obliged to protect him by the laws of hoſpitality.

* Gen. xix. 2. † Hoſ. ix. 9. x. 9. ‡ Gen. xix. 6.

unto them, and ſaid unto them, Nay, my brethren, nay, I pray
you do not *ſo* wickedly, ſeeing that this man is come into mine
24 houſe, do not this folly. Behold, *here is* my daughter, a maiden, and
his concubine, them I will bring out now, and humble ye them, and
do with them what ſeemeth good unto you: but unto this man do
25 not ſo vile a thing. But the men would not hearken to him: ſo
the man took his concubine, and brought her forth unto them, and
they knew her, and abuſed her all the night, until the morning:
26 and when the day began to ſpring, they let her go. Then came
the woman in the dawning of the day, and fell down at the door
27 of the man's houſe, where her lord *was*, 'till it was light. And her
lord roſe up in the morning, and opened the doors of the houſe,
and went out to go his way: and behold, the woman his concubine
was fallen down at the door of the houſe, and her hands *were* upon
28 the threſhold. And he ſaid unto her, Up, and let us be going.
But none anſwered: then the man took her *up* upon an aſs, and
29 the man roſe up, and gat him into his place. And when he was
come into his houſe, he took a knife, and laid hold on his concubine,
and divided her, *together* with her bones, into twelve pieces,
30 and ſent her into all the coaſts of Iſrael. And it was ſo, that
all that ſaw it, ſaid, There was no ſuch deed done nor ſeen from
the day that the children of Iſrael came up out of the land of
Egypt, unto this day: conſider of it, take advice, and ſpeak *your
minds.*

CHAP. XX.

The Levite's *cauſe heard in a general convention of the tribes,* ver. 1—7. *They reſolve to avenge his quarrel,* ver. 8—11. *The* Benjamites *aſſemble in defence of the criminals,* ver. 12—17. *The defeat of* Iſrael *in the two firſt battles,* ver. 18—25. *They humble themſelves before God,* ver. 26—28. *The total rout of the* Benjamites, ver. 29—48.

1 THEN all the children of Iſrael went out, and the congregation
was gathered together as one man, from Dan even to Beer-ſheba,

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V. 26. *Fell down*—Namely, dead; killed partly with grief of heart, and partly with exceſſive abuſe. Thus the ſin ſhe formerly choſe, ver. 2. is now her deſtruction; and though her huſband pardoned her, God would puniſh her, at leaſt as to this life.

V. 29. *Sent*—By ſeveral meſſengers, with a relation of the fact.

V. 30. *Speak*—Let us meet together, and ſeriouſly conſider, and every one freely ſpeak what is to be done in this caſe.

V. 1. *All*—That is, a great number, and eſpecially the rulers of all the tribes, except

2 with the land of Gilead, unto the Lord, in Mizpeh. And the chief
of all the people, and of all the tribes of Iſrael, preſented themſelves
in the aſſembly of the people of God, four hundred thouſand footmen,
3 that drew ſword. (Now the children of Benjamin heard that the
children of Iſrael were gone up to Mizpeh.) Then ſaid the children
4 of Iſrael, Tell *us*, how was this wickedneſs. And the Levite, the
huſband of the woman that was ſlain, anſwered and ſaid, I came
into Gibeah that *belongeth* to Benjamin, I and my concubine, to
5 lodge. And the men of Gibeah roſe up againſt me, and beſet the
houſe round about upon me by night, *and* thought to have ſlain me:
6 *and* my concubine have they forced, that ſhe is dead. And I took
my concubine, and cut her in peices, and ſent her throughout all
the country of the inheritance of Iſrael: for they have committed
7 lewdneſs and folly in Iſrael. Behold, ye *are* all children of Iſrael,

cept *Benjamin*, ver. 3. 12. *One man*—That is, with one conſent. *Dan, &c.*—*Dan* was the northern border of the land, near *Lebanon*; and *Beerſheba* the ſouthern border. *Gilead*—Beyond *Jordan*, where *Reuben, Gad*, and half *Manaſſeh* were. *To the Lord*—As to the Lord's tribunal: for God was not only preſent in the place where the ark and tabernacle was, but alſo *in the aſſemblies of the gods*, or judges, *Pſal.* lxxxii. 1. and in all places where God's name is recorded, *Exod.* xx. 24. *and where two or three are met together in his name*. *Mizpeh*—A place on the borders of *Judah* and *Benjamin*. This they choſe, as a place they uſed to meet in upon ſolemn occaſions, for its convenient ſituation for all the tribes within and without *Jordan*; and the being near the place where the fact was done, that it might be more throughly examined; and not far from *Shiloh*, where the tabernacle was, whither they might go or ſend.

V. 2. *Four hundred thouſand*—The number is here ſet down, to ſhew their zeal and forwardneſs in puniſhing ſuch a villany; the ſtrange blindneſs of the *Benjamites* that durſt oppoſe ſo great and united a Body; and that the ſucceſs of battles depends not upon great numbers, ſeeing this great hoſt was twice defeated by the *Benjamites*.

V. 3. *Heard*—Like perſons unconcerned and reſolved, they neither went nor ſent thither: partly for their own pride, and ſtubbornneſs; partly becauſe as they were loth to give up any of their brethren to juſtice, ſo they preſumed the other tribes would never proceed to war againſt them; and partly, from a Divine infatuation hardening that wicked tribe to their own deſtruction. *Tell us*—They ſpeak to the *Levite*, and his ſervant, and his hoſt, who doubtleſs were preſent upon this occaſion.

V. 5. *Slain me*—Except I would either ſubmit to their unnatural luſt, which I was reſolved to withſtand even unto death: or deliver up my concubine to them, which I was forced to do.

V. 6. *Folly*—That is, a lewd folly; moſt ignominious and impudent wickedneſs.

V. 7. *Ye are*—The ſons of that holy man, who for one filthy action left an eternal brand upon one of his own ſons: a people in covenant with the holy God, whoſe honour you are obliged to vindicate, and who hath expreſly commanded you to puniſh all ſuch notorious enormities.

8 give here your advice and counſel. And all the people aroſe as one man, ſaying, * We will not any *of us* go to his tent, neither will
9 we any of *of us* turn into his houſe. But now this *ſhall be* the thing
10 which we will do to Gibeah, *we will go up* by lot againſt it: And we will take ten men of an hundred throughout all the tribes of Iſrael, and an hundred of a thouſand, and a thouſand out of ten thouſand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that
11 they have wrought in Iſrael. So all the men of Iſrael were gathered
12 againſt the city, knit together as one man. And the tribes of Iſrael † ſent men through all the tribe of Benjamin, ſaying, What
13 wickedneſs *is* this that is done among you? Now therefore deliver *us* the men, the children of Belial which *are* in Gibeah, that we may put them to death, and put away evil from Iſrael: but the children of Benjamin would not hearken to the voice of their bre-
14 thren the children of Iſrael. But the children of Benjamin gathered themſelves together out of the cities, unto Gibeah, to go out to
15 battle againſt the children of Iſrael. And the children of Benjamin were numbered at that time out of the city, twenty and ſix thouſand men that drew ſword; beſide the inhabitants of Gibeah, which

V. 8. *His tent*—That is, his habitation, until we have revenged this injury.

V. 10. *According*, &c.—That we may puniſh them as ſuch a wickedneſs deſerves. *In Iſrael*—This is added as an aggravation, that they ſhould do that in *Iſrael*, or among God's peculiar people, which was eſteemed abominable even among the Heathen.

V. 12. *All the tribe*—They take a wiſe and a juſt courſe, in ſending to all the parts of the tribe, to ſeparate the innocent from the guilty, and to give them a fair opportunity of preventing their ruin, by doing what their duty, honour, and intereſt obliged them to; by delivering up thoſe vile malefactors, whom they could not keep without bringing the curſe of God upon themſelves.

V. 13. *Evil*—Both the guilt and the puniſhment, wherein all *Iſrael* will be involved, if they do not puniſh it. *Would not hearken*—From the pride of their hearts, which made them ſcorn to ſubmit to their brethren; from a conceit of their own valour; and from God's juſt judgment.

V. 15. *Were numbered*—"How does this agree with the following numbers? For all that were ſlain of *Benjamin* were twenty-five thouſand and one hundred men, ver. 35. and there were only ſix hundred that ſurvived, ver. 47. which make only twenty five thouſand and ſeven hundred." The other thouſand men were either left in ſome of their cities, where they were ſlain, ver. 48. or were cut off in the two firſt battles, wherein it is unreaſonable to think they had an unbloody victory: and as for theſe twenty-five thouſand and one hundred men, they were all ſlain in the third battle.

V. 15. *Not miſs*—An hyperbolical expreſſion, ſignifying, that they could do this

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* *Prov.* xxi. 3.

† *Rom.* xii. 18.

16 were numbred ſeven hundred choſen men. Among all this people
there were ſeven hundred choſen men left-handed, every one could
17 ſling ſtones at an hair's *breadth*, and not miſs. And the men of Iſrael,
beſide Benjamin, were numbred four hundred thouſand men that
18 drew ſword, all theſe *were* men of war. And the children of
Iſrael aroſe, and went up to the houſe of God, and aſked counſel
of God, and ſaid, Which of us ſhall go up firſt to the battle againſt
the children of Benjamin? And the Lord ſaid, Judah *ſhall go up* firſt.
19 And the children of Iſrael roſe up in the morning, and encamped
20 againſt Gibeah And the men of Iſrael went out to battle againſt
Benjamin, and the men of Iſrael put themſelves in array to fight
21 againſt them at Gibeah. And the children of Benjamin came forth
out of Gibeah, and deſtroyed down to the ground of the Iſraelites
22 that day, twenty and two thouſand men. And the people, the men
of Iſrael encouraged themſelves, and ſet their battle again in array,
23 in the place were they put themſelves in array the firſt day. (And the
children of Iſrael went up and wept before the Lord until even,

this with great exactneſs. And this was very conſiderable, and one ground of the *Benjamites* confidence.

V. 17. *Men of Iſrael*—Such as were here preſent, for it is probable they had a far greater number of men, being ſix hundred thouſand before their entrance into *Canaan*.

V. 18. *Children of Iſrael*—Some ſent in the name of all. *Houſe of God*—To *Shiloh*, which was not far from *Mizpeh*. *Which*—This was aſked to prevent emulations and contentions: but they do not aſk whether they ſhould go againſt them, or no, for that they knew they ought to do by the will of God already revealed: nor yet do they ſeek to God for his help by prayer, and faſting, and ſacrifice, as in all reaſon they ought to have done; but were confident of ſucceſs, becauſe of their great numbers, and righteous cauſe.

V. 21. *Deſtroyed, &c.*—Why would God ſuffer them to have ſo great a loſs in ſo good a cauſe? Becauſe they had many and great ſins reigning among themſelves, and they ſhould not have come to ſo great a work of God, with polluted hands, but ſhould have pulled the beam out of their own eye, before they attempted to take that out of their brother *Benjamin*'s eye: which becauſe they did not, God doth it for them, bringing them through the fire, that they might be purged from their droſs; it being probable that the great God who governs every ſtroke in battle, did ſo order things, that their worſt members ſhould be cut off, which was a great bleſſing to the whole common-wealth. And God would hereby ſhew, that *the race is not to the ſwift, nor the battle to the ſtrong.* We muſt never lay that weight on an arm of fleſh, which only the Rock of Ages will bear.

V. 22. *Encouraged*—Heb. *ſtrengthened themſelves*, ſupporting themſelves with the conſciouſneſs of the juſtice of their cauſe, and putting themſelves in better order for defending themſelves, and annoying their enemies.

V. 23. *Wept*—Not ſo much for their ſins, as for their defeat and loſs. *My brother*—They impute their ill ſucceſs, not

and aſked counſel of the Lord, ſaying, Shall I go up to battle
againſt the children of Benjamin my brother? And the Lord ſaid,
24 Go up againſt him.) And the children of Iſrael came near againſt
25 the children of Benjamin, the ſecond day. And Benjamin went
forth againſt them out of Gibeah the ſecond day, and deſtroyed
down to the ground of the children of Iſrael again, eighteen thouſand
26 men, all theſe drew the ſword. Then all the children of
Iſrael, and all the people went up, and came into the houſe of God,
and wept, and ſat there before the Lord, and faſted that day until
even, and offered burnt offerings, and peace offerings before the
27 Lord. And the children of Iſrael enquired of the Lord, (for the
28 ark of the covenant of God *was* there in thoſe days. And Phinehas
the ſon of Eleazer, the ſon of Aaron ſtood before it in thoſe days)
ſaying, Shall I yet again go out to battle againſt the children of
Benjamin my brother, or ſhall I ceaſe? And the Lord ſaid, Go up;
29 for to-morrow I will deliver them into thine hand. And Iſrael ſet
30 liers in wait round about Gibeah. And the children of Iſrael went
up againſt the children of Benjamin on the third day, and put
31 themſelves in array againſt Gibeah, as at other times. And the
children of Benjamin went out againſt the people, *and* were drawn
away from the city, and they began to ſmite of the people, *and*
kill as at other times, in the high-ways, of which one goeth up to

to their own ſins, but to their taking up arms againſt their brethren. But ſtill they perſiſt in their former neglect of ſeeking God's aſſiſtance in the way which he had appointed, as they themſelves acknowledged preſently, by doing thoſe very things which now they neglected.

V. 26. *Faſted*—Senſible of their not being truly humbled for their ſins, which now they diſcover to be the cauſe of their ill ſucceſs. *Burnt, &c.*—To make atonement to God for their own ſins. *Peace-offerings*—To bleſs God for ſparing ſo many of them, whereas he might juſtly have cut off all of them when their brethren were ſlain: to implore his aſſiſtance, yea and to give thanks for the victory, which now they were confident he would give them.

V. 28. *Phinehas*—This is added to give us light about the time of this hiſtory, and to ſhew it was not done in the order in which it is here placed, after *Samſon*'s death, but long before. *Stood*—That is miniſtred as high-prieſt. *The Lord ſaid*—When they ſought God after the due order, and truly humbled themſelves for their ſins, he gives them a ſatisfactory anſwer.

V. 29. *Liers in wait*—Though they were aſſured of the Succeſs, by a particular promiſe, yet they do not neglect the uſe of means; as well knowing that the certainty of God's promiſes doth not excuſe, but rather require man's diligent uſe of all fit means for the accompliſhment of them.

V. 30. *The children of Iſrael*—That is, a conſiderable

the houſe of God, and the other to Gibeah in the field, about thirty
32 men of Iſrael. And the children of Benjamin ſaid, They *are*
ſmitten down before us as at the firſt. But the children of Iſrael
ſaid, Let us flee, and draw them from the city, unto the high-ways.
33 And all the men of Iſrael roſe up out of their place, and put themſelves
in array at Baal-tamar: and the liers in wait of Iſrael came forth
34 out of their places, *even* out of the meadows of Gibeah. And there
came againſt Gibeah ten thouſand choſen men out of all Iſrael, and
the battle was ſore: but they knew not that evil *was* near them.
35 And the Lord ſmote Benjamin before Iſrael: and the children of
Iſrael deſtroyed of the Benjamites that day, twenty and five thouſand
36 and an hundred men; all theſe drew the ſword. So the children
of Benjamin ſaw that they were ſmitten: for the men of Iſrael
gave place to the Benjamites, becauſe they truſted unto the liers
37 in wait whom they had ſet beſide Gibeah. And the liers in wait
haſted, and ruſhed upon Gibeah, and the liers in wait drew *themſelves*
along, and ſmote all the city with the edge of the ſword.
38 Now there was an appointed ſign between the men of Iſrael and the
liers in wait, that they ſhould make a great flame with ſmoke to riſe
39 up out of the city. And when the men of Iſrael retired in the battle,
Benjamin began to ſmite *and* kill of the men of Iſrael about thirty
perſons: for they ſaid, Surely they are ſmitten down before us, as
40 *in* the firſt battle. But when the flame began to riſe up out of the
city, with a pillar of ſmoke, the Benjamites looked behind them,
41 and behold, the flame of the city aſcended up to heaven. And
when the men of Iſrael turned again, the men of Benjamin were amazed:
42 for they ſaw that evil was come upon them. Therefore they
turned *their backs* before the men of Iſrael, unto the way of the
wilderneſs, but the battle overtook them: and them which *came*
43 out of the cities, they deſtroyed in the midſt of them. *Thus* they

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conſiderable part of them, who were ordered to give the firſt onſet, and then to counterfeit flight, to draw the *Benjamites* forth from their ſtrong-hold. See ver. 32.

V. 34. *Choſen men*—Selected out of the main body, which was at *Baal-tamar*; and theſe were to march directly to *Gibeah* on the one ſide, whilſt the liers in wait ſtormed it on the other ſide, and whilſt the great body of the army laboured to intercept the *Benjamites*, who having purſued the *Iſraelites* that pretended to flee, now endeavoured to retreat to *Gibeah*.

V. 37. *Drew along*—Or, *extended* themſelves; whereas before they lay cloſe and contracted into a narrow compaſs, now they ſpread themſelves, and marched in rank and file as armies do.

V. 41. *There*

enclosed the Benjamites round about, *and* chaſed them, *and* trod
them down with eaſe over againſt Gibeah towards the ſun-riſing.
44 And there fell of Benjamin eighteen thouſand men; all theſe *were*
45 men of valour. And they turned and fled toward the wilderneſs
unto the rock of Rimmon: and they gleaned of them in the highways
five thouſand men, and purſued hard after them unto Gidom,
46 and ſlew two thouſand men of them. So that all which fell that day
of Benjamin were twenty and five thouſand men that drew the ſword:
47 all theſe *were* men of valour. ‡ But ſix hundred men turned and
fled to the wilderneſs unto the rock Rimmon and abode in the
48 rock Rimmon four months. And the men of Iſrael turned again
upon the children of Benjamin, and ſmote them with the edge of
the ſword, as well the men of *every* city, as the beaſt, and all that
came to hand: alſo they ſet on fire all the cities that they came to.

CHAP. XXI.

The lamentation of Iſrael *over* Benjamin, ver. 1—7. *They procure wives for the remaining* Benjamites *of the virgins of* Jabeſh-gilead, ver. 8—15. *And of the daughters of* Shiloh, ver. 16—25.

1 NOW the men of Iſrael had ſworn in Mizpeh, ſaying, There
ſhall not any of us give his daughter unto Benjamin to wife.
2 And the people came to the houſe of God, and abode there 'till
3 even before God, and lift up their voices and wept ſore. And
ſaid, O LORD God of Iſrael, Why is this come to paſs in Iſrael,

V. 44. *There fell*—Namely, in the field, of battle.

V. 45. *Gleaned*—That is, a metaphor from thoſe who gather grapes or corn ſo clearly and fully, that they leave no relicks for thoſe who come after them.

V. 46. *Twenty and five thouſand*—Beſides the odd hundred expreſſed ver. 35. but here only the great number is mentioned, the leſs being omitted, as inconſiderable. Here are alſo a thouſand more omitted, becauſe he ſpeaks only of them who fell *in that* third *day* of battle.

V. 48. *Turned again*—Having deſtroyed thoſe that came to *Gibeah*, and into the field, now they follow them home to their ſeveral habitations. *Men*—Comprehenſively taken, ſo as to include women and children. If this ſeem harſh and bloody, either it may be aſcribed to military fury; or perhaps it may be partly juſtified, from that command of God in a parallel caſe, *Deut.* xiii. 15. and from that ſolemn oath by which they had devoted to death all that came not up to *Mizpeh*, chap. xxi. 5. which none of the *Benjamites* did.

V. 1. *Had ſworn*—In the beginning of this war, after the whole tribe had eſpouſed the quarrel of the men of *Gibeah*. *Saying*—They do not here ſwear the utter extirpation of the tribe, which fell out beyond their expectation, but only not to give their

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‡ Chap. xxi. 13.

4 that there ſhould be to-day one tribe lacking in Iſrael? And it
came to paſs on the morrow, that the people roſe early, and built
there an altar, and offered burnt-offerings, and peace-offerings.
5 And the children of Iſrael ſaid, Who *is there* among all the tribes
of Iſrael, that came not up with the congregation unto the Lord?
For they had made a great oath concerning him that came not up
to the Lord to Mizpeh, ſaying, He ſhall ſurely be put to death.
6 And the children of Iſrael repented them for Benjamin their brother,
and ſaid, There is one tribe cut off from Iſrael this day:
7 How ſhall we do for wives for them that remain, ſeeing we have
ſworn by the Lord that we will not give them of our daughters to
8 wives? And they ſaid, What one *is there* of the tribes of Iſrael
that came not up to Mizpeh to the Lord? And behold, there came
9 none to the camp from Jabeſh-gilead to the aſſembly. For the
people were numbered, and behold, *there were* none of the inhabitants
10 of Jabeſh-gilead there. And the congregation ſent thither
twelve thouſand men of the valianteſt, and commanded them, ſaying,
Go, and ſmite the inhabitants of Jabeſh-gilead with the edge
11 of the ſword, with the women and the children. And this *is* the
thing that ye ſhall do, * Ye ſhall utterly deſtroy every male, and
12 every woman that hath lain by man. And they found among the
inhabitants of Jabeſh-gilead, four hundred young virgins that had
known no man by lying with any male: and they brought them
13 unto the camp to Shiloh, which is in the land of Canaan. And the
whole congregation ſent *ſome* to ſpeak to the children of Benjamin

their daughters to thoſe men who ſhould ſurvive; juſtly eſteeming them for their villainy, to be as bad as Heathens, with whom they were forbidden to marry.

V. 4. *An altar*—Not for a monument of the victory, but for ſacrifices, as the next words ſhew. There might be in that place more altars than one, when the multitude of ſacrifices ſo required, which was the caſe, 1 *Kings* viii. 64. and probably at this time, when all the tribes being met, they had many ſacrifices to offer, ſome in common for all, and ſome peculiar to every tribe.

V. 5. *Great oath*—That is, a ſolemn oath joined with ſome terrible execration againſt the offenders herein. *Put to death*—Becauſe by refuſing to execute the vengeance due to ſuch malefactors, they were juſtly preſumed guilty of the crime, and therefore liable to the ſame puniſhment, as was the caſe of that city that would not deliver up an Idolater dwelling among them, to juſtice.

V. 6. *Repented*—Not for the war, which was juſt and neceſſary, but for their immoderate ſeverity in the execution of it. That is no good divinity which ſwallows up humanity. Even neceſſary juſtice is to be done with compaſſion.

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* *Numb.* xxxi. 17.

14 that *were* in the rock Rimmon, to call † peaceably unto them. And
Benjamin came again at that time, and they gave them wives which
they had ſaved alive of the women of Jabeſh-gilead: and yet ſo
15 they ſufficed them not. And the people repented them for Benjamin,
becauſe the LORD had made a breach in the tribes of Iſrael.
16 Then the elders of the congregation ſaid, How ſhall we do for
wives for them that remain? Seeing the women are deſtroyed out
17 of Benjamin: And they ſaid, *There muſt* be an inheritance for them
that are eſcaped out of Benjamin, that a tribe be not deſtroyed out
18 of Iſrael. Howbeit we may not give them wives of our daughters;
For the children of Iſrael have ſworn, ſaying, Curſed *be* he that
19 giveth a wife to Benjamin. Then they ſaid, Behold, *there is* a feaſt
of the LORD in Shiloh yearly, *in a place* which *is* on the north-ſide of
Beth-el, on the eaſt-ſide of the high-way that goeth up from Beth-el
20 to Shechem, and on the ſouth of Lebonah. Therefore they commanded
the children of Benjamin, ſaying, Go, and lie in wait in
21 the vineyards: And ſee, and behold, if the daughters of Shiloh
come out to dance in dances, then come ye out of the vineyards,
and catch you every man his wife of the daughters of Shiloh, and

V. 15. *The Lord, &c.*—The *Benjamites* were the only authors of the ſin, but God was the chief author of the puniſhment, and the *Iſraelites* were but his executioners.

V. 17. *An inheritance*—The inheritance promiſed by *Jacob* and *Moſes*, and given by *Joſhua* to the tribe of *Benjamin*, doth all of it belong to thoſe few who remain of that tribe, and cannot be poſſeſſed by any other tribe; and therefore we are obliged to procure wives for them all, that they may make up this breach, and be capable of poſſeſſing and managing all their land: that this tribe, and their inheritance may not be confounded with, or ſwallowed up by any of the reſt.

V. 19. *A feaſt*—Probably it was the feaſt of tabernacles, which they celebrated with more than ordinary joy. And that feaſt was the only ſeaſon, at which the *Jewiſh* virgins were allowed to dance. But even this was not mixed dancing. No men danced with theſe daughters of *Shiloh*. Nor did the married women ſo forget their gravity, as to join with them. However their dancing thus in public, made them an eaſy prey: whence Biſhop *Hall* obſerves, "The ambuſhes of evil ſpirits carry away many ſouls from dancing to a fearful deſolation."

V. 21. *Daughters of Shiloh*—By whom we may underſtand not thoſe only who were born or ſettled inhabitants there, but all thoſe who were come thither upon this occaſion, and for a time ſojourned there: for although only the males were obliged to go up to the three ſolemn feaſts; yet the women had liberty to go, and thoſe who were moſt devout did uſually go. *Vineyards*—Which were near to the green where they danced. *Catch*—Take them away by force, which they might the better do, becauſe the women danced by themſelves.

V. 23. *And*

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† *Pſalm* lxxviii. 38.

22 go to the land of Benjamin. And it ſhall be when their fathers, or
their brethren come unto us to complain, that we will ſay unto
them, Be favourable unto them for our ſakes: becauſe we reſerved
not to each man his wife in the war: for ye did not give unto them
23 at this time, *that* ye ſhould be guilty. And the children of Benjamin did ſo, and took *them* wives according to their number, of
them that danced, whom they caught: and they went and returned
unto their inheritance, and repaired the cities, and dwelt in them.
24 And the children of Iſrael departed thence at that time, every man
to his tribe, and to his family, and they went out from thence,
25 every man to his inheritance. In thoſe days *there was* no king
in Iſrael; every man did *that which was* right in his own eyes.

V. 23. *And took, &c.*—That is, each man his wife. By which we may ſee, they had no very favourable opinion of *polygamy*, becauſe they did not allow it in this caſe, when it might ſeem moſt neceſſary for the reparation of a loſt tribe. *Repaired*—By degrees, increaſing their buildings as their number increaſed.

V. 25. *Right in his own eyes*—What wonder was it then, if all wickedneſs overflowed the land? Bleſſed be God for magiſtracy!

NOTES

ON

The Book of *RUTH.*

This ſhort hiſtory fitly follows the book of Judges, *the events related therein happening in the time of the* Judges. *It was probably wrote by* Samuel. *The deſign of it is,* 1. *To lead us to Providence, acknowledging God in all our ways;* 2. *To lead to Chriſt, who deſcended from* Ruth, *and part of whoſe genealogy concludes the book.*

R U T H.

CHAP. I.

Naomi *removes to* Moab, ver. 1, 2. *Her huſband and ſons die,* ver. 3—5. *Deſigning to return to* Bethlehem, *ſhe addreſſes her daughters-in-law,* ver. 6—13. Orpah *ſtays, but* Ruth *returns with her,* ver. 14—18. *They came to* Bethlehem, ver. 19—22.

1 NOW it came to paſs in the days when the judges ruled, that
there was a famine in the land: and a certain man of Bethle-
hem-judah went to ſojourn in the country of Moab, he, and his
2 wife, and his two ſons. And the name of the man was Elimelech,
and the name of his wife, Naomi, and the name of his two ſons,
Mahlon, and Chilion, Ephrathites of Bethlehem-judah: and they
3 came into the country of Moab, and continued there. And Eli-
melech Naomi's huſband died, and ſhe was left, and her two ſons.
4 And they took them wives of the women of Moab: the name of the
one *was* Orpah, and the name of the other Ruth: and they dwelled
5 there about ten years. And Mahlon and Chilion died alſo both of
them; and the woman was left of her two ſons, and her huſband.
6 Then ſhe arose with her daughters-in-law, that ſhe might return
from the country of Moab: for ſhe had heard in the country of
Moab, how that the LORD had viſited his people in giving them
7 bread. Wherefore ſhe went forth out of the place where ſhe was,
and her two daughters-in-law with her: and they went on the way
8 to return unto the land of Judah. And Naomi ſaid unto her two
daughters-in-law, Go, return each to her mother's houſe: the LORD

V. 1. *In the land*—Of *Canaan.* It muſt be early: for *Boaz* was born of *Rahab.* So Chriſt deſcended from two *Gentile* mothers.

V. 2. *Ephrathites*—*Bethlehem* was otherwiſe called *Ephratha. Naomi* ſignifies *my amiable* or *pleaſant* one: *Mahlon* and *Chilion* ſignify *ſickneſs* and *conſumption.* Probably they were ſickly children, and not likely to be long-lived. Such are the products of our pleaſant things, weak and infirm, fading and dying.

V. 4. *Took wives*—Either theſe were Proſelytes when they married them, or they ſinned in marrying them, and therefore were puniſhed with ſhort life, and want of iſſue.

V. 5. *Was left of her two ſons, and her huſband*—*Loſs of children and widowhood are both come upon her. By whom ſhall ſhe be comforted?* It is God alone that is able to comfort thoſe who are thus caſt down.

V. 6. *Bread*—That is, food; ſo ſhe ſtaid no longer there than neceſſity forced her.

V. 8. *Mother's houſe*—Becauſe daughters

uſed

deal kindly with you, as ye have dealt with the dead, and with me.
9 The Lord grant you that you may find reſt, each *of you* in the houſe
of her huſband. Then ſhe kiſſed them: and they lift up their
10 voice, and wept. And they ſaid unto her, Surely we will return
11 with thee unto thy people. And Naomi ſaid, Turn again my
daughters: why will ye go with me? *Are* there yet *any more* ſons in
12 my womb, that they may be your huſbands? Turn again, my
daughters, go *your way*, for I am too old to have an huſband: if I
ſhould ſay, I have hope, *if I ſhould* have a huſband alſo to-night,
13 and ſhould alſo bear ſons: Would ye tarry for them 'till they were
grown? Would ye ſtay for them from having huſbands? Nay, my
daughters: for it grieveth me much for your ſakes, that * the hand of
14 the Lord is gone out againſt me. And they lift up their voice, and
wept again: and Orpah kiſſed her mother-in-law, but Ruth † clave
15 unto her. And ſhe ſaid, Behold, thy ſiſter-in-law is gone back
unto her people, and unto her gods: ‡ return thou after thy ſiſter-
16 in-law. And Ruth ſaid, Intreat me not to leave thee, *or* to return
from following after thee, for whither thou goeſt, I will go: and
where thou lodgeſt, I will lodge: thy people *ſhall be* my people.

uſed to converſe more frequently with their mothers, and to dwell in the ſame apartments with them, which then were diſtinct from thoſe parts of the houſe where the men dwelt. *The dead*—With my ſons, your huſbands, while they lived.

V. 11. *Your huſbands*—According to the accient cuſtom, *Gen.* xxxviii. and the expreſs law of God, *Deut.* xxv. 5. which doubtleſs ſhe had acquainted them with before, among other branches of the Jewiſh religion.

V. 13. *It grieveth me*—That you are left without the comfort of huſbands or children; that I muſt part with ſuch affectionate daughters; and that my circumſtances are ſuch, that I cannot invite you to go alone with me. For her condition was ſo mean at this time, that *Ruth*, when ſhe came to her mother's city, was forced to glean for a living. It is with *me*, that God has a controverſy. This language becomes us, when we are under affliction; tho many others ſhare in the trouble, yet we are to hear the voice of the rod, as if it ſpake only to us. But did not ſhe wiſh to bring them to the worſhip of the God of *Iſrael?* Undoubtedly ſhe did. But ſhe would have them firſt conſider upon what terms, leſt having *ſet* their *hand to the plow*, they ſhould *look back.*

V. 14. *Kiſſed*—Departed from her with a kiſs. Bad her farewell for ever. She loved *Naomi*; but ſhe did not love her ſo well, as to quit her country for her ſake. Thus many have a value for Chriſt, and yet come ſhort of ſalvation by him, becauſe they cannot find in their hearts, to forſake other things for him. They love him, and yet leave him, becauſe they do not love him enough, but love other things better.

V. 15. *To her gods*—Thoſe that forſake the communion of ſaints, will certainly

break

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* *Job* xix. 21. † *Prov.* xvii. 17. ‡ *Joſh.* xxiv. 15. 2 *Kings* ii. 2. *Luke* xxiv. 28.

17 and thy God my God: Where thou dieſt, will I die, and there
will I be buried: the LORD do ſo to me and more alſo, *if ought* but
18 death part thee and me. When ſhe ſaw that ſhe was ſtedfaſtly minded
19 to go with her, then ſhe left ſpeaking unto her. So they two
went until they came to Bethlehem: and it came to paſs when they
were come to Bethlehem, that all the city was moved about them,
20 and they ſaid, Is this Naomi? And ſhe ſaid unto them, Call me
not Naomi, call me Mara: for the almighty hath dealt very bitterly
21 with me. I went out full, and the LORD hath brought me
home again empty: why then call ye me Naomi, ſeeing the LORD
hath teſtified againſt me, and the Almighty hath afflicted me.
22 So Naomi returned, and Ruth the Moabiteſs her daughter-in-law
with her, which returned out of the country of Moab, and they
came to Bethlehem in the beginning of barley harveſt.

CHAP. II.

Providence directs Ruth *to glean in* Boaz's *field,* ver. 1—3. *The favour which* Boaz *ſhewed her,* ver. 4—16. *Her return to* Naomi, ver. 17—23.

1 AND Naomi had a kinſman of her huſband's, a mighty man of wealth, of the family of Elimelech, and his name *was* Boaz.
2 And Ruth the Moabiteſs ſaid unto Naomi, Let me now go to the

break off their communion with God. This ſhe ſaith, to try *Ruth*'s ſincerity and conſtancy, and that ſhe might intimate to her, that if ſhe went with her, ſhe muſt embrace the true religion.

V. 17. *There will I be buried*—Not deſiring to have ſo much as her dead body carried back into the land of *Moab*: but *Naomi* and ſhe having joined ſouls, ſhe deſires they may mingle duſt, in hopes of riſing together, and remaining together for ever.

V. 18. *Left ſpeaking unto her*—See the power of reſolution! Thoſe who are half-reſolved, are like a door a-jar, which invites a thief. But reſolution ſhuts and bolts the door, and then the devil flees from us.

V. 19. *Is this*—Is this ſhe that formerly lived in ſo much plenty and honour? How marvellouſly is her condition changed?

V. 20. *Naomi*—Which ſignifies *pleaſant,* and *chearful. Mara*—Which ſignifies *bitter* or *ſorrowful.*

V. 21. *Full*—With my huſband and ſons, and a plentiful eſtate for our ſupport. *Teſtified*—That is, hath borne witneſs, as it were, in judgment, and given ſentence againſt me.

V. 2. *Glean*—Which was permitted to the poor, and the ſtranger, *Deut.* xxiv. 19. nor was ſhe aſhamed to confeſs her poverty, nor would ſhe eat the bread of idleneſs. *In whoſe ſight*—For though it was their duty to permit this, yet ſhe thought it might perhaps be denied her; at leaſt, that it became her modeſtly and humbly to acknowledge their kindneſs herein.

field and glean ears of corn after *him*, in whoſe ſight I ſhall find
3 grace. And ſhe ſaid unto her, Go, my daughter. And ſhe went,
and came, and gleaned in the field after the reapers: and her hap
was to light on a part of the field *belonging* unto Boaz, who *was* of
4 the kindred of Elimelech. And behold, Boaz came from Bethle-
hem, and ſaid unto the reapers, * The LORD be with you: and they
5 anſwered him, The LORD bleſs thee. Then ſaid Boaz unto his
6 ſervant that was ſet over the reapers, Whoſe damſel *is* this? And
the ſervant that was ſet over the reapers anſwered and ſaid, It *is* the
Moabitiſh damſel that came back with Naomi out of the country of
7 Moab: And ſhe ſaid, I pray you, let me glean, and gather after
the reapers amongſt the ſheaves; ſo ſhe came, and hath continued
even from the morning until now, that ſhe tarried a little in the
8 houſe. Then ſaid Boaz unto Ruth, Heareſt thou not, my daugh-
ter? Go not to glean in another field, neither go from hence, but
9 abide here faſt by my maidens. *Let* thine eyes *be* on the field that
they do reap, and go thou after them: have I not charged the
young men, that they ſhall not touch thee? And when thou art
thirſt, go unto the veſſels, and drink of *that* which the young men
10 have drawn. Then ſhe fell on her face, and bowed herſelf to the
ground, and ſaid unto him, Why have I found grace in thine eyes,
that thou ſhouldſt take knowledge of me, ſeeing I *am* a ſtranger?
11 And Boaz anſwered and ſaid unto her, It hath fully been ſhewed me, all

V. 3. *Her hap*—It was a chance in reference to ſecond cauſes, but ordered by God's providence. God wiſely orders ſmall events, even thoſe that ſeem altogether contingent. Many a great affair is brought about by a little turn, fortuitous as to men, but deſigned by God.

V. 4. *Said, &c*—They expreſſed their piety, even in their civil converſation, and worldly tranſactions; which now ſo many are aſhamed of.

V. 7. *I pray*—She did not boldly intrude herſelf, but modeſtly aſk leave of us. *'Till now*—She is not retired through idleneſs, for ſhe hath been diligent and conſtant in her labours. *The houſe*—In the little houſe or tent, which was ſet up in the fields at theſe times, and was neceſſary in thoſe hot countries, where the labourers might retire for a little repoſe or repaſt. Being weary with her continued labours, ſhe comes hither to take a little reſt.

V. 8. *Maidens*—Not by the young men, to avoid both occaſion of ſin, and matter of ſcandal. Herein he ſhews his piety and prudence.

V. 9. *Touch*—So as to offer any incivility or injury to thee.

V. 10. *Fell*—This was the humbleſt poſture of reverence, either civil when performed to men, or religious, when to God. *Take knowledge*—That is, ſhew any reſpect and kindneſs to me.

V. 12. *Wings*

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* *Judg.* vi. 12.

that thou haſt done unto thy mother-in-law ſince the death of
thine huſband: and *how* thou haſt left thy father and thy mother,
and the land of thy nativity, and art come unto a people which
12 thou kneweſt not heretofore. The Lord † recompenſe thy
work, and a full reward be given thee of the Lord God of
13 Iſrael, under whoſe ‡ wings thou art come to truſt. Then ſhe
ſaid, Let me find favour in thy ſight, my lord, for that thou haſt
comforted me, and for that thou haſt ſpoken friendly unto thine
handmaid, though I be not like unto one of thine handmaidens.
14 And Boaz ſaid unto her, At meal-time come thou hither, and eat
of the bread, and dip thy morſel in the vinegar. And ſhe ſat beſide
the reapers: and he reached her parched *corn*, and ſhe did
15 eat, and was ſufficed, and left. And when ſhe was riſen up to
glean, Boaz commanded his young men, ſaying, Let her glean
16 even among the ſheaves, and reproach her not. And § let fall alſo
ſome of the handfuls of purpoſe for her, and leave *them*, that ſhe
17 may glean *them*, and rebuke her not. So ſhe gleaned in the field
until even, and beat out that ſhe had gleaned: and it was about an
18 ephah of barley. And ſhe took *it* up, and went into the city:
and her mother-in-law ſaw what ſhe had gleaned: and ſhe brought
forth, and gave to her that ſhe had ‖ reſerved, after ſhe was ſufficed.
19 And her mother-in-law ſaid unto her, Where haſt thou gleaned to-day?
And where wroughteſt thou? Bleſſed be he that did take
knowledge of thee. And ſhe ſhewed her mother-in-law with whom
ſhe had wrought, and ſaid, The man's name with whom I wrought
20 to-day *is* Boaz. And Naomi ſaid unto her daughter-in-law, Bleſſed

V. 12. *Wings*—That is, protection and care. An alluſion either to hens, which protect and cheriſh their young ones under their wings; or to the wings of the *Cherubim*, between which God dwelt.

V. 13. *Tho' I be not*—I humbly implore the continuance of thy good opinion of me, though I do not deſerve it, being a perſon more mean, neceſſitous, and obſcure, a ſtranger, and one born of heathen parents, and not of the holy and honourable people of *Iſrael*, as they are.

V. 14. *She ſat*—Not with or among them, but at ſome little diſtance from them, as one inferior to them. It is no diſparagement to the fineſt hand, to be *reached forth to the needy.*

V. 17. *An Ephah*—About a buſhel.

V. 18. *Reſerved*—At dinner, after ſhe had eaten *and was ſufficed*, or ſatisfied.

V. 19. *Where haſt thou gleaned to day?*—It is a good queſtion to aſk ourſelves in the evening, "Where have I gleaned to day?" What improvements have I made in grace or knowledge? What have I learned or done, which will turn to account?

V. 20. *To the dead*—That is, which he formerly

† 2 *Tim.* i. 18. ‡ *Pſal.* xvii. 8. xci. 4. *Matt.* xxiii. 37. § *Pſal.* cxii. 9. *Iſa.* xxxiii. 8. ‖ *John* vi. 12, 13.

be he of the Lord, who hath not left off his kindneſs to the living
and to the dead. And Naomi ſaid unto her, The man *is* near of kin
21 unto us, one of our next kinſmen. And Ruth the Moabiteſs ſaid,
He ſaid unto me alſo, Thou ſhalt keep faſt by my young men,
22 until they have ended all my harveſt. And Naomi, ſaid unto Ruth
her daughter in law, * *It is* good, my daughter, that thou go out
with his maidens, that they † meet thee not in any other field.
23 So ſhe ‡ kept faſt by the maidens of Boaz to glean, unto the end of
barley harveſt, and of wheat harveſt; and dwelt with her mother-in-law.

CHAP. III.

The directions Naomi *gives to* Ruth, ver. 1—5. *Her punctual obſervance of them,* ver. 6, 7. *The honourable treatment which* Boaz *gave her,* ver. 8—15. *Her return to* Naomi, ver. 16—18.

1 THEN Naomi her mother-in-law ſaid unto her, My daughter,
ſhall I not ſeek reſt for thee, that it may be well with thee?
2 And now *is* not Boaz of our kindred, with whoſe maidens thou
waſt? Behold he winnoweth barley to-night in the threſhing-floor.
3 Waſh thyſelf therefore, and anoint thee, and put thy raiment upon
thee, and get the down to the floor: *but* make not thyſelf known
4 unto the man, until he ſhall have done eating and drinking. And
it ſhall be when he lieth down, that thou ſhalt mark the place where
he ſhall lie, and thou ſhalt go in, and uncover his feet, and lay

formerly ſhewed to thoſe who are now dead, my huſband and his ſons whilſt they were living, and now continues to us.

V. 21. *Harveſt*—Both barley-harveſt, and wheat-harveſt. She tells what kindneſs *Boaz* had ſhewed her; but not, how he had commended her. Humility teaches not only not to praiſe ourſelves, but not to be forward in repeating the praiſe which others have given us.

V. 22. *Other field*—Whereby thou wilt both expoſe thyſelf to many inconveniences, which thou mayſt expect from ſtrangers; and incur his diſpleaſure, as if thou didſt deſpiſe his kindneſs.

V. 1. *Reſt*—A life of reſt, and comfort, and ſafety, under the care of a good huſband.

V. 2. *Threſhing-floor*—Which was in a place covered at the top, but open elſewhere, whither *Ruth* might eaſily come. And this work of winnowing corn was uſually ended with a feaſt.

V. 3. *Raiment*—Thy beſt raiment. *Known*—In ſo familiar a way, as thou mayeſt do hereafter.

V. 4. *Uncover his feet*—Remove the clothes that were upon his feet; thereby to awaken him. *Will tell thee*—What courſe thou ſhalt take to obtain that marriage which belongs unto thee.

† *Tit.* ii. 3. † *Prov.* xxii. 3. ‡ *Prov.* vi. 8. 1 *Tim.* v. 13.

5 thee down; and he will tell thee what thou ſhalt do. And ſhe ſaid
6 unto her, All that thou ſayeſt unto me, I will do. And ſhe went
down unto the floor, and did according to all that her mother-in-
7 law bade her. And when Boaz had eaten and drunk, and his heart
was merry, he went to lie down at the end of the heap of corn:
and ſhe came ſoftly, and uncovered his feet, and laid her down.
8 And it came to paſs at midnight, that the man was afraid, and
9 turned himſelf: and behold, a woman lay at his feet. And he ſaid,
Who *art* thou? And ſhe ſaid, I *am* Ruth thine handmaid: * ſpread
therefore thy ſkirt over thine handmaid, for thou *art* a near kinſ-
10 man. And he ſaid, Bleſſed *be* thou of the Lord, my daughter:
for thou haſt ſhewed more kindneſs in the latter end, than at the
beginning, inaſmuch as thou followedſt not § young men, whether
11 poor or rich. And now, my daughter, fear not, I will do to thee
all that thou requireſt: for all the city of my people doth know
12 that thou *art* a virtuous woman. And now it is true, that I *am thy*
13 near kinſman: howbeit there is a kinſman nearer than I. Tarry
this night, and it ſhall be in the morning, *that* if he will perform
the part of a kinſman, well, let him do the kinſman's part; but if
he will not do the part of a kinſman to thee, then will I do the part
of a kinſman to thee, *as* the Lord liveth: lie down until the morn-
14 ing. And ſhe lay at his feet until the morning: and ſhe roſe up
before one could know another. And he ſaid, † Let it not be

V. 8. *At midnight*—He did not diſcover her ſooner.

V. 9. *Spread thy Skirt*—That is, take me to be thy wife, and perform the duty of an huſband to me.

V. 10. *Shewed kindneſs*—Both to thy deceaſed huſband, the continuance of whoſe name and memory thou ſeekeſt; and to thy mother-in-law, whoſe commands thou haſt punctually obeyed. *Followedſt not*—To ſeek thy marriage here, or in thy own country, as thou wouldſt have done if thou hadſt not preferred obedience to God's command, before pleaſing thyſelf.

V. 13. *Perform, &c.*—Take thee to wife, to raiſe up ſeed to his brother. Biſhop *Hall* ſums up the matter thus. "*Boaz*, inſtead of touching her as a wanton, bleſſeth her as a father, encourages her as a friend, promiſes her as a kinſman, rewards her as a patron, and ſends her away laden with hopes and gifts, no leſs chaſt, but more happy than ſhe came. O admirable temperance, worthy the progenitor of him, in whoſe lips and heart there was no guile!"

V. 14. *Let it not, &c.*—He takes care to preſerve not only his conſcience towards God, but his reputation, and hers alſo, among men.

V. 15. *Veil*

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* *Ezek.* xvi. 8.

§ 1 *Tim.* v. 11. 2 *Cor.* viii. 12.

† *Eccles.* vii. 1. 1 *Theſ.* v. 22. *Rom.* xii. 17. 1 *Pet.* ii. 12. 1 *Cor.* x. 32.

15 known that a woman came into the floor. Alſo he ſaid, Bring the
vail that *thou haſt* upon thee, and hold it. And when ſhe held it,
he meaſured § ſix *meaſures* of barley, and laid *it* on her: and ſhe
16 went into the city. And when ſhe came unto her mother-in-law,
ſhe ſaid, Who *art* thou, my daughter? And ſhe told her all that
17 the man had done to her. And ſhe ſaid, Theſe ſix *meaſures* of barley
gave he me; for he ſaid to me, Go not empty unto thy
18 mother-in-law. Then ſaid ſhe, ‖ Sit ſtill, my daughter, until thou
know how the matter will fall: for the man will not be in reſt, until
he have finiſhed the thing this day.

C H A P. IV.

The next kinſman refuſes to marry Ruth, ver. 1—8. Boaz *marries her*, ver. 9—12. *Their iſſue*, ver. 13—22.

1 THEN went Boaz up to the gate, and ſat him down there: and
behold, the kinſman of whom Boaz ſpake, came by; unto
whom he ſaid, Ho, ſuch a one turn aſide, ſit down here. And he
2 turned aſide, and ſat down. And he took ten men of the elders of
3 the city, and ſaid, Sit ye down here. * And they ſat down. And
he ſaid unto the kinſman, Naomi that is come again out of the
country of Moab ſelleth a parcel of land, which *was* our brother
4 Elimelech's. And I thought to advertiſe thee, ſaying, Buy *it* before
the inhabitants, and before the elders of my people. If thou wilt
redeem *it*, redeem *it*; but if thou wilt not redeem *it*, *then* tell me,
that I may know: for *there is* none to redeem *it* beſides thee, and
5 I *am* after thee. And he ſaid, I will redeem *it*. Then ſaid Boaz,

V. 15. *Veil*—Or, *the apron.*

V. 16. *Who art thou?*—This is not a queſtion of doubting, but of wonder, as if ſhe had ſaid, Art thou in very deed my daughter? I can hardly belive it. How cameſt thou hither in this manner, and thus early?

V. 2. *Ten men*—To be witneſſes: for though two or three witneſſes were ſufficient, yet in weightier matters they uſed more. And *ten* was the uſual number among the *Jews*, in cauſes of matrimony and divorce, and tranſlation of inheritances; who were both judges of the cauſes, and witneſſes of the fact.

V. 3. *Naomi*—Both *Naomi* and *Ruth* had an intereſt in this land during their lives, but he mentions only *Naomi*, becauſe all was done by her direction; leſt the mention of *Ruth* ſhould raiſe a ſuſpicion of the neceſſity of his marrying *Ruth*, before he had given his anſwer to the firſt propoſition.

V. 5. *Buy it*—According to the law,

§ *Gal.* vi. 10. 1 *John* iii. 18. ‖ *Pſal.* xxxvii. 3, 4. *Iſa.* xxviii. 16. * *Prov.* xx. 8.

What day thou buyeſt the field of the hand of Naomi, thou muſt
buy *it* alſo of Ruth the Moabiteſs, the wife of the dead, to raiſe up
6 the name of the dead upon his inheritance. And the kinſman
ſaid, I cannot redeem *it* for myſelf, leſt I mar mine own inheritance:
redeem thou my right to thy ſelf, for I cannot redeem *it*.
7 † Now this *was the manner* in former time in Iſrael, concerning redeeming,
and concerning changing, for to confirm all things; a
man plucked off his ſhoe, and gave *it* to his neighbour: and this
8 *was* a teſtimony in Iſrael. Therefore the kinſman ſaid unto Boaz,
9 Buy *it* for thee: ſo he drew of his ſhoe. And Boaz ſaid unto the elders,
and *unto* all the people, Ye *are* witneſſes this day, that I have brought
all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the
10 hand of Naomi. Moreover, Ruth the Moabiteſs, the wife of Mahlon,
have I purchaſed to be my wife, to raiſe up the name of the dead
upon his inheritance, that the name of the dead be not cut off from
among his brethren, and from the gate of his place: ye *are* witneſſes
11 this day. And all the people that *were* in the gate, and the elders
ſaid, *We are* witneſſes: ‡ the LORD make the woman that is
come into thine houſe, like Rachel, and like Leah, which two did
build the houſe of Iſrael: and do thou worthily in Ephratah, and

Deut. xxv. 5. *To raiſe, &c*—To revive his name, which was buried with his body, by raiſing up a ſeed to him, to be called by his name.

V. 6. *Mar*—Either becauſe having no children of his own, he might have one, and but one ſon by *Ruth*, who, though he ſhould carry away his inheritance, yet would not bear his name, but the name of *Ruth*'s huſband; and ſo by preſerving another man's name, he ſhould loſe his own. Or, becauſe as his inheritance would be but very little increaſed by this marriage, ſo it might be much diminiſhed by being divided amongſt his many children, which he poſſibly had already, and might probably have more by *Ruth*. *My right*—Which I freely reſign to thee.

V. 7. *All things*—That is, in all alienation of lands. So that it is no wonder if this ceremony differ a little from that, *Deut.* xxv. 9. becauſe that concerned only one caſe, but this is more general. Beſides, he pleads not the command of God, but only ancient cuſtom, for this practice. *Gave it*—He who relinquiſhed his right to another, plucked off his own ſhoe and gave it to him. This was ſmybolical, and a ſignificant and convenient ceremony, as if he ſaid, take this ſhoe wherewith I uſed to go and tread upon my land, and in that ſhoe do thou enter upon it, and take poſſeſſion of it. *This was a teſtimony*—This was admitted for ſufficient evidence in all ſuch caſes.

V. 10. *From the gate*—That is, from among the inhabitants dwelling within the gate of this city, which was *Bethlehem judah*.

V. 11. *Rachel and Leah*—Amiable and fruitful. Theſe two are ſingled out, becauſe they were of a foreign original, and yet ingrafted into God's people, as *Ruth* was; and becauſe of that fertility which
God

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† *Deut.* xxv. 7. 9. ‡ *Pſal.* cxxvii. 3, 4, 5.

12 be famous in Beth-lehem. And let thy houſe be like the houſe of
Pharez (§ whom Tamar bare unto Judah) of the ſeed which the Lord
13 ſhall give thee of this young woman. So Boaz took Ruth, and
ſhe was his wife: and when he went in unto her, the Lord gave
14 her conception, and ſhe bare a ſon. And the ‖ woman ſaid unto
Naomi, Bleſſed *be* the Lord which hath not left thee this day with-
15 out a kinſman, that his name may be famous in Iſrael. And he
ſhall be unto thee a * reſtorer of *thy* life, and a nouriſher of thine
old age: for thy daughter-in-law who loveth thee, who † is bet-
16 ter to thee than ſeven ſons, hath borne him. And Naomi took the
17 child, and laid it in her boſom, and became nurſe unto it. And
the women her neighbours gave it a name, ſaying, There is a ſon
born to Naomi, and they called his name Obed: he *is* the father of
18 Jeſſe, the father of David. Now theſe *are* the generations of
19 Pharez: ‡ Pharez begat Hezron, And Hezron begat Ram, and
20 Ram begat Amminadab, And Amminadab begat Nahſhon, and
21 Nahſhon begat Salmon, And Salmon begat Boaz, and Boaz begat
22 Obed, And Obed begat Jeſſe, and Jeſſe begat David.

God vouchſafed unto them above their predeceſſors, *Sarah* and *Rebecca*. *Rachel* is placed before *Leah*, becauſe ſhe was his moſt lawful, and beſt-beloved wife. *Did build*—That is, increaſe the poſterity. *Ephratah and Bethlehem*—Two names of one and the ſame place.

V. 12. *Pharez*—As honourable and numerous as his family was; whom, though he alſo was born of a ſtranger, God ſo bleſſed, that his family was one of the five families to which all the tribe of *Judah* belonged, and the progenitor of the inhabitants of this city.

V. 13. *Took Ruth*—Which he might do, though ſhe was a *Moabite*, becauſe the prohibition againſt marrying ſuch, is to be reſtrained to thoſe who continue Heathens; whereas *Ruth* was a ſincere proſelyte and convert to the God of *Iſrael*. Thus he that forſakes all for Chriſt, ſhall find more than all with him.

V. 14. *Which hath not, &c.*—The words may be rendered, *Which hath not made, or ſuffered thy kinſman to fail thee*; that is, to refuſe the performances of his duty to thee and thine, as the other kinſman did. *Famous*—Heb. *and his name ſhall be famous in Iſrael*, for this noble and worthy action.

V. 15. *Thy life*—That is, of the comfort of thy life. *Born him*—Or, *hath born to him*; that is, to thy kinſman a ſon. *Better than ſeven ſons*—See how God ſometimes makes up the want of thoſe relations from whom we expected moſt comfort, in thoſe from whom we expected leaſt! The bonds of love prove ſtronger than thoſe of nature.

V. 17. *A name*—That is, they gave her advice about his name; for otherwiſe they had no power or right to do ſo. *Obed*—*A ſervant*, to thee, to nouriſh, and comfort, and aſſiſt thee; which duty children owe to their progenitors.

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§ *Gen.* xxxviii. 29. 1 *Chron.* ii. 4. *Matth.* i. 3. ‖ *Luke* i. 58. *Rom.* xii. 15. * *Pſal.* xxiii. 3. † 1 *Sam.* i. 8. ‡ 2 *Chron.* ii. 4. *Matt.* i. 3.

NOTES

ON

The Firſt Book of *SAMUEL.*

This book and the following bear the name of Samuel, (*tho' he wrote only part of the former, and ſome other of the prophets, perhaps* Nathan, *the reſt*) *becauſe they contain firſt a large account of* Samuel, *and then the hiſtory of the reigns of* Saul *and* David, *who were both anointed by him.*

I. SAMUEL.

CHAP. I.

The affliction of Hannah, ver. 1—8. *Her prayer to God, with* Eli's *bleſſing*, ver. 9—18. *The birth and nurſing of* Samuel, ver. 19—23. *The preſenting of him to God*, ver. 24—28.

1 NOW there was a certain man of Ramathaim-zophim, of
mount Ephraim, and his name *was* * Elkanah, the ſon of Jeroham,
the ſon of Elihu, the ſon of Tohu, the ſon of Zuph,
2 an Ephrathite: And he had two wives, the name of the one *was*
Hannah, and the name of the other Peninnah: and Peninnah had
3 children, but Hannah had no children. And this man went up out
of his city † yearly, to worſhip, and to ſacrifice unto the LORD of
hoſts in Shiloh, and the two ſons of Eli, Hophni, and Phinehas,

V. 1. *Ramathaim-zophim*—Called *Ramah*, ver. 19. *Ephrathite*—That is, one of *Bethlehem-judah*, by his birth and habitation, though by his original a *Levite*.

V. 2. *Two wives*—As many had in thoſe ages, tho' it was a tranſgreſſion of the original inſtitution of marriage. And it is probable that he took his ſecond wife, namely, *Peninnah*, becauſe *Hannah* was barren.

V. 3. *Yearly*—At the three ſolemn feaſts, when he, together with all other males were obliged to go to worſhip God in the place appointed; and at other times, when he as a *Levite* was to go thither in his courſe. *To ſacrifice*—Not in his own perſon,

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* 1 *Chron.* vi. 27. 34. † *Deut.* xvi. 6. *Lev.* xxv. 29.

4 the prieſts of the Lord, *were* there. And when the time was that
Elkanah offered, he gave to Peninnah his wife, and to all her ſons
5 and her daughters, portions. But unto Hannah he gave a worthy
porportion: (for he loved Hannah, but the Lord had ſhut up her
6 womb. And her adverſary alſo provoked her ſore, for to make
7 her fret, becauſe the Lord had ſhut up her womb.) And *as* he did
ſo year by year, when ſhe went up to the houſe of the Lord, ſo
8 ſhe provoked her: therefore ſhe wept, and did not eat. Then ſaid
Elkanah her huſband to her, Hannah, why weepeſt thou? And
why eateſt thou not? And why is thy heart grieved? Am not
9 I [‡] better to thee than ten ſons? So Hannah roſe up after they
had eaten in Shiloh, and after they had drunk: (now Eli the prieſt
10 ſat upon a ſeat by a poſt of the temple of the Lord.) And ſhe

perſon, which the *Levites* could not do, but by the prieſts. *Were there*—Or, were *the prieſts of the Lord there*, under their father *Eli*, who is generally conceived to have been the high-prieſt, but being very old and infirm, his ſons miniſtered in his ſtead. This is the firſt time in ſcripture, that God is called *the Lord of hoſts* or Armies. Probably *Samuel* was the firſt who uſed this title of God, for the comfort of *Iſrael*, at the time when their armies were few and feeble, and thoſe of their enemies many and mighty.

V. 4. *Portions*—Out of the ſacrifice of his peace-offerings, the greateſt part whereof fell to the offerer, and was eaten by him, and his friends or gueſts, before the Lord. And out of this he gave them all portions, as the maſter of the feaſt uſed to do to the gueſts.

V. 5. *Shut up her womb*—Yet *Elkanah* did not withdraw his love from her. To abate our juſt love to any relation, for the ſake of any infirmity which they cannot help, is to add affliction to the afflicted.

V. 6. *Her adverſary*—*Peninnah*: ſo her envy or jealouſy made her, though ſo nearly related.

V. 7. *When ſhe went*—This circumſtance is noted as the occaſion of the contention, becauſe at ſuch times they were forced to more ſociety with one another, by the way, and in their lodgings; whereas at home they had diſtinct apartments, where they might be aſunder: and then her huſband's extraordinary love and kindneſs was ſhewed to *Hannah*, whereby *Peninnah* was the more exaſperated; then alſo *Hannah* prayed earneſtly for a child, which hitherto ſhe had done in vain; and this poſſibly ſhe reproached her with. *Did not eat*—Being overwhelmed with grief, and therefore unfit to eat of the ſacred food. Which they were *not to eat in their mourning*.

V. 8. *Ten ſons*—Oughteſt thou not to value my hearty love to thee, more than the having of as many ſons as *Peninnah* hath? She would willingly change conditions with thee.

V. 9. *A ſeat*—Or, *throne*; for it is manifeſt it was raiſed higher than ordinary, chap. iv. 18. Here he might ſit, either as the judge; or rather as high-prieſt, to hear and anſwer ſuch as came to him for advice, and to inſpect and direct the worſhip of God. *Temple*—That is, of the tabernacle, which is frequently ſo called.

V. 10. *Bitterneſs*—That is, oppreſſed with grief. *Prayed unto the Lord*—They had newly offered their peace-offerings, to ob-
tain

[‡] *Ruth* iv. 15.

was in bitterneſs of ſoul, and prayed unto the Lord, and wept ſore.
11 And ſhe vowed a vow, and ſaid, O Lord of hoſts, if thou wilt
indeed look on the affliction of thine hand-maid, and remember
me, and not forget thine hand-maid, but wilt give unto thine hand-
maid a man-child, then I will give him unto the Lord all the days
12 of his life, and § there ſhall no razor come upon his head. And
it came to paſs as ſhe continued praying before the Lord, that Eli
13 marked her mouth. Now Hannah ſpake in her heart, only her lips
moved, but her voice was not heard: therefore Eli thought ſhe
14 had been drunken. And Eli ſaid unto her, How long wilt thou be
15 drunken? Put away thy wine from thee. And Hannah anſwered, No,
my lord, I am a woman of a ſorrowful ſpirit: I have drunk neither
wine nor ſtrong drink, but have poured out my ſoul before the
16 Lord. Count not thine hand-maid for a daughter of Belial: for out
of the abundance of my complaint and grief have I ſpoken hitherto.
17 Then Eli anſwered and ſaid, Go in peace: and the God of Iſrael
18 grant thee thy petition that thou haſt aſked of him. And ſhe ſaid,
Let thine hand-maid find grace in thy ſight. So the woman went
her way, and did eat, and her countenance was no more *ſad*.

tain the favour of God, and in token of their communion with him, they had feaſted upon the ſacrifice: and now it was proper to put up her prayer, in virtue of the ſacrifice. For the peace offerings typified Chriſt's mediation, as well as the ſin-offerings: ſince by this not only atonement is made for ſin, but an anſwer to our prayers obtained.

V. 11. *Give him*—That is, conſecrate him to God's ſervice in his temple. *No razor*—That is, he ſhall be a perpetual *Nazarite*.

V. 12. *Continued*—Heb. *multipled to pray*. By which it appears that ſhe ſaid much more than is here expreſſed. And the like you are to judge of the prayers and ſermons of other holy perſons recorded in ſcripture, which gives us only the ſum and ſubſtance of them. This conſideration may help us much to underſtand ſome paſſages of the bible.

V. 13. *Drunken*—Becauſe of the multitude of her words, and thoſe motions of her face and body, which the vehemency of her paſſion, and the fervency in prayer occaſioned.

V. 16. *Count not, &c.*—Thus when we are unjuſtly cenſured, we ſhould endeavour not only to clear ourſelves, but to ſatisfy our brethren, by giving them a juſt and true account of that which they miſapprehended.

V. 18. *Find grace*—That favourable opinion and gracious prayer which thou haſt expreſſed on my behalf, be pleaſed to continue towards me. *Sad*—Her heart being cheared by the prieſt's comfortable words, and eſpecially by God's ſpirit ſetting them home upon her, and aſſuring her that both his and her prayers ſhould be heard, it quickly appeared in her countenance.

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§ *Numb.* vi. 5. *Judg.* xiii. 5.

19 And they roſe up in the morning || early, and worſhipped before
the LORD, and returned, and came to their houſe to Ramah: and
Elkanah knew Hannah his wife, and the LORD remembered her.
20 Wherefore it came to paſs when the time was come about, after
Hannah had conceived, that ſhe bare a ſon, and called his name
21 Samuel, *ſaying*, Becauſe I have aſked him of the LORD. And the
man Elkanah, and all his houſe, went up to offer unto the LORD
22 the yearly ſacrifice, and his vow. But Hannah went not up, for
ſhe ſaid unto her huſband, I *will not go up* until the child be weaned,
and *then* I will bring him, that he may appear before the LORD,
23 and there abide forever. And Elkanah her huſband ſaid unto her,
Do what ſeemeth thee good; tarry until thou have weaned him,
only the LORD eſtabliſh his word: ſo the woman abode, and gave
24 her ſon ſuck until ſhe had weaned him. And when ſhe had
weaned him, ſhe took him up with her, with three bullocks, and
one ephah of flour, and a bottle of wine, and brought him unto
the houſe of the LORD in Shiloh: and the child *was* * young.
25, 26 And they ſlew a bullock, and brought the child to Eli. And ſhe
ſaid, O my lord, as thy ſoul liveth, my lord, I *am* the woman that
27 ſtood by thee here, praying unto the LORD. For this child I prayed,
and the LORD hath given me my petition, which I aſked of him:

V. 19. *Remembered*—Manifeſted his remembrance of her by the effect.

V. 20. *Samuel*—That is, *Aſked of God*.

V. 21. *His houſe*—*Hannah* only and her child excepted. *His vow*—By which it appears, though it was not expreſſed before, that he heard and conſented to her vow, and that he added a vow of his own, if God anſwered his prayers.

V. 22. *Weaned*—Not only from the breaſt, but alſo from the mother's knee and care, and from childiſh food; 'till the child be ſomething grown up, and fit to do ſome ſervice in the tabernacle: for it ſeems that as ſoon as he was brought up he worſhipped God, ver. 28. and preſently after miniſtered to *Eli*, chap. ii. 11.

V. 23. *His word*—*His matter* or *thing*; the buſineſs concerning the child, what thou haſt vowed concerning him, that he may grow up, and be accepted and employed by God in his Service.

V. 24. *Three bullocks*—One for a burnt-offering, the ſecond for a ſin-offering, and the third for a peace-offering; all theſe ſorts being expedient for this work and time. *Flour*—For the meal-offerings belonging to the principal ſacrifices, which to each bullock were *three tenth-deals*, or three tenth parts of an ephah, and ſo nine parts of the ephah were ſpent, and the tenth part was given to the prieſt. *Wine*—For drink-offerings.

V. 25. *A bullock*—The three bullocks mentioned ver. 22. the ſingular number being put for the plural, which is frequent.

V. 26. *Soul liveth*—As ſurely as thou liveſt. Which aſſeveration ſeems neceſſary, becauſe this was ſome years after it.

|| *Pſal.* v. 3. cxix. 147. * 2 *Tim.* iii. 15.

28 Therefore alſo I have lent him to the LORD; as long as he liveth, he ſhall be lent to the LORD. And he worſhipped the LORD there.

CHAP. II.

Hannah's *ſong of thankſgiving*, ver. 1—10. Elkanah *leaves* Samuel *to miniſter before the Lord*, ver. 11. *The wickedneſs of* Eli's *ſons*, ver. 12—17. *A farther account of* Samuel *and his parents*, ver. 18—21. Eli's *too mild reproof of his ſons*, ver. 22—25. Samuel's *growth*, ver. 26. *God's dreadful meſſage to* Eli, ver. 27—36.

1 AND Hannah * prayed, and ſaid, † My heart rejoiceth in the LORD: mine horn is exalted in the LORD: my mouth is enlarged over mine enemies, becauſe I rejoice in thy ſalvation.
2 ‡ *There is* none holy as the LORD: for *there is* none beſides: neither
3 *is there* any rock like our God. Talk no more ſo exceedingly proudly; § let *not* arrogancy come out of your mouth: for the LORD *is* a God

V. 28. *Lent him*—But not with a purpoſe to require him again. Whatever we give to God, may upon this account be ſaid to be *lent to* him, that tho' we may not recall it, yet he will certainly repay it, to our unſpeakable advantage. *He worſhipped*—Not *Eli*, but young *Samuel*, who is ſpoken of in this and the foregoing verſe, and who was capable of worſhipping God in ſome ſort, at leaſt with external adoration.

V. 1. *Prayed*—That is, praiſed God; which is a part of prayer. *Rejoiceth*—Or, *leapeth for joy*: for the words note not only inward joy, but alſo the outward demonſtrations of it. *In the Lord*—As the author of my joy, that he hath heard my prayer, and accepted my ſon for his ſervice. *Horn*—My ſtrength and glory (which are often ſignified by an *horn*,) are advanced and manifeſted to my vindication, and the confuſion of mine enemies. *Mouth enlarged*—That is, opened wide to pour forth abundant praiſes to God, and to give a full anſwer to all the reproaches of mine adverſaries. *Enemies*—So ſhe manifeſts her prudence and modeſty, in not naming *Peninnah*, but only *her enemies* in the general. *Salvation*—Becauſe the matter of my joy is no trivial thing, but that ſtrange and glorious ſalvation or deliverance which thou haſt given me from my oppreſſing care and grief, and from the inſolencies and reproaches of mine enemies.

V. 2. *None holy*—None ſo perfectly, unchangeably and conſtantly holy. *None beſide*—Not only none is ſo holy as thou art, but in truth *there is none* holy *beſides thee*; namely, intirely, or independently, but only by participation from thee. *Any rock*—Thou only art a ſure defence and refuge to all that flee to thee.

V. 3. *Talk no more*—Thou *Peninnah*, boaſt no more of thy numerous off-ſpring, and ſpeak no more inſolently and ſcornfully of me. She ſpeaks of her in the plural number, becauſe ſhe would not expoſe her name to cenſure. *Of knowledge*—He knoweth thy heart, and all that pride, and envy, and contempt of me, which thy own conſcience knows; and all thy perverſe carriage towards me. *Actions*—That is, he trieth all mens thoughts and actions, (for the *Hebrew* word ſignifies both

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* *Phil.* iv. 6. † *Luke* i. 46, &c. ‡ *Deut.* xxxii. 4. *Pſal.* lxxxvi. 8. lxxxix. 6. 8.
§ *Mal.* iii. 13.

4 of knowledge, and by him actions are weighed. The bows of the
mighty men *are* broken, and they that ſtumble, are girt with
5 ſtrength. || *They that were* full, have hired out themſelves for bread;
and *they that were* hungry, ceaſed: ſo that the barren hath borne ſeven;
6 and * ſhe that hath many children, is waxed feeble. † The
LORD killeth, and maketh alive: he bringeth down to the grave,
7 and bringeth up. The LORD maketh poor, and maketh rich: ‡ he
8 bringeth low, and lifteth up. He § raiſeth up the poor out of the
duſt, *and* lifteth up the beggar from the dunghill, to |||| ſet *them* among
princes, and to make them inherit the throne of glory: for the
pillars of the earth *are* the LORD's, and he hath ſet the world upon
9 them. He ** will keep the feet of his ſaints, and the wicked ſhall be

both) as a juſt judge, to give to every one according to their works.

V. 4. *Bows*—The ſtrength of which they boaſted. *Stumbled*—Or, *were weak*, or *feeble*, in body and ſpirit.

V. 5. *Hired themſelves out for bread*—It is the ſame thing which is expreſſed both in divers metaphors in the foregoing, and following verſes. *Ceaſed*—That is, ceaſed to be hungry. *Seven*—That is, many, as ſeven is often uſed. She ſpeaks in the prophetick ſtyle, the paſt time, for the future; for though ſhe had actually born but one, yet ſhe had a confident perſuaſion that ſhe ſhould have more, which was grounded either upon ſome particular aſſurance from God; or rather upon the prayer or prediction of *Eli*. *She*—That is, *Peninnah*. *Feeble*—Either becauſe ſhe was now paſt child-bearing: or, becauſe divers of her children, which were her ſtrength and her glory, were dead, as the *Hebrew* doctors relate.

V. 6. *Killeth*—The ſame perſon whom he firſt killeth, or bringeth nigh unto death, he afterwards raiſeth to life. Me, who was almoſt conſumed with grief, he hath revived. The name of *death* both in ſacred ſcripture, and prophane writers, is often given to great *Calamities*.

V. 8. *From the dunghill*—From the moſt ſordid place, and mean eſtate. *Inherit*—Not only poſſeſs it themſelves, but tranſmit it to their poſterity. *Throne*—That is, a glorious throne or kingdom. *Pillars*—The foundations of the earth, which God created, and upholds, and wherewith he ſuſtains the earth, and all its inhabitants, as a houſe is ſupported with pillars; and therefore it is not ſtrange if he diſpoſeth of perſons and things therein as he pleaſeth.

V. 9. *Feet*—That is, the ſteps or paths, their counſels and actions; he will *keep*; that is, both uphold, that they may not fall into ruin; and direct and preſerve from wandering, and from thoſe fatal errors that wicked men daily run into. *Silent*—Shall be put to ſilence: they who uſed to open their mouths wide againſt heaven, and againſt the ſaints, ſhall be ſo confounded with the unexpected diſappointment of all their hopes, and with God's glorious appearance and operations for his people, that they ſhall have their mouths quite ſtopped. *Darkneſs*—Both inward, in their own minds, not knowing what to ſay or do; and outward, in a ſtate of deep diſtreſs. *Prevail*—Namely, againſt God, or againſt his ſaints, as the

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|| *Pſal.* xxxiv. 10. * *Jer.* xv. 9. † *Deut.* xxxii. 39. ‡ *Pſal.* lxxv. 7. § *Pſal.* cxiii. 7.
|||| *Job* xxxvi. 7. ** *Pſal.* xci. 11.

10 † ſilent in darkneſs; for by ſtrength ſhall no man prevail. The
adverſaries of the Lord ſhall be broken to pieces: ‡ out of heaven
ſhall he thunder upon them: the Lord ſhall judge the ends of the
earth, and he ſhall give ſtrength unto his king, and § exalt the horn
11 of his anointed. And Elkanah went to Ramah to his houſe; and
12 the child did miniſter unto the Lord before Eli the prieſt. Now
13 the ſons of Eli *were* ſons of Belial, they ‖ knew not the Lord. And
the prieſt's * cuſtom with thee people *was, that* when any man offered
ſacrifice, the prieſt's ſervant came, while the fleſh was in boiling,
14 with a fleſh-hook of three teeth in his hand: And he ſtruck
it into the pan, or kettle, or chaldron, or pot; all that the fleſh-hook
brought up, the prieſt took for himſelf: ſo they did in Shiloh,
15 unto all the Iſraelites that came thither. Alſo before they burnt the
fat, the prieſt's ſervant came, and ſaid to the man that ſacrificed,
Give fleſh to roaſt for the prieſt; for he will not have boiled fleſh o
16 thee, but raw. And *if* any man ſaid unto him, Let them not fail t
burn the fat preſently, and *then* take *as much* as thy ſoul deſireth;
then he would anſwer him, *Nay,* but thou ſhalt give *it me* now: and
17 if not, I will take *it* by force. Wherefore the ſin of the young men
was very great before the Lord: for men abhorred the offering

wicked were confident they ſhould do, becauſe of their great power, and wealth, and numbers.

V. 10. *Exalt*—Increaſe, or advance the ſtrength. *Of his anointed*—Of his king. This may reſpect Chriſt, the ſingular anointed one of God, and the ſpecial king of his people. In this ſenſe alſo, *the Lord ſhall judge the ends of the earth: David's* victories and dominions reached far. But God will give to the ſon of *David, the uttermoſt parts of the earth for his poſſeſſion.* And he will *give ſtrength unto his king,* for the accompliſhing his great undertaking, *and exalt the horn,* of the power and honour *of his anointed,* till he hath *put all his enemies under his feet.*

V. 11. *Miniſter*—In ſome way agreeable to his tender years, as in ſinging, or playing upon inſtruments of muſick, or lighting the lamps. *Before Eli the prieſt*—That is, under the inſpection, and by the direction of *Eli.*

V. 12. *Knew not*—They did not honour love, or ſerve God.

V. 13. *Boiling*—As the Lord's part of the peace-offerings was burnt upon the altar, ſo the prieſt's and offerer's parts were to be boiled.

V. 14. *Took*—Not contented with the breaſt and ſhoulder which were alloted them by God, they took alſo part of the offerer's ſhare; beſides which they ſnatched their part before it was heaved and waved; contrary to *Levit.* vii. 34.

V. 15. *The fat*—And the other parts to be burnt with it. So this was an additional injury; for they took ſuch parts as they beſt liked whilſt it was raw.

V. 17. *Abhorred*—But we know the

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† *Pſal.* xciv. 17. *Iſa.* xv. 1. *Jer.* viii. 14. ‡ Chap. vii. 10. § *Pſal.* lxxxix. 2
‖ *Jer.* ix. 3. *Tit.* i. 16. * Chap. 8.

18 of the LORD. But Samuel miniſtered before the LORD, *being* a
19 child, † girded with a linen ephod: Moreover, his mother made
him a little coat, and brought *it* to him from year to year, when
20 ſhe came up with her huſband, to offer the yearly ſacrifice. And
Eli bleſſed Elkanah, and his wife, and ſaid, the LORD give thee
ſeed of this woman, for the loan which is lent to the LORD. And
21 they went unto their own home. And the LORD viſited Hannah, ſo
that ſhe conceived and bare three ſons, and two daughters: and the
22 child Samuel grew before the LORD. Now Eli was very old, and
heard all that his ſons did unto all Iſrael, and how they lay with
the woman that aſſembled at the door of the tabernacle of the
23 congregation. And he ſaid unto them, Why do ye ſuch things?
24 For I hear of your evil dealings by all this people. Nay, my ſons:
for *it is* ‡ no good report that I hear; ye make the LORD's peo-
25 ple to tranſgreſs. If one man ſin againſt another, the judge ſhall
judge him: but if a man ſin againſt the LORD, who ſhall intreat for

lidity and efficacy of the ſacraments does not depend on the goodneſs of thoſe that adminiſter them. It was therefore folly and ſin in the people, to think the worſe of God's inſtitutions. But it was the much greater ſin of the prieſts, that gave them occaſion ſo to do.

V. 18. *Miniſtered*—That is, performed his miniſtration carefully and faithfully. *Before the Lord*—In God's tabernacle. *Ephod*—A garment uſed in God's ſervice, and allowed not only to the inferior prieſts and *Levites* but alſo to eminent perſons of the people, and therefore to *Samuel*, who, though no *Levite*, was a *Nazarite*, from his birth.

V. 21. *Grew*—Not only in age and ſtature; but eſpecially in wiſdom and goodneſs. *Before the Lord*—Not only before men, who might be deceived, but in the preſence and judgment of the all-ſeeing God.

V. 22. *Very old*—And therefore unfit either to manage his office himſelf, or to make a diligent inſpection into the carriage of his ſons, which gave them opportunity for their wickedneſs. *To Iſrael*—Whom they injured in their offerings, and alienated from the ſervice of God. *The door*—The place where all the people both men and women waited when they came up to the ſervice of God, becauſe the altar on which their ſacrifices was offered, was by the door.

V. 23. *He ſaid, &c.*—*Eli's* ſin was not only that he reproved them too gently, but that he contented himſelf with a verbal rebuke, and did not *reſtrain them*, and inflict thoſe puniſhments upon them which ſuch high crimes deſerved by God's law, and which he as judge and high-prieſt ought to have done, without reſpect of perſons.

V. 25 *The judge*—If only man be wronged, man can right it, and reconcile the perſons. *Againſt the Lord*—As you have done wilfully and preſumptuouſly. *Who ſhall, &c.*—The offence is of ſo high a nature, that few or none will dare to intercede for him, but will leave him to the juſt judgment of God. The words may be rendered, *Who ſhall judge for him?* Who
ſhall

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† *Exod.* xxviii. 4 ‡ *Tim.* iii. 7.

him? Notwithſtanding they hearkened not unto the voice of their
26 father, becauſe the Lord would § ſlay them. (And the child
Samuel grew on, and was in || favour both with the Lord, and alſo
27 with men.) And there came a man of God unto Eli, and ſaid
unto him, Thus ſaith the Lord, Did I plainly appear unto the
houſe of thy father, when they were in Egypt in Pharaoh's houſe?
28 And did I chuſe him out of all the tribes of Iſrael *to be* my prieſt, to
offer upon my altar, to burn incenſe, to wear an ephod before
me? And * did I give unto the houſe of thy father all the offerings
29 made by fire of the children of Iſrael? Wherefore kick ye at my
ſacrifice, and at mine offering, which I have commanded *in my*
habitation, and honoureſt thy ſons above me, to make yourſelves
fat with the chiefeſt of all the offerings of Iſrael my people?
30 Wherefore the Lord God of Iſrael ſaith, I ſaid indeed, *that* thy
houſe, and the houſe of thy father ſhould walk before me for
ever: but now the Lord ſaith, Be it far from me; for them that
honour me, † I will honour; and ‡ they that diſpiſe me, ſhall be
31 lightly eſteemed. Behold, §§ the days come that I will cut off thine
arm, and the arm of thy father's houſe, that there ſhall not be an

ſhall interpoſe as umpire, between God and him? Who ſhall compound that difference? None can or dare do it, and therefore he muſt be left to the dreadful, but righteous judgment of God. They had now ſinned away their day of grace. They had long hardened their hearts. And God at length gave them up to a reprobate mind, and *determined to deſtroy them*, 2 *Chron.* xxv. 16.

V. 27. *Man of God*—That is, a prophet ſent from God.

V. 29. *Kick ye*—Uſing them irreverently, and prophanely; both by abuſing them to your own luxury, and by cauſing the people to abhor them. He chargeth *Eli* with his ſons faults. *Honoureſt thy ſons*—Permiting them to diſhonour and injure me, by taking my part to themſelves; chuſing rather to offend me by thy connivance at their ſin, than to diſpleaſe them by ſevere rebukes, and juſt puniſhments. *Fat*—To pamper yourſelves. This you did not out of neceſſity, but out of mere luxury. *Chiefeſt*—Not contented with thoſe parts which I had alloted you, you invaded thoſe choice parts which I reſerved for myſelf.

V. 30. *I ſaid*—Where, or when did God ſay this? To *Eli* himſelf, or to his father, when the prieſthood was tranſlated from *Eleazar*'s to *Ithamar*'s family. *Walk*—That is, miniſter unto me as high-prieſt. *Walking* is often put for diſcharging ones office; *before me*; may ſignify that he was the high-prieſt, whoſe ſole prerogative it was to miniſter before God, or before the ark, in the moſt holy place. *For ever*—As long as the Moſaical law and worſhip laſts. *Far from me*—To fulfil my promiſe, which I hereby retract.

V. 31. *Arm*—That is, I will take away thy

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§ *Prov.* xv. 10. || *Prov.* iii. 4. *Luke* ii. 52. *Acts* ii. 47. *Rom.* xiv. 18. * *Lev.* x. 14. *Numb.* xviii. 8. † *Pſal.* xci. 14. *John* xii. 26. ‡ *Mal.* ii. 9. §§ 1 *Kings* ii. 27. *Ezek.* xliv. 10. Chap. iv. 11. 18. xiv. 3. xxii. 18, &c.

32 old man in thine houſe. And thou ſhalt ſee an enemy *in my* habitation,
in all *the wealth* which *God* ſhall give Iſrael: and there ſhall
33 not be an old § man in thine houſe for ever. And the man of
thine, *whom* I ſhall not cut of from mine altar, *ſhall be* to conſume
thine eyes, and to grieve thine heart: and all the increaſe of thine
34 houſe ſhall die in the flower of their age. And this *ſhall be* a ſign
unto thee, that ſhall come upon thy two ſons, on Hophni and
35 Phinehas: in one day they ſhall die both of them. And I will raiſe
me up || a faithful prieſt, *that* ſhall do according to *that* which *is* in
mine heart, and in my mind: and I will build him a ſure houſe,
36 and he ſhall walk before mine Anointed for ever. And it ſhall
come to paſs, *that* every one that is left in thine houſe, ſhall come
and crouch to him for a piece of ſilver, and a morſel of bread, and
ſhall ſay, Put me (I pray thee) into one of the prieſt's offices, that
I may eat a piece of bread

thy ſtrength, or all that in which thou placeſt thy confidence, either, 1. the ark, which is called God's *ſtrength, Pſal.* lxxviii. 61. and was *Eli*'s ſtrength, who therefore was not able to bear the very tidings of the loſs of it. Or, 2. his prieſtly dignity or employment, whence he had all his honour and ſubſtance. Or rather, 3. his children, to whom the words following here, and in the ſucceeding verſes, ſeem to confine it. *Father's houſe*—That is, thy children's children, and all thy family: which was in great meaſure accompliſhed, 1 *Sam.* xxii. 16, &c.

V. 32. *Shalt ſee, &c*—The words may be rendered; *thou ſhalt ſee,* in thy own perſon, *the affliction,* or *calamity* of my *habitation*; that is, either of the land of *Iſrael,* wherein I dwell; or of the ſanctuary, called *the habitation* by way of eminency, whoſe greateſt glory the ark was, 1 *Sam.* iv. 21, 22. and conſequently, whoſe greateſt calamity the loſs of the ark was; *for,* or *inſtead of all that good wherewith God would have bleſſed Iſrael,* having raiſed up a young prophet *Samuel,* and thereby given good grounds of hope that he intented to bleſs *Iſrael,* if thou and thy ſons had not hindered it by your ſins. So this clauſe of the threatning concerns *Eli*'s perſon, as the following concerns his poſterity. And this beſt agrees with the moſt proper ſignification of that phraſe, *Thou ſhalt ſee.*

V. 33. *Of thine*—That is, of thy poſterity. *Shalt grieve*—Shall be ſo forlorn and miſerable, that if thou waſt alive to ſee it, it would grieve thee at the heart, and thou wouldſt conſume thine eyes with weeping for their calamities. *Increaſe*—That is, thy children. *Flower*—About the thirtieth year of their age, when they were to be admitted to the full adminiſtration of their office.

V. 35. *Raiſe a prieſt*—Of another line, as it neceſſarily implied by the total removal of that office from *Eli*'s line. The perſon deſigned is *Zadok,* one eminent for his faithfulneſs to God, and to the king, who, when *Abiather,* the laſt of *Eli*'s line, was depoſed by *Solomon,* was made high-prieſt in his ſtead. *Build, &c*—That is, give him a numerous poſterity, and confirm that ſure covenant of an everlaſting prieſthood made to *Phinehas,* of *Eleazar*'s line, *Numb.* xxv. 13. and interrupted for a little while by *Eli,* of the line of *Ithamar,* unto

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§ *Zech.* viii. 4.

|| *Ezek.* xliv. 15.

CHAP. III.

God's firſt manifeſtation of himſelf to Samuel, ver. 1—10. *God's meſſuage to* Eli, ver. 11—14. *His faithful delivery of that meſſage, and* Eli*'s ſubmiſſion to God*, ver. 15—18. *The eſtabliſhment of* Samuel *to be a prophet*, ver. 19—21.

1 AND the child Samuel miniſtered unto the Lord before Eli: and
the word of the Lord was * precious in thoſe days; *there*
2 *was* no open viſion. And it came to paſs at that time, when Eli
was laid down in his place, and his eyes began to wax dim, *that* he
3 could not ſee; And ere the lamp of God went out in the temple
of the Lord, where the ark of God *was*, and Samuel was laid down
4 *to ſleep*, That the Lord called Samuel, and he anſwered, Here *am*
5 I. And he ran unto Eli, and ſaid, Here *am* I, for thou calledſt
me. And he ſaid, I called not; lie down again. And he went
6 and lay down, And the Lord called yet again, Samuel. And
Samuel aroſe and went to Eli, and ſaid, Here *am* I, for thou didſt
call me. And he anſwered, I called not, my ſon; lie down again.
7 Now Samuel did not yet know the Lord, neither was the word of
8 the Lord yet revealed unto him. And the Lord called Samuel
again the third time. And he aroſe and went to Eli, and ſaid, Here
am I, for thou didſt call me. And Eli perceived that the Lord had

unto him and his children for ever. *Anointed*—Before Jeſus Chriſt, who is the main ſcope and deſign, not only of the *New*, but of the *Old Teſtament*, which in all its types and ceremonies repreſented him; and particularly, the high-prieſt was an eminent type of Chriſt, and repreſented his perſon, and acted in his name and ſtead, and did mediately, what *John Baptiſt* did immediately, *go before the face of the Lord* Chriſt; and when Chriſt came, that office and officer was to ceaſe. The high-prieſt is ſeldom or never ſaid to *walk* or *miniſter* before the kings of *Iſrael* or *Judah*, but conſtantly *before the Lord*, and conſequently, before Chriſt, who, as he was God bleſſed for ever, *Rom.* ix. 5. was preſent with, and the builder and governor of the ancient church of *Iſrael*, and therefore the high-prieſt is moſt properly ſaid to *walk before him*.

V. 1. *Before Eli*—That is, under his inſpection and direction. *Word*—The word of prophecy, or the revelation of God's will to and by the prophets. *Precious*—Rare or ſcarce, ſuch things being moſt precious in mens' eſteem, whereas common things are generally deſpiſed. *Open viſion*—God did not impart his Mind by way of viſion or revelation openly, or to any public perſon, to whom others might reſort for ſatisfaction, though he might privately reveal himſelf to ſome pious perſons for their particular direction. This is premiſed, as a reaſon why *Samuel* underſtood not, when God called him once or twice.

V. 2. *His place*—In the court of the tabernacle.

V. 3. *Went out*—Before the lights of the golden candleſtick were put out in the morning.

V. 7. *Did not know*—He was not acquainted

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* *Pſal.* lxxiv. 9 *Iſa.* xiii. 12. *Amos* viii. 11, 12.

9 called the child. Therefore Eli ſaid unto Samuel, Go, lie down:
and it ſhall be if he call thee, that thou ſhalt ſay, Speak, Lord, for
thy ſervant heareth. So Samuel went, and lay down in his place.
10 And the Lord came and ſtood and called as at other times, Samuel,
Samuel, Then Samuel anſwered, Speak, for thy ſervant heareth.
11 And the Lord ſaid to Samuel, Behold, I will do a thing in Iſrael,
12 at which both the ears of † every one that heareth it, ſhall tingle. In
that day I will perform againſt Eli ‡ all *things* which I have ſpoken
concerning his houſe: when I begin, I will alſo make an end.
13 § For I have told him, that I will judge his houſe for ever, for the
iniquity which he knoweth: becauſe his ſons made themſelves vile,
14 and he reſtrained them not. And therefore I have ſworn unto the
houſe of Eli, that the iniquity of Eli's houſe ſhall not be purged with
15 ſacrifice nor offerings for ever. And Samuel lay until the morning,
and opened the doors of the houſe of the Lord: and Samuel
16 feared to ſhew Eli the viſion. Then Eli called Samuel, and ſaid,

quainted with God in that extraordinary or prophetical way. And this ignorance of *Samuel*'s ſerved God's deſign, that his ſimplicity might give *Eli* the better aſſurance of the truth of God's call, and meſſage to *Samuel*.

V. 10. *Came and ſtood*—Before, he ſpake to him at a diſtance, even from the holy oracle between the cherubim: but now, to prevent all farther miſtake, the voice came near to him, as if the perſon ſpeaking had been ſtanding near him.

V. 12. *In that day*—In that time which I have appointed for this work, which was about twenty or thirty years after this threatning. So long ſpace of repentance God allows to this wicked generation. *When I begin, &c.*—Tho' this vengeance ſhall be delayed for a ſeaſon, to manifeſt my patience, and incite them to repentance; yet when once I begin to inflict, I ſhall not deſiſt 'till I have made a full end.

V. 13. *Reſtrained them not*—He contented himſelf with a cold reproof, and did not puniſh, and effectually reſtrain them. They who can, and do not reſtrain others from ſin, make themſelves partakers of the guilt. Thoſe in authority will have a great deal to anſwer for, if the ſword they bear be not a terror to evil-doers.

V. 14. *Have ſworn*—Or, *I do ſwear*: the paſt tenſe being commonly put for the preſent in the *Hebrew* tongue. *Unto*—Or, *concerning* it. *Purged*—That is, the puniſhment threatened againſt *Eli* and his family, ſhall not be prevented by all their ſacrifices, but ſhall infallibly be executed.

V. 15. *Doors*—Altho' the tabernacle, whilſt it was to be removed from place to place in the wilderneſs, had no doors, but conſiſted only of curtains, and had hangings before the entrance, inſtead of doors; yet when it was ſettled in one place, as now it was in *Shiloh*, it was incloſed within ſome ſolid building, which had doors and poſts, and other parts belonging to it. *Feared*—The matter of the viſion or revelation, partly from the reverence he bore to his perſon, to whom he was loth to be a meſſenger of ſuch ſad tidings; partly,

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† 2 *Kings* xxi. 12. ‡ Chap. ii. 27. ‡ Chap. ii. 29, 30, 31, &c.

17 Samuel my ſon. And he anſwered, Here *am* I. And he ſaid,
What *is* the thing that *the* LORD hath ſaid unto thee? I pray thee
hide *it* not from me: God do ſo to thee, and more alſo, if thou
hide *any* thing from me, of all the things that he ſaid unto thee.
18 And Samuel told him every whit, and hid nothing from him. And
19 he ſaid, It *is* the LORD: let him do what ſeemeth him good. And
Samuel grew, and the LORD was with him, and did let none of his
20 words || fall to the ground. And all Iſrael from Dan even to Beer-
ſheba knew that Samuel *was* eſtabliſhed *to be* a prophet of the LORD.
21 And the LORD appeared again at Shiloh: for the LORD revealed
himſelf to Samuel in Shiloh, by the word of the LORD.

CHAP. IV.

Iſrael *ſmitten by the* Philiſtines, ver. 1, 2. *They bring the ark into the camp, which affright the* Philiſtines, ver. 3—9. Iſrael *beaten and the ark taken*, ver. 10, 11. *The news brought to* Shiloh *and the death of* Eli, ver. 12—18. *The travail and death of his daughter-in-law*, ver. 19—22.

1 AND the word of Samuel came to all Iſrael. Now Iſrael went
out againſt the Philiſtines to battle, and pitched beſide Eben-
2 ezer: and the Philiſtines pitched in Aphek. And the Philiſtines put
themſelves in aray againſt Iſrael: and *when* they joined battle, Iſrael
was ſmitten before the Philiſtines: and they ſlew of the army in

leſt if he had been haſty to utter it, *Eli* might think him guilty of arrogancy or ſecret complacency in his calamity.

V. 17. *God do ſo, &c.*—God inflict the ſame evils upon thee, which I ſuſpect he hath pronounced againſt me, and greater evils too.

V. 18. *It is the Lord*—This ſevere ſentence is from the ſovereign Lord of the world, who hath an abſolute right to diſpoſe of me and all his creatures; who is in a ſpecial manner the ruler of the people of *Iſrael*, to whom it properly belongs to puniſh all mine offences; whoſe chaſtiſement I therefore accept.

V. 19. *Fall, &c.*—That is, want its effect: God made good all his predictions. A metaphor from precious liquors, which when they are ſpilt upon the ground, are altogether uſeleſs.

V. 20. *From Dan, &c.*—Thro' the whole Land, from the northern bound *Dan*, to the ſouthern, *Beerſheba*; which was the whole length of the Land.

V. 1. *The word*—That is, the word of the Lord revealed to *Samuel*, and by him to the people. A word of command, that all *Iſrael* ſhould go forth to fight with the *Philiſtines*, as the following words explain it, that they might be firſt humbled and puniſhed for their ſins, and ſo prepared for deliverance. *Went out*—To meet the *Philiſtines*, who having by this time recruited themſelves after their loſs by *Samſon*, and perceiving an eminent prophet ariſing among them, by whom they were likely to

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|| 1 *Kings* viii. 56.

3 the field about four thouſand men. And when the people were
come into the camp, the elders of Iſrael ſaid, Wherefore hath the
LORD ſmitten us to-day before the Philiſtines? Let us fetch the ark
of the covenant of the LORD out of Shiloh unto us, that when it
cometh among us, * it may ſave us out of the hand of our enemies.
4 So the people ſent to Shiloh, that they might bring from thence the
ark of the covenant of the LORD of hoſts, which dwelleth *between*
the † cherubim: and the two ſons of Eli, Hophni and Phinehas,
5 *were* there, with the ark of the covenant of God. And when the
ark of the covenant of the LORD came into the camp, all Iſrael
6 ſhouted with a great ſhout, ſo that the earth rang again. And when
the Philiſtines heard the noiſe of the ſhout, they ſaid, What *meaneth*
the noiſe of this great ſhout in the camp of the Hebrews? And
they underſtood that the ark of the LORD was come into the camp.
7 And the Philiſtines were afraid, for they ſaid, God is come into the
camp. And they ſaid, Wo unto us; for there hath not been ſuch
8 a thing heretofore. Wo unto us: who ſhall deliver us out of the
hand of theſe mighty Gods? Theſe *are* the Gods that ſmote the
9 Egyptians with all the plagues in the wilderneſs. Be ſtrong, and
quit yourſelves like men, O ye Philiſtines, that ye be not ſervants
unto the Hebrews, as they have been to you: quit yourſelves like

to be united, and aſſiſted, thought fit to ſuppreſs them in the beginning of their hopes.

V. 3. *Wherefore, &c.*—This was ſtrange blindneſs, that when there was ſo great a corruption in their worſhip and manners, they could not ſee ſufficient reaſon why God ſhould ſuffer them to fall by their enemies. *The ark*—That great pledge of God's preſence and help, by whoſe conduct our anceſtors obtained ſucceſs. Inſtead of humbling themſelves for, and purging themſelves from their ſins, for which God was diſpleaſed with them, they take an eaſier and cheaper courſe, and put their truſt in their cerimonial obſervances, not doubting but the very preſence of the ark would give them the victory.

V. 4. *Bring the ark*—This they ſhould not have done without aſking counſel of God.

V. 5. *Shouted*—From their great joy and confidence of ſucceſs. So formal Chriſtians triumph in external privileges and performances: as if the ark in the camp would bring them to heaven, tho' the world and the fleſh reign in the heart.

V. 7. *Heretofore*—Not in our times; for the fore-mentioned removals of the ark were before it came to *Shiloh*.

V. 8. *Wo, &c.*—They ſecretly confeſs the Lord to be greater than their gods, and yet preſume to oppoſe him. *Wilderneſs*—They mention the wilderneſs, not as if all the plagues of the *Egyptians* came upon them in the wilderneſs, but becauſe the laſt and foreſt of all, which is therefore put for all, the deſtruction of *Pharaoh* and all his hoſt, happened in the wilderneſs, namely, in the Red-ſea, which having the wilderneſs on both ſides of it, may well be ſaid to be in the wilderneſs. Altho' it

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* *Jer.* vii. 4. 8—15. † *Exod.* xxv. 18, 22.

10 men, and fight. And the Philiſtines fought ‡ and Iſrael was ſmitten, and they fled every man into his tent: and there was a very great ſlaughter, for there fell of Iſrael thirty thouſand footmen.
11 And § the ark of God was taken; and the two ſons of Eli, Hophni
12 and Phinehas, were ſlain. And there ran a man of Benjamin out of the army, and came to Shiloh the ſame day with his clothes rent,
13 and with ‖ earth upon his head. And when he came, lo, Eli ſat upon * a ſeat by the way-ſide, watching: for his heart trembled for the ark of God. And when the man came into the city, and
14 told *it*, all the city cried out: And when Eli heard the noiſe of the crying, he ſaid, What *meaneth* the noiſe of this tumult? And the
15 man came in haſtily, and told Eli. Now Eli *was* ninety and eight
16 years old; and † his eyes were dim, that he could not ſee. And the man ſaid unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he ſaid, What is there done, my ſon?
17 And the meſſenger anſwered and ſaid, Iſrael is fled before the Philiſtines, and there hath been alſo a great ſlaughter among the people, and thy two ſons alſo, Hophni and Phinehas, are dead, and

is not ſtrange if theſe Heathens did miſtake ſome circumſtance in relation of the *Iſraelitiſh* affairs, eſpecially ſome hundreds of years after they were done.

V. 10. *Tent*—To his habitation, called by the antient name of his *tent*. *There fell*—Before, they loſt but four thouſand, now in the preſence of the ark, thirty thouſand, to teach them that the ark and ordinances of God, were never deſigned as a refuge to impenitent ſinners, but only for the comfort of thoſe that repent.

V. 11. *The ark*—Which God juſtly and wiſely permitted, to puniſh the *Iſraelites* for their profanation of it; that by taking away the pretences of their fooliſh confidence, he might more deeply humble them, and bring them to true repentance: and that the *Philiſtines* might by this means be more effectually convinced of God's almighty power, and of their own, and the impotency of their gods, and ſo a ſtop put to their triumphs and rage againſt the poor *Iſraelites*. Thus as God was no loſer by this event, ſo the *Philiſtines* were no gainers by it; and *Iſrael*, all things conſidered, received more good than hurt by it. If *Eli* had done his duty, and *put them from the* prieſthood, they might have lived, tho' in diſgrace. But now God takes the work into his own hands, and chaſes them out of the world by the ſword of the *Philiſtines*.

V. 13. *The ark*—Whereby he diſcovered a publick and generous ſpirit, and a fervent zeal for God, and for his honour, which he preferred before all his natural affections, not regarding his own children in compariſon of the ark, tho' otherwiſe he was a moſt indulgent father. And well they might, for beſide that this was a calamity to all *Iſrael*, it was a particular loſs to *Shiloh*; for the ark never returned thither. Their candleſtick was removed out of its place, and the city ſunk and came to nothing.

V. 18. *He*

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‡ *Pſal.* lxxix. 9. § *Pſal.* lxxvii. 61. ‖ *Job* ii. 12. * Chap. i. 9. † Chap. iii. 2.

18 and the ark of God is taken. And it came to paſs when he made
mention of the ark of God, that he fell from off the ſeat backward
by the ſide of the gate, and his neck brake, and he died: for he
was an old man, and heavy. And he had judged Iſrael forty
19 years. And his daughter-in-law, Phinehas's wife was with child,
near to be delivered: and when ſhe heard the tidings that the ark
of God was taken, and that her father-in-law, and her huſband
were dead, ſhe bowed herſelf, and travailed; for her pains came
20 upon her. And about the time of her death, the women that ſtood
by her, ſaid unto her, Fear not, for thou haſt born a ſon. But ſhe
21 anſwered not, neither did ſhe regard *it*. And ſhe named the child
I-chabod, ſaying, ‡ The glory is departed from Iſrael: (becauſe
the ark of God was taken, and becauſe of her father-in-law, and
22 her huſband) And ſhe ſaid, § The glory is departed from Iſrael:
for the ark of God is taken.

V. 18. *He fell*—Being ſo oppreſſed with grief and aſtoniſhment, that he had no ſtrength left to ſupport him. *The gate*—The gate of the city, which was moſt convenient for the ſpeedy underſtanding of all occurrences. *Old*—Old, and therefore weak and apt to fall; *heavy*, and therefore his fall more dangerous. So fell the high-prieſt and judge of *Iſrael!* So fell his heavy head, when he had lived within two of an hundred years! So fell the crown from his head, when he had judged *Iſrael* forty years: thus did his ſun ſet under a cloud. Thus was the wickedneſs of thoſe ſons of his, whom he had indulged, his ruin. Thus does God ſometimes ſet marks of his diſpleaſure on good men, that others may hear and fear. Yet we muſt obſerve, it was the loſs of the ark that was his death, and not the ſlaughter of his ſons. He ſays in effect, Let me fall with the ark! Who can live, when the ordinances of God are removed? Farewell all in this world, even Life itſelf, if the ark be gone!

V. 20. *Fear not*—Indeed the ſorrows of her travail would have been *forgotten, for joy that a child was born into the world*. But what is that joy to one that feels herſelf dying? None but ſpiritual joy will ſtand us in ſtead then. Death admits not the reliſh of any earthly joy: it is then all ſlat and taſtleſs. What is it to one that is lamenting the loſs of the ark? What can give us pleaſure, if we want God's word and ordinances? Eſpecially if we want the comfort of his gracious preſence, and the light of his countenance?

V. 21. *I-chabod*—Where is the glory? *The glory*—That is, the glorious type and aſſurance of God's preſence, the ark, which is often called God's glory, and which was the great ſafeguard and ornament of *Iſrael*, which they could glory in above all other nations.

V. 22. *The ark*—This is repeated to ſhew, her piety, and that the public loſs lay heavier upon her ſpirit, than her perſonal or domeſtic calamity.

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‡ Chap. xiv. 3. § *Pſal.* lxxviii. 61. cvi. 20. *Jer.* ii. 11. *Hoſ.* ix. 12.

CHAP. V.

The Philiſtines *carry the ark into the temple of* Dagon, ver. 1, 2. Dagon *is overthrown,* ver. 3—5. *The men of* Aſhdod *and* Gath *plagued,* ver. 6—9. *The* Philiſtines *determine to ſend it back,* ver. 10—12.

1 AND the Philiſtines took the ark of God, and brought it from
2 Eben-ezer unto Aſhdod. When the Philiſtines took the ark
of God, they brought it into the houſe of Dagon, and ſet it by
3 Dagon. And when they of Aſhdod aroſe early on the morrow, behold,
Dagon *was* * fallen upon his face to the earth, before the ark
of the LORD: and they took Dagon and ſet him in his place again.
4 And when they aroſe early on the morrow morning, behold, Dagon
was ſallen upon his face to the ground, before the ark of the LORD,
and the head of Dagon, and both the palms of his hands *were* cut
off upon the threſhold, only *the ſtump of* Dagon was left upon it.
5 Therefore neither the prieſts of Dagon, nor any that come into
Dagon's houſe, † tread on the threſhold of Dagon in Aſhdod unto
6 this day. But the hand of the LORD was heavy upon them of
Aſhdod, and he deſtroyed them, and ſmote them with ‡ emerods,
7 *even* Aſhdod, and the coaſts thereof. And when the men of Aſhdod
§ ſaw that *it was* ſo, they ſaid, The ark of the God of Iſrael
ſhall not abide with us: for his hand is ſore upon us, and ‖ upon
8 Dagon our god. They ſent therefore, and gathered all the lords
of the Philiſtines unto them, and ſaid, ** What ſhall we do with the
ark of the God of Iſrael? And they anſwered, Let the ark of the God
of Iſrael be carried about unto Gath. And they carried about the ark

V. 2. *By Dagon*—By way of reproach, as a ſpoil and trophy ſet there to the honour of *Dagon,* to whom doubtleſs they aſcribed this victory.

V. 3. *They*—The prieſts of *Dagon.* *Set him*—Suppoſing his fall was caſual.

V. 4. *Cut off*—*The head* is the ſeat of wiſdom; *the hands* the inſtruments of action: both are cut off to ſhew that he had neither wiſdom nor ſtrength to defend himſelf or his worſhippers. Thus the prieſts by concealing *Dagon*'s ſhame before, make it more evident and infamous. *The ſtump*—Heb. *only dagon,* that is, that part of it from which it was called *Dagon,* namely the fiſhy part, for *Dag* in *Hebrew* ſignifies *a fiſh.* *It*—Upon the threſhold; there the trunk abode in the place where it fell, but the head and hands were flung to diſtant places.

V. 5. *This day*—When this hiſtory was written, which if written by *Samuel* towards the end of his life, was a ſufficient ground for this expreſſion.

V. 6. *Emerods*—The piles.

V. 8. *To Gath*—Suppoſing that this plague

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* *Mark* iii. 11. *Luke* x. 18. 2 *Cor.* vi. 15, 16. † *Zeph.* i. 9. ‡ *Pſalm* lxxviii. 66. § *Iſa.* xxvi. 11. ‖ *Jer.* xlvi. 25. ** *Prov.* xxxi. 30. *Iſa.* viii. 10.

9 of the God of Iſrael about *thither*. And it was ſo, that after they had
carried it about, the hand of the LORD was againſt the city with a
very great deſtruction: and he ſmote the men of the city, both
ſmall and great, and they had emerods in their hidden parts.
10 Therefore they ſent the ark of God to Ekron: and it came to paſs,
as the ark of God came to Ekron, that the Ekronites cried out,
ſaying, They have brought about the ark of the God of Iſrael to
11 us, to ſlay us and our people. So they ſent, and gathered together all the lords of the Philiſtines, and ſaid, ſend away the ark of
the God of Iſrael, and let it go again to his own place, that it ſlay
us not, and our people: for there was a deadly deſtruction through-
12 out all the city: the hand of God was very heavy there. And the
that died not were ſmitten with the emerods: and the cry of the
city went up to heaven.

CHAP. VI.

The Philiſtines *ſend the ark back,* ver. 1—12. *The* Iſraelites *receive it,* ver. 13—18. *The people of* Bethſhemeſh, *ſmitten for looking into the ark, deſire thoſe of* Kirjath-jearim *to fetch it,* ver. 19—21.

1 AND the ark of the LORD was in the country of the Philiſtines
2 ſeven months. And the Philiſtines called for the prieſts and
the diviners, ſaying, What ſhall we do to the ark of the LORD?
3 Tell us wherewith we ſhall ſend it to his place. And they ſaid, If
ye ſend away the ark of the God of Iſrael, ſend it not empty; but
in any wiſe return him a treſpaſs-offering: then ye ſhall be healed,
and it ſhall be known to you, why his hand is not removed from
4 you. Then ſaid they, What *ſhall be* the treſpaſs-offering which we
ſhall return to him? They anſwered, Five golden emerods, and

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plague was confined to *Aſhdod* for ſome particular reaſons, or that it came upon them by chance, or for putting it into *Dagon*'s temple, which they reſolved they would not do.

V. 9. *Hidden parts*—In the inwards of their hinder parts: which is the worſt kind of emerods, as all phyſicians acknowledge, both becauſe its pains are far more ſharp than the other; and becauſe the malady is more out of the reach of remedies.

V. 11. *The city*—*In every city,* where the ark of God came.

V. 1. *Seven months*—So long they kept it, as loath to loſe ſo great a prize, and willing to try all ways to keep it.

V. 3. *It ſhall be known*—You ſhall underſtand, what is hitherto doubtful, whether he was the author of theſe calamities, and why they continued ſo long upon you.

V. 4. *Emerods*—Figures repreſenting the

diſeaſe.

five golden mice, *according to* the number of the lords of the Phili-
5 ſtines: for one plague *was* on you all, and on your lords. Where-
fore ye ſhall make images of your emerods, and images of your
mice that * mar the land, and ye ſhall give glory unto the God of
Iſrael: peradventure he will lighten his hand from off you, and from
6 off your gods, and from off your land. Wherefore then do ye
harden your hearts, † as the Egyptians and Pharaoh hardened their
hearts? When he had wrought wonderfully among them, ‡ did they
7 not let the people go, and they departed. Now therefore make a
new cart, and take two milch kine, on which there hath come no
yoke, and tie the kine to the cart, and bring their calves home
8 from them: And take the ark of the Lord, and lay it upon the
cart, and put the jewels of gold which ye return him *for* a treſpaſs-
offering, in a coffer by the ſide thereof, and ſend it away, that it
9 may go. And ſee, if it goeth up by the way of his own coaſt to
Beth-ſhemeſh, *then* he hath done us this great evil: but if not, then
we ſhall know that *it is* not his hand *that* ſmote us; it *was* a chance
10 *that* happened to us. And the men did ſo: and took two milch
kine, and tied them to the cart, and ſhut up their calves at home:
11 And they laid the ark of the Lord upon the cart, and the coffer
12 with the mice of gold, and the images of their emerods. And the
kine took the ſtraight way to the way of Beth-ſhemeſh, *and* went

diſeaſe. Theſe they offered not in contempt of God, for they ſought to gain his favour hereby; but in teſtimony of their humiliation, that by leaving this monument of their own ſhame and miſery, they might obtain pity from God. *Mice*—Which marred their land by deſtroying the fruits thereof; as the other plague afflicted their Bodies.

V. 5. *Give glory*—The glory of his power in conquering you, who ſeemed to have conquered him; of his juſtice in puniſhing you, and of his goodneſs if he relieve you.

V. 6. *Wherefore*, &c.—They expreſs themſelves thus, either becauſe ſome oppoſed the ſending home the ark, though moſt had conſented to it; or becauſe they thought they would hardly ſend it away in the manner preſcribed, by giving glory to God, and taking ſhame to themſelves.

V. 7. *Milch kine*, &c.—In reſpect to the ark; and for the better diſcovery, becauſe ſuch untamed heifers are apt to wander, and keep no certain and conſtant paths, as oxen accuſtomed to the yoke do, and therefore were moſt unlikely to keep the direct road to *Iſrael*'s land. *From them*—Which would ſtir up natural affection in their dams, and cauſe them rather to return home, than to go to a ſtrange country.

V. 9. *His own coaſt*—Or, *Border*, that is, the way that leadeth to his coaſt, or border, namely, the country to which it belongs. *Then he*, &c.—Which they might well conclude, if ſuch heifers ſhould againſt their common uſe, and natural inſtinct, go in-

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* Chap. v. 6. † *Exod.* vii. 13. viii. 15. xv. 14. 17. ‡ *Exod* xxi. 31.

along the high-way, lowing as they went, and turned not aſide to
the right hand or to the left; and the lords of the Philiſtines went
13 after them unto the border of Beth-ſhemeſh. And *they of* Beth-ſhemeſh
were reaping their wheat harveſt in the valley: and they
14 lifted up their eyes, and ſaw the ark, and rejoiced to ſee *it*. And
the cart came into the field of Joſhua a Beth-ſhemite, and ſtood
there, where *there was* a great ſtone: and they clave the wood of
the cart, and offered the kine a burnt-offering unto the Lord.
15 And the Levites took down the ark of the Lord, and the coffer that
was with it, wherein the jewels of gold *were*, and put *them* on the
great ſtone: and the men of Beth-ſhemeſh offered burnt-offerings,
16 and ſacrificed ſacrifices the ſame day unto the Lord. And when
the five lords of the Philiſtines had ſeen *it*, they returned to Ekron
17 the ſame day. And theſe *are* the golden emerods which the Philiſtines
returned *for* a treſpaſs-offering unto the Lord; for Aſhdod
one, for Gaza one, for Aſkelon one, for Gath one, for Ekron one.
18 And the golden mice, *according to* the number of all the cities of
the Philiſtines, *belonging* to the five lords, *both* of fenced cities, and
of country-villages, even unto the great *ſtone of* Abel, whereon
they ſet down the ark of the Lord: *which ſtone remaineth* unto this

to a ſtrange path, and regularly and conſtantly proceed in it, without any man's conduct.

V. 12. *Beth-ſhemeſh*—A city of the prieſts, who were by office to take care of it. *Loving*—Teſtifying at once both their natural and vehement inclination to their calves, and the ſupernatural power which over-ruled them to a contrary courſe. *The lords went*—To prevent all impoſture, and to get aſſurance of the truth of the event. All which circumſtances tended to the greater illuſtration of God's glory.

V. 14. *They*—Not the lords of the *Philiſtines*, but the *Beth-ſhemites*, the prieſt that dwelt there. *Offered the kine*—There may ſeem to be a double error in this act. Firſt, that they offered females for a burnt-offering, contrary to *Levit.* i. 3. Secondly, that they did it in a forbidden place, *Deut.* xii. 5, 6. But this caſe being extraordinary, may in ſome ſort excuſe it, if they did not proceed by ordinary rules.

V. 18. *Villages*—This is added for explication of that foregoing phraſe, *all the cities*; either to ſhew, that under the name of the five cities were comprehended all the villages and territories belonging to them, in whoſe name, and at whoſe charge theſe preſents were made; or to expreſs the difference between this and the former preſent, the emerods being only five, according to the five cities mentioned, ver. 17. becauſe it may ſeem, the cities only, or principally, were peſtered with that diſeaſe; and the *mice* being many more according *to the number of all the cities*, as is here expreſſed: the word *city* being taken generally ſo, as to include not only fenced cities, but alſo the country villages, and the fields belonging to them. *Abel*—This is mentioned as the utmoſt border of the *Philiſtines* territory, to

19 day, in the field of Joſhua the Beth-ſhemite. And he ſmote the
men of Beth-ſhemeſh, becauſe they had looked into the ark of the
LORD, even he ſmote of the people fifty thouſand and threeſcore
and ten men: and the people lamented, becauſe the LORD had
20 ſmitten *many* of the people with a great ſlaughter. And the men
of Beth-ſhemeſh ſaid, Who is able to ſtand before this holy LORD
21 God? And to whom ſhall he go up from us? And they ſent
meſſengers to the inhabitants of Kirjath-jearim, ſaying, The Phili-
ſtines have brought again the ark of the LORD; come ye down, *and*
fetch it up to you.

CHAP. VII.

The ark remains at Kirjath-jearim *twenty years,* ver. 1, 2. Samuel *reforms* Iſrael *from idolatry, and judges* Iſrael, ver. 3—6. *The* Philiſtines *come up againſt* Iſrael, *are overthrown, and reſtore the cities they had taken,* ver. 7—14. Samuel *adminiſters juſtice thro' all the land,* ver. 15—17.

1 AND the men of * Kirjath-jearim came and fecht up the ark
of the LORD, and brought it into the houſe of † Abinadab

which the plague of *mice* extended. And this place is here called *Abel,* by anticipation from the great mourning mentioned in the following verſe. It is deſirable, to ſee the ark in its habitation, in all the circumſtances of ſolemnity. But it is better to have it on a great ſtone, and in the fields of the wood, than to be without it. The intrinſic grandeur of divine ordinances ought not to be diminiſhed in our eyes, by the meanneſs and poverty of the place, where they are adminiſtered.

V. 19. *Had looked*—Having now an opportunity which they never yet had, it is not ſtrange they had a vehement curioſity to ſee the contents of the ark. *Of the people*—In and near *Beth-ſhemeſh,* and coming from all parts on this occaſion.

V. 20. *Who is able,* &c.—That is, to miniſter before the ark where the Lord is preſent. Since God is ſo ſevere to mark what is amiſs in his ſervants, who is ſufficient to ſerve him? It ſeems to be a complaint, or expoſtulation with God, concerning this great inſtance of his ſeverity. *And to whom,* &c.—Who will dare to receive the ark with ſo much hazard to themſelves. Thus when the word of God works with terror on men's conſciences, inſtead of taking the blame to themſelves, they frequently quarrel with the word, and endeavour to put it from them.

V. 21. *Kirjath-jearim*—Whither they ſent, either becauſe the place was not far off from them, and ſo it might ſoon be removed: or becauſe it was a place of eminency and ſtrength, and ſomewhat farther diſtant from the *Philiſtines,* where therefore it was likely to be better preſerved from any new attempts of the *Philiſtines,* and to be better attended by the *Iſraelites,* who would more freely and frequently come to it at ſuch a place, than in *Beth-ſhemeſh,* which was upon the border of their enemies land.

V. 1. *Fetch up*—That is, by the prieſts appointed

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* *Pſal.* cxxxii. 5. † 2 *Sam.* vi. 4.

in the hill, and ſanctified Eleazar his ſon, to keep the ark of the
2 LORD. And it came to paſs while the ark abode in Kirjath-jearim,
that the time was long: for it was twenty years: and all the houſe
3 of Iſrael lamented after the LORD. And Samuel ſpake unto
all the houſe of Iſrael, ſaying, If ye return unto the LORD with all
your hearts, *then* ‡ put away the ſtrange gods, and § Aſhtaroth from
among you, and prepare your hearts unto the LORD, and ‖ ſerve
him only; and he will deliver you out of the hand of the Philiſ-
4 tines. Then the children of Iſrael did put away * Baalim and
5 Aſhtaroth, and ſerved the LORD only. And Samuel ſaid, Gather
6 all Iſrael to Mizpeh, and I will pray for you unto the LORD. And
they gathered together to Mizpeh, and drew water, and poured *it*

appointed to that work. *Hill*—This place they choſe, both becauſe it was a ſtrong place, where it would be the moſt ſafe; and an high place, and therefore viſible at ſome diſtance, which was convenient for them, who were at that time to direct their prayers and faces towards the ark. And for the ſame reaſon *David* afterwards placed it in the hill of *Sion*. *Sanctified Eleazar*—Not that they made him either *Levite* or *Prieſt*; for in Iſrael perſons were not made but born ſuch; but they devoted, or ſet him apart wholly to attend upon this work. *His ſon*—Him they choſe rather than his father, becauſe he was younger and ſtronger, and probably freed from domeſtic cares, which might divert him from, or diſturb him in this work. *To keep the ark*—To keep the place where it was, clean, and to guard it that none might touch it, but ſuch as God allowed to do ſo.

V. 2. *Kirjath-jearim*—Where it continued, and was not carried to *Shiloh* its former place, either becauſe that place was deſtroyed by the *Philiſtines* when the ark was taken, or becauſe God would hereby puniſh the wickedneſs of the people of *Iſrael*, by keeping it in a private place near the *Philiſtines*, whether the generality of the people durſt not come. *Twenty years*—He ſaith not, that this twenty years was all the time of the ark's abode there, for it continued there from *Eli*'s time 'till *David*'s reign, 2 *Sam*. vi. 2. which was forty years: but that it was ſo long there before the *Iſraelites* were ſenſible of their ſin and miſery. *Lamented*—That is, they followed after God with lamentations for his departure, and prayers for his return.

V. 3. *Spake*—To all the rulers and people too, as he had occaſion in his circuit, deſcribed below, mixing exhortation to repentance, with his judicial adminiſtrations. *If*—If you do indeed what you profeſs, if you are reſolved to go on in that which you ſeem to have begun. *With all your heart*—Sincerely and in good earneſt. *Put*—Out of your houſes, where ſome of you keep them; and out of your hearts, where they ſtill have an intereſt in many of you. *Aſhtaroth*—And eſpecially, *Aſhtaroth*, whom they, together with the neighbouring nations, did more eminently worſhip. *Prepare your hearts*—By purging them from all ſin, and particularly from all inclinations to other gods.

V. 6. *Poured it out*—As an external ſign, whereby they teſtified, both their own filthineſs and need of waſhing by the grace

Numb. 39.

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‡ *Joſh*. xxiv. 14. 23. § *Judg*. ii. 13. ‖ *Deut*. vi. 13. *Matt*. iv. 10. *Luke* iv. 8.
* *Judg*. x. 16.

out before the Lord, and faſted on that day, and ſaid there, We
have ſinned againſt the Lord. And Samuel judged the children of
7 Iſrael in Mizpeh. And when the Philiſtines heard that the chil-
dren of Iſrael were gathered together to Mizpeh, the lords of the
Philiſtines went up againſt Iſrael: and when the children of Iſrael
8 heard it, they were afraid of the Philiſtines. And the children of
Iſrael ſaid unto Samuel, Ceaſe not to cry unto the Lord our God
for us, that he will ſave us out of the hand of the Philiſtines.
9 And Samuel took a ſucking lamb, and offered it *for* a burnt-offer-
ing wholly unto the Lord: and † Samuel cried unto the Lord for
10 Iſrael, and the Lord heard him. And as Samuel was offering up
the burnt-offering, the Philiſtines drew near to battle againſt Iſrael:
but the Lord thundered with a great thunder on that day upon the
Philiſtines, and diſcomfitted them, and they were ſmitten before
11 Iſrael. And the men of Iſrael went out of Mizpeh, and purſued
the Philiſtines, and ſmote them, until *they came* under Beth-car.
12 Then Samuel took a ſtone, and ſet it between Mizpeh and Shen,

and Spirit of God, and blood of the covenant, and their ſincere deſire to pour out their hearts before the Lord, in true repentance, and to cleanſe themſelves from all filthineſs of fleſh and ſpirit. *Before the Lord*—That is, in the public aſſembly, where God is in a ſpecial manner preſent. *Judged*—That is, governed them, reformed all abuſes againſt God or man, took care that the laws of God ſhould be obſerved, and wilful trrnſgreſſions puniſhed.

V. 7. *Went up*—With an army, ſuſpecting the effects of their general convention, and intending to nip them in the bud. *Afraid*—Being a company of unarmed perſons, and unfit for battle. When ſinners begin to repent and reform, they muſt expect Satan will muſter all his forces againſt them, and ſet his inſtruments at work to the uttermoſt, to oppoſe and diſcourage them.

V. 8. *Ceaſe not, &c.*—We are afraid to look God in the face, becauſe of our great wickedneſs: do thou therefore intercede for us, as *Moſes* did for his generation. They had reaſon to expect this, becauſe he had promiſed to pray for them, had promiſed them deliverance from the *Philiſtines*, and they had been obſervant of him, in all that he had ſpoken to them from the Lord. Thus they who receive Chriſt as their lawgiver and judge, need not doubt of their intereſt in his interceſſion. O what a comfort is it to all believers, that he never ceaſeth, but *always appears in the preſence* of God for us.

V. 9. *Cried*—And he *cried unto* the Lord. He made interceſſion with the ſacrifice. So Chriſt intercedes in virtue of his ſatiſfaction. And in all our prayers we muſt have an eye to his great oblation, depending on him for audience and acceptance.

V. 12. *A ſtone*—A rude unpoliſhed ſtone, which was not prohibited by that law, *Lev.* xxvi. 1. there being no danger of worſhipping ſuch a ſtone, and this being ſet up only as a monument of the victory.

Eben-ezer—

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† *Pſal.* xcix. 6.

and called the name of it Eben-ezer, ſaying, Hitherto hath the
13 Lord helped us. So the Philiſtines were ſubdued, and they came
no more into the coaſt of Iſrael: and the hand of the Lord was
14 againſt the Philiſtines all the days of Samuel. And the cities which
the Philiſtines had taken from Iſrael, were reſtored to Iſrael, from
Ekron even unto Gath, and the coaſts thereof did Iſrael deliver out
of the hands of the Philiſtines: and there was peace between Iſrael
15 and the Amorites. And Samuel judged Iſrael all the days of his
16 life. And he went from year to year in circuit to Bethel, and Gil-
17 gal, and Mizpeh, and judged Iſrael in all thoſe places. And his
return *was* to Ramah: for there *was* his houſe, and there he judged
Iſrael, and there he built an altar unto the Lord.

Eben-ezer—That is, *the ſtone of help.* And this victory was gained in the very ſame place where the *Iſraelites* received their former fatal loſs. *Helped us*—He hath begun to help us, though not compleatly to deliver us. By which wary expreſſion, he exciteth both their thankfulneſs for their mercy received, and their holy fear and care to pleaſe and ſerve the Lord, that he might help and deliver them effectually.

V. 13. *Came no more*—That is, with a great hoſt, but only with ſtraggling parties, or garriſons. *All the days, &c.*—*All the days of Samuel,* that is, while *Samuel* was their ſole judge, or ruler; for in *Saul*'s time they did come.

V. 14. *Peace*—An agreement for the ceſſation of all acts of hoſtility. *Amorites*—That is, the *Canaanites,* often called *Amorites,* becauſe theſe were formerly the moſt valiant of all thoſe nations, and the firſt Enemies which the *Iſraelites* met with, when they went to take poſſeſſion of their land. They made this peace with the *Canaanites,* that they might be more at leiſure to oppoſe the *Philiſtines,* now their moſt potent enemies.

V. 15. *Samuel judged*—For though *Saul* was king in *Samuel*'s laſt days, yet *Samuel* did not ceaſe to be a judge, being ſo made by God's extraordinary call, which *Saul* could not deſtroy; and therefore *Samuel* did ſometimes, upon great occaſions, tho' not ordinarily, exerciſe the office of judge after the beginning of *Saul*'s reign; and the years of the rule of *Saul* and *Samuel* are joined together. *Acts* xiii. 20, 21.

V. 16. *In all places*—He went to thoſe ſeveral places, in compliance with the people, whoſe convenience he was willing to purchaſe with his own trouble, as an itinerant judge and preacher; and by his preſence in ſeveral parts, he could the better obſerve, and rectify all ſorts of miſcarriages.

V. 17. *Built an altar*—That by joining ſacrifices with his prayers, he might the better obtain direction and aſſiſtance from God upon all emergencies. And this was done by prophetical inſpiration, as appears by God's acceptance of the ſacrifices offered upon it. Indeed *Shiloh* being now laid waſte, and no other place yet appointed for them to bring their offerings to, the law which obliged them to one place, was for the preſent ſuſpended. Therefore, as the patriarchs did, he built an altar where he lived: and that not only for the uſe of his own family, but for the good of the country who reſorted to it.

CHAP. VIII.

Samuel's *decay and the degeneracy of his ſons*, ver. 1—3. *The people petition him for a king, who refers it to God*, ver. 4—6. *God directs him what anſwer to give*, ver. 7—18. *They inſiſt upon their petition*, ver. 19, 20. *Which he promiſes, ſhall be granted*, ver. 21, 22.

1 AND it came to paſs when Samuel was old, that he made his
2 ſons judges over Iſrael. Now the name of his firſt born was
Joel, and the name of his ſecond, Abiah: *they were* judges in Beer-
3 ſheba. And his ſons walked not in his ways, but turned aſide after
4 lucre, and * took bribes, and perverted judgment. Then all the
elders of Iſrael gathered themſelves together, and came to Samuel
5 unto Ramah. And ſaid unto him, Behold, thou art old, and thy
ſons walk not in thy ways: now † make us a king to judge us like
6 all the nations. But the thing diſpleaſed Samuel, when they ſaid,

V. 1. *Old*—And ſo unfit for his former travels and labours. He is not ſuppoſed to have been now above ſixty years of age. But he had ſpent his ſtrength and ſpirits in the fatigue of public buſineſs: and now if he thinks to *ſhake himſelf as at other times*, he finds he is miſtaken: age has cut his hair. They that are in the prime of their years, ought to be buſy in doing the work of life: for as they go into years, they will find themſelves leſs diſpoſed to it, and leſs capable of it. *Judges*—Not ſupreme judges, for ſuch there was to be but one, and that of God's chuſing; and *Samuel* ſtill kept that office in his own hands, chap. vii. 15. but his deputies, to go about and determine matters, but with reſervation of a right of appeals to himſelf. He had doubtleſs inſtructed them in a ſingular manner, and fitted them for the higheſt employments; and he hoped that the example he had ſent them, and the authority he ſtill had over them, would oblige them to diligence and faithfulneſs in their truſt.

V. 2. *Beer-ſheba*—In the ſouthern border of the land of *Canaan*, which were very remote from his houſe at *Ramah*; where, and in the neighbouring places *Samuel* himſelf ſtill executing the office of judge.

V. 3. *Took bribes*—Opportunity and temptation diſcovered that corruption in them which 'till now was hid from their father. It has often been the grief of holy men, that their children did not tread in their ſteps. So far from it, that the ſons of eminently good men, have been often eminently wicked.

V. 5. *A king*—Their deſires exceed their reaſons, which extended no farther than to the removal of *Samuel*'s ſons from their places, and the procuring ſome other juſt and prudent aſſiſtance to *Samuel*'s age. Nor was the grant of their deſire a remedy for their diſeaſe, but rather an aggravation of it. For the ſons of their king were likely to be as corrupt as *Samuel*'s ſons; and, if they were, would not be ſo eaſily removed. *Like other nations*—That is, as moſt of the nations about us have. But there was not the like reaſon; becauſe God had ſeparated them from all other nations, and cautioned them againſt the imitation of their examples, and had taken them into his own immediate care and government; which privilege other nations had not.

V. 6. *Diſpleaſed*—Becauſe God was hereby diſhonoured by that diſtruſt of him, and that ambition, and itch after

changes

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* *Deut.* xvi. 19. † *Hoſ.* xiii. 10. *Acts* xiii. 21.

Give us a king to judge us: and Samuel prayed unto the LORD.
7 And the LORD ſaid unto Samuel, Hearken unto the voice of the
people in all that they ſay unto thee: for they have not rejected
thee, but they ‡ have rejected me, that I ſhould not reign over them.
8 According to all the works which they have done ſince the day
that I brought them up out of Egypt, even unto this day, wherewith
they have forſaken me, and ſerved other gods: ſo do they alſo
9 unto thee. Now therefore hearken unto their voice: howbeit,
yet proteſt ſolemnly unto them, and ſhew them the manner of the
10 king that ſhould reign over them. And Samuel told all the
11 words of the LORD unto the people that aſked of him a king. And
he ſaid, This will be the manner of the king that ſhall reign over
you: he § will take your ſons, and appoint *them* for himſelf, for
his chariots, and *to be* his horſemen, and *ſome* ſhall run before his
12 chariots. And he will appoint him captains over thouſands, and
captains over fifties, and *will ſet them* to ear his ground, and to reap
his harveſt, and to make his inſtruments of war, and inſtruments of
13 his chariots. And he will take your daughters *to be* confectionaries

changes, which were the manifeſt cauſes of this deſire; and becauſe of that great miſery, which he foreſaw the people would hereby bring upon themſelves. *Prayed*—For the pardon of their ſin, and direction and help from God in this great affair.

V. 7. *Hearken*—God grants their deſire in anger, and for their puniſhment. *Rejected me*—This injury and contumely, reflects chiefly upon me and my government. *Should not reign*—By my immediate government, which was the great honour, ſafety, and happineſs of this people, if they had had hearts to prize it.

V. 8. *So do they*—Thou fareſt no worſe than myſelf. This he ſpeaks for *Samuel's* comfort and vindication.

V. 9. *Yet proteſt*—That, if it be poſſible, thou mayſt yet prevent their ſin and miſery. *The manner*—That is, of the kings which they deſire like the kings of other nations.

V. 11. *Will take*—Injuriouſly and by violence.

V. 12. *Will appoint*—Heb. *To*, or *for himſelf*; for his own fancy, or glory, and not only when the neceſſities of the kingdom require it. And though this might ſeem to be no incumbrance, but an honour to the perſons ſo advanced, yet even in them that honour was accompanied with great dangers, and pernicious ſnares of many kinds, which thoſe faint ſhadows of glory could not recompenſe; and as to the public, their pomp and power proved very burthenſome to the people, whoſe lands and fruits were taken from them, and beſtowed upon theſe, for the ſupport of their ſtate. *Will ſet them*—At his own pleaſure, when poſſibly their own fields required all their time and pains. He will preſs them for all ſorts of his work, and that upon his own terms.

V. 13. *Daughters*—Which would be more grievous to their parents, and more

dangerous

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‡ Chap. x. 16. § Chap. xiv. 52.

14 and *to be* cooks, and *to be* bakers. And ‖ he will take your fields,
and your vineyards, and your olive-yards, *even* the beſt *of them*, and
15 give *them* to his ſervants. And he will take the tenth of your ſeed,
and of your vineyards, and give to his officers, and to his ſervants.
16 And he will take your men-ſervants, and your maid-ſervants, and
your goodlieſt young men, and your aſſes, and put *them* to his work.
17 He will take the tenth of your ſheep: and ye ſhall be his ſervants.
18 And ye ſhall cry out in that day, becauſe of your king which ye
ſhall have choſen you; and the LORD will not hear you in that day.
19 Neverthele*ſ*s, the people refuſed to obey the voice of Samuel; and
20 they ſaid, Nay, but we will have a king over us: That we alſo
may be like all the nations, and that our king may judge us, and
21 go out before us, and fight our battles. And Samuel heard all the
words of the people, and he rehearſed them in the ears of the LORD.
22 And the LORD ſaid to Samuel, Hearken unto their voice, and make
them a king. And Samuel ſaid unto the men of Iſrael, Go ye every
man unto his city.

dangerous to themſelves, becauſe of the tenderneſs of that ſex, and their liableneſs to many injuries.

V. 14. *Your fields*—By fraud or force, as *Ahab* did from *Naboth*. *His ſervants*—He will not only take the fruits of your lands for his own uſe, but will take away your poſſeſſions to give to his ſervants.

V. 15. *The tenth*—Beſides the ſeveral tenths which God hath reſerved for his ſervice, he will, when he pleaſeth, impoſe another tenth upon you. *Officers*—Heb. *To his eunuchs*, which may imply a farther injury, that he ſhould againſt the command of God, make ſome of his people eunuchs; and take thoſe into his court and favour, which God would have caſt out of the congregation.

V. 16. *Will take*—By conſtraint, and without ſufficient recompenſe.

V. 17. *His ſervants*—That is, he will uſe you like ſlaves, and deprive you of that liberty which now you enjoy.

V. 18. *Cry out*—Ye ſhall bitterly mourn for the ſad effects of this inordinate deſire of a king. *Will not hear*—Becauſe you will not hear, nor obey his counſel in this day.

V. 20. *Be like*—What ſtupidity! It was their happineſs that they were unlike all other nations, *Numb.* xxiii. 9. *Deut.* xxxiii. 28. as in other glorious privileges, ſo eſpecially in this, that the Lord was their immediate king and lawgiver. But they will have a king *to go out before* them, and to *fight their battles*. Could they deſire a battle better fought for them than the laſt was, by Samuel's prayers and God's thunders? Were they fond to try the chance of war, at the ſame uncertainty that others did? And what was the iſſue? Their firſt king was ſlain in battle: and ſo was *Joſiah*, one of the laſt and beſt.

V. 21. *Rehearſed*—He repeated them privately between God and himſelf; for his own vindication and comfort: and as a foundation for his prayers to God, for direction and aſſiſtance.

V. 22. *Go*—Betake yourſelves to your ſeveral occaſions, till you hear more from me in this matter.

CHAP.

‖ *Kings* xxi. 7.

CHAP. IX.

A ſhort account of Saul, ver. 1, 2. *Seeking his father's aſſes, he is adviſed to conſult* Samuel, ver. 3—10. *He is directed to him,* ver. 11—14. Samuel *being informed of God concerning him, treats him with reſpect, and prepares him for the news, that he muſt be king,* ver. 15—27.

1 NOW there was a man of Benjamin, whoſe name *was* * Kiſh,
the ſon of Abiel, the ſon of Zeror, the ſon of Bechorah, the
2 ſon of Aphiah, a Benjamite, a mighty man of power. And he
had a ſon whoſe name *was* Saul, a choice young man, and a goodly:
and *there was* not among the children of Iſrael a goodlier perſon
than he: from his ſhoulders and upward, *he was* higher than any of
3 the people. And the aſſes of Kiſh, Saul's father, were loſt: and
Kiſh ſaid to Saul his ſon, Take now one of the ſervants with thee,
4 and ariſe, go ſeek the aſſes. And he paſſed through mount Ephraim,
and paſſed through the land of Shaliſha, but they found *them* not: then
they paſſed through the land of Shalim, and *there they were* not:
and he paſſed through the land of the Benjamites, but they found
5 *them* not: *And* when they were come to the land of Zuph, Saul
ſaid to his ſervant that *was* with him, Come, and let us return, leſt
6 my father leave *caring* for the aſſes, and take thought for us. And
he ſaid unto him, Behold now, *there is* in this city a man of God,
and he *is* an honourable man: all that he ſaith cometh ſurely to
paſs: now let us go thither; peradventure he can ſhew us our way
7 that we ſhould go. Then ſaid Saul to his ſervant, But behold, *if*
we go, what ſhall we bring the man? For the bread is ſpent in our

V. 2. *Goodly*—Comely and perſonable. *Higher*—A tall ſtature was much valued in a king in antient times, and in the eaſtern countries.

V. 3. *The aſſes*—Which were there of great price, becauſe of the ſcarcity of horſes, and therefore not held unworthy of *Saul*'s ſeeking, at leaſt in thoſe antient times, when ſimplicity, humility, and induſtry were in faſhion among perſons of quality.

V. 6. *Honourable man*—One of great reputation for his ſkill and faithfulneſs. Acquaintance with God and ſerviceableneſs to the kingdom of God, makes men truly honourable. *The way*—The courſe we ſhould take to find the aſſes. He ſaith, *peradventure*, becauſe he doubted whether ſo great a prophet would ſeek, or God would grant him a revelation concerning ſuch mean matters: although ſometimes God was pleaſed herein to condeſcend to his people, to cut off all pretence or occaſion of ſeeking to heatheniſh divination.

V. 7. *A preſent*—Preſents were then made to the prophets, either as a teſtimony

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* Chap. xiv. 51. 1 *Chron.* viii. 33.

veſſels, and *there is* not a preſent to bring to the man of God: What
8 have we? And the ſervant anſwered Saul again, and ſaid, Behold,
I have here at hand the fourth part of a ſhekel of ſilver, *that* will I
9 give to the man of God to tell us our way. (Before time in Iſrael,
when a man went to enquire of God, thus he ſpake, Come, and
let us go to the Seer: for *he that is* now *called* a Prophet, was before
10 time called a Seer.) Then ſaid Saul to his ſervant, Well ſaid, come
let us go: ſo they went unto the city, where the man of God *was*,
11 *And* as they went up the hill to the city, they found young maidens
going out to draw water, and ſaid unto them, Is the Seer here?
12 And they anſwered them, and ſaid, He is: behold, *he is* before
you, make haſte now: for he came to-day to the city; for *there is*
13 a ſacrifice of the people to-day in the high place. As ſoon as ye
be come into the city, ye ſhall ſtraightway find him, before he go
up to the high place to eat: for the people will not eat until he
come, becauſe he doth bleſs the ſacrifice, *and* afterwards they eat
that are bidden: Now therefore get ye up, for about this time ye
14 ſhall find him. And they went up into the city: *and* when they
were come into the city, behold Samuel came out againſt them, to
15 go up to the high place. † Now the LORD had told Samuel in his
16 ear, a day before Saul came, ſaying, To-morrow about this time I
will ſend thee a man out of the land of Benjamin, and thou ſhalt
anoint him *to be* captain over my people Iſrael, that he may ſave my
people out of the hand of the Philiſtines: for I have looked upon

timony of reſpect: or, as a grateful acknowledgement: or, for the ſupport of the Prophets themſelves: or, of the ſons of the prophets: or, of other perſons in want, known to them.

V. 9. *Seer*—Becauſe he diſcerned and could diſcover things ſecret and unknown to others. And theſe are the words, either of ſome later ſacred writer, who after *Samuel*'s death, inſerted this verſe. Or, of *Samuel*, who, being probably fifty or ſixty years old at the writing of this book, and ſpeaking of the ſtate of things in his firſt days, might well call it *before time*.

V. 12. *Came to-day to the city*—He had been travelling abroad, and was now returned to his own houſe in *Ramah*. *High place*—Upon the hill mentioned ver. 11. and near the altar which *Samuel* built for this uſe.

V. 13. *Find him*—At home and at leiſure. *To eat*—The relicks of the ſacrifices. *Doth bleſs*—The *bleſſing* of this ſacrifice ſeems to have conſiſted both of thankſgiving, this being a thank-offering, and of prayer to God for its acceptance.

V. 15. *His ear*—That is, ſecretly, perhaps by a ſtill ſmall voice.

V. 16. *Philiſtines*—For though they were now moſt preſſed with the *Ammonites*, yet they looked upon theſe as a land-flood, ſoon up, and ſoon down again: but the *Philiſtines*,

† Chap. xv. 1. *Acts* xiii. 21.

17 my people, becauſe their cry is come unto me. And when Samuel
ſaw Saul, the LORD ſaid unto him, Behold the man whom I ſpake to
18 thee of; this ſame ſhall reign over my people. Then Saul drew
near to Samuel in the gate, and ſaid, Tell me, I pray thee, where
19 the Seer's houſe *is*. And Samuel anſwered Saul, and ſaid, I *am*
the Seer: Go up before me unto the high place, for ye ſhall eat
with me to-day and to-morrow I will let thee go, and will tell thee
20 all that *is* in thine heart. And as for thine aſſes that were loſt three
days ago, ſet not thy mind on them, for they are found: And on
whom *is* all the deſire of Iſrael? *Is it* not on thee, and on all thy
21 father's houſe? And Saul anſwered and ſaid, *Am* not I a ‡ Benjamite,
of the ſmalleſt of the tribes of Iſrael? And my family the
leaſt of all the families of the tribe of Benjamin? Wherefore then
22 ſpeakeſt thou ſo to me? And Samuel took Saul and his ſervant,
and brought them into the parlour, and made them ſit in the chiefeſt
place among them that were bidden, who *were* about thirty perſons.
23 And Samuel ſaid unto the cook, Bring the portion which I gave thee,
24 of which I ſaid unto thee, Set it by thee. And the cook took up the
ſhoulder, and *that* which *was* upon it, and ſet *it* before Saul: and *Samuel*
ſaid, Behold, that which is left, ſet *it* before thee, and *eat*: for unto this
time hath it been kept for thee, *ſince* I ſaid, I have invited the people:
25 ſo Saul did eat with Samuel that day. And when they
were come down from the high place into the city, *Samuel* communed
26 with Saul upon the top of the houſe. And they aroſe early:

Philiſtines, their conſtant and neareſt enemies, they moſt dreaded. And from theſe did *Saul* in ſome meaſure ſave them, and would have ſaved them much more, if his and the people's ſins had not hindered.

V. 20. *On whom*—Who is he that ſhall be that, which all *Iſrael* deſire to have, namely, a king. *Father's houſe*—That honour is deſigned for thee, and, after thy death, for thy family or poſterity, if by thy ſin thou doſt not cut off the entail.

V. 21. *The ſmalleſt*—For ſo indeed this was, having been all cut off except ſix hundred, *Judg.* 20. which blow they never recovered, and therefore they were ſcarce reckoned as an entire tribe, but only as a remnant of a tribe; and being ingrafted into *Judah*, in the diviſion between the ten tribes and the two, they in ſome ſort loſt their name, and together with *Judah* were accounted but one tribe.

V. 22. *Chief place*—Thereby to raiſe their expectation, and to prepare them for giving that honour to *Saul*, which his approaching dignity required.

V. 24. *I ſaid*—When I firſt ſpake that I had invited the people to join with me in my ſacrifice, and then to partake with me of the feaſt, I then bad the cook reſerve this part for thy uſe.

V. 25. *Communed*—Concerning the kingdom deſigned for him by God.

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‡ *Pſal.* lxviii. 27.

and it came to paſs about the ſpring of the day, that Samuel called
Saul to the top of the houſe, ſaying, Up, that I may ſend thee
away: and Saul aroſe, and they went out both of them, he and
27 Samuel abroad. *And* as they were going down to the end of the
city, Samuel ſaid to Saul, Bid thy ſervant paſs on before us, (and
he paſſed on) but ſtand thou ſtill a while, that I may ſhew thee the
word of God.

CHAP. X.

The anointing of Saul, ver. 1. Samuel *gives him ſigns and inſtruction*, ver. 2—8. *The ſigns accompliſhed*, ver. 9—13. *His return to his father's houſe*, ver. 14—16. *He is elected, ſolemnly inaugurated, and returns to his own city*, ver. 17—27.

1 THEN Samuel took a vial of oil, and poured *it* upon his head,
and kiſſed him, and ſaid, *Is it* not becauſe the LORD hath
2 anointed thee *to be* captain over his inheritance? When thou art
departed from me to-day, then thou ſhalt find two men by * Rachel's
ſepulchre in the border of Benjamin, at Zelzah: and they will ſay
unto thee, The aſſes which thou wenteſt to ſeek are found: and lo,
thy father hath left the care of the aſſes, and ſorroweth for you,

V. 27. *Paſs on*—That thou and I may ſpeak privately of the matter of the kingdom. Which *Samuel* hitherto endeavoured to conceal, leſt he ſhould be thought now to impoſe a king upon them, as before he denied one to them; and that it might appear by the lot mentioned in the next chapter, that the kingdom was given to *Saul* by God's deſtination, and not by *Samuel's* contrivance. *Word of God*—That is, a meſſage delivered to me from God, which now I ſhall impart to thee.

V. 1. *Poured it*—Which was the uſual rite in the deſignation, as of prieſts and prophets, ſo alſo of kings, whereby was ſignified the pouring forth of the gifts of God's ſpirit upon him, to fit him for the adminiſtration of his office. Theſe ſacred unctions then uſed, pointed at the great Meſſiah, or anointed One, the King of the church, and *High-prieſt of our profeſſion*, who was anointed with the oil of the ſpirit without meaſure, above all the prieſts and princes of the Jewiſh church. *Kiſſed*—As a teſtimony of his ſincere friendſhip and affection to him. *His inheritance*—That is, over his own peculiar people. Whereby he admoniſheth *Saul*, that this people were not ſo much his, as God's; and that he was not to rule them according to his own will, but according to the will of God.

V. 2. *Rachel's ſepulchre*—In the way to *Bethlehem*, which city was in *Judah*; her ſepulchre might be either in *Judah*, or in *Benjamin*; for the poſſeſſions of thoſe two tribes were bordering one upon another. The firſt place he directs him to was a ſepulchre, the ſepulchre of one of his anceſtors. There he muſt read a lecture of his own mortality, and now he had a crown in his eye, muſt think of his grave, in which all his honour would be laid in the duſt.

V. 3. P

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* *Gen.* xxxv. 19, 20.

3 ſaying, What ſhall I do for my ſon? Then ſhalt thou go on for-
ward from thence, and thou ſhalt come to the plain of Tabor, and
there ſhall meet thee three men going up to God to Beth-el, one
carrying three kids, and another carrying three loaves of bread,
4 and another carrying a bottle of wine. And they will ſalute thee
and give thee two *loaves* of bread, which thou ſhalt receive of their
5 hands. After that thou ſhalt come to the hill of God, where *is* the
garriſon of the Philiſtines: and it ſhall come to paſs when thou art
come thither to the city, that thou ſhalt meet a company of prophets
coming down from the high place, with a pſaltery, and a tabret,
and a pipe, and a harp before them, and they ſhall propheſy.
6 And the ſpirit of the LORD will come upon thee, and thou ſhalt
7 propheſy with them, and ſhalt be turned into another man. And
let it be when theſe ſigns are come unto thee, *that* thou do as occa-
8 ſion ſhall ſerve thee, for God *is* with thee. And thou ſhalt go down
before me to Gilgal, and behold, I will come down unto thee, to
offer burnt-offerings, *and* to ſacrifice ſacrifices of peace-offerings:

V. 3. *Plain*—Not that at the foot of mount *Tabor*, which was far from theſe parts; but another belonging to ſome other place. *Bethel*—Properly ſo called, which was in *Ephraim*, where there was a noted high-place, famous for *Jacob*'s viſion there, *Gen.* xxviii. 19. where it is probable they offered ſacrifices, in this confuſed ſtate of things, when the ark was in one place, and the tabernacle in another.

V. 5. *Prophets*—By *prophets* he underſtands perſons that wholly devoted themſelves to religious ſtudies and exerciſes. For the term of *propheſying* is not only given to the moſt eminent act of it, foretelling things to come; but alſo to preaching, and to the making or ſinging of pſalms, or ſongs of praiſe to God. And they that wholly attended upon theſe things, are called *ſons of the prophets*, who were commonly combined into companies or colleges, that they might more conveniently aſſiſt one another in God's work. This inſtitution God was pleaſed ſo far to honour and bleſs, that ſometimes he communicated unto thoſe perſons the knowledge of future things. *Pſaltery*—Such inſtruments of muſick being then uſed by prophets and others perſons, for the excitation of their ſpirits in God's ſervice. *Propheſy*—Either ſing God's praiſes, or ſpeak of the things of God, by a peculiar impulſe of his ſpirit.

V. 6. *Will come*—Heb. *will leap*, or *ruſh upon thee*. *Another man*—That is, thou ſhalt be ſuddenly endowed with another ſpirit, filled with ſkill of divine things, with courage, and wiſdom, and magnanimity; and other qualifications befitting thy dignity.

V. 7. *Thou do*—Heb. *do what thy hand findeth to do*; that is, as thou ſhalt have a call and opportunity. He doth not intend that he ſhould take the kingly government upon him, before his call to it was owned by the people, but that he ſhould diſpoſe his mind to a readineſs of undertaking any public ſervice when he ſhould be called to his office.

V. 8. *Till I come*—This, though now mentioned and commanded, was not immediately to be performed; as is evident, partly from the whole courſe of the ſtory,

(which

† ſeven days ſhalt thou tarry till I come to thee, and ſhew thee what
9 thou ſhalt do. And it was *ſo,* that when he had turned his back
to go from Samuel, God gave him another heart: and all thoſe
10 ſigns came to paſs that day. And when they came thither to the hill,
behold, a company of prophets met him, and the ſpirit of God came
11 upon him, and he propheſied among them. And it came to paſs
when all that knew him before-time, ſaw, that behold, he propheſied
among the prophets, then the people ſaid one to another, What
is this *that* is come unto the ſon of Kiſh? ‡ *Is* Saul alſo among the
12 prophets? And one of the ſame place anſwered and ſaid, But
who *is* their father? Therefore it became a proverb, *Is* Saul alſo
13 among the prophets? And when he had made an end of propheſying,
14 he came to the high place. And Saul's uncle ſaid unto him,
and to his ſervant, Whither went ye? And he ſaid, To ſeek the

(which ſhews, that *Saul* and *Samuel,* and the people, firſt met at *Mizpeh,* ver. 17, &c. where *Saul* was choſen by God, and accepted by the people as king; and afterwards went to *Gilgal* once before the time here ſpoken of, chap. xi. 14, 15.) and partly, by comparing this place with chap. xiii. 8, &c. where we find *Saul* charged with the violation of this command, two years after the giving of it. It ſeems this is given as a ſtanding rule for *Saul* to obſerve while *Samuel* and he lived; that in caſe of any great future difficulties, as the invaſion of enemies, *Saul* ſhould reſort to *Gilgal,* and call the people thither, and tarry there ſeven days, which was but a neceſſary time for gathering the people, and for the coming of *Samuel* thither. And *Gilgal* was choſen for this purpoſe, becauſe that place was famous for the ſolemn renewing of the covenant between God and *Iſrael, Joſ.* iv. and for other eminent inſtances of God's favour to them, the remembrance whereof was a confirmation of their faith; and becauſe it was a very convenient place for the tribes within and without *Jordan* to aſſemble, and conſult, and unite their forces together upon ſuch occaſions.

V. 10. *Propheſied*—The accompliſhment of the two former ſigns is ſuppoſed, and this only is expreſſed, becauſe this was more eminent than the former; the other were only tranſient acts, which paſſed in private between two or three perſons meeting together; but this was a more permanent and notorious ſign, done in a more ſolemn manner, and before many witneſſes.

V. 11. *Is Saul*—A man never inſtructed, nor exerciſed in, nor enclined to theſe matters.

V. 12. *Who is,* &c.—Who is the father of all theſe prophets, among whom *Saul* now is one? Who is it that inſtructs and inſpires them but God? They have it not from their parents, nor from their education, but by inſpiration from God, who, when he pleaſeth, can inſpire *Saul,* or any other man with the ſame ſkill. And therefore wonder not at this matter, but give God the glory of it. *A proverb*—Uſed when any ſtrange, or unexpected thing happened.

V. 13. *High place*—Returning thither with the prophets, to praiſe God for theſe wonderful favours, and to beg counſel and help from God in this high buſineſs.

V. 16. *Told*

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† Chap. xiii. 8. ‡ Chap. xix. 24.

aſſes: and when we ſaw that *they were* no where, we came to Samu-
15 el. And Saul's uncle ſaid, Tell me, I pray thee, what Samuel ſaid
16 unto you. And Saul ſaid unto his uncle, he told us plainly that
the aſſes were found: But of the matter of the kingdom, whereof
17 Samuel ſpake, he told him not. And Samuel called the people
18 together unto the Lord to Mizpeh; And ſaid unto the children of
Iſrael, Thus ſaith the Lord God of Iſrael, I brought up Iſrael out
of Egypt, and delivered you out of the hand of the Egyptians, and
out of the hand of all kingdoms, *and* of them that oppreſſed you.
19 And ye have this day rejected your God, who himſelf ſaved you
out of all your adverſities and your tribulations: and ye have ſaid
unto him, *Nay*, but ſet a king over us. Now therefore preſent
yourſelves before the Lord by your tribes, and by your thouſands.
20 And when Samuel had cauſed all the tribes of Iſrael to come near,
21 the tribe of Benjamin was ‡ taken. When he had cauſed the tribe
of Benjamin to come near by their families, the family of Matri,
was taken, and Saul the ſon of Kiſh was taken: and when they
22 ſought him, he could not be found. Therefore they enquired of
the Lord farther, if the man ſhould yet come thither: and the Lord
23 anſwered, Behold, he hath hid himſelf among the ſtuff. And they
ran and fetched him thence: and when he ſtood among the people,
he was higher than any of the people, from his ſhoulders and up-
24 ward. And Samuel ſaid to all the people, See ye him whom the
Lord hath choſen, that *there is* none like him among all the people?

V. 16. *Told not*—In obedience to *Samuel*, who obliged him to ſecrecy: and from an humble modeſty.

V. 19. *Now therefore, &c.*—He puts them upon chuſing their king by lot, that all might know. God had choſen *Saul* (for *the diſpoſal of the lot is of the Lord*) and to prevent all diſpute and exception.

V. 20. *Benjamin*—Which tribe was now preferred before *Judah*, becauſe the kingdom was freely promiſed by God to *Judah*, and was to be given to him in love; but now the kingdom was in a manner forced from God, and given them in anger and therefore conferred upon an obſcure tribe.

V. 22. *Enquired*—Either by *Urim* or *Thummim*, which was the uſual way of enquiry. Or by *Samuel*, who by his prayer procured an anſwer. *Stuff*—Among the carriages or baggage of the people there aſſembled. This he probably did, from a ſenſe of his own unworthineſs.

V. 24. *None like him*—As to the height of his bodily ſtature, which was in itſelf, commendable in a king, and ſome kind of indication of great endowments of mind. *God ſave the king*—Heb. *let the king live*; that is, long and proſperouſly. Hereby they accept him for their king, and promiſe ſubjection to him. None will be loſers in the end by their humility and modeſty. Honour, like the ſhadows, follows them that flee from it, but flees from them that purſue it.

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‡ *Joſh.* vii. 14. 16.

25 And all the people ſhouted, and ſaid, God ſave the king. Then
Samuel told the people the manner of the kingdom, and wrote *it*
in a book, and laid *it* up before the LORD: and Samuel ſent all the
26 people away, every man to his houſe. And Saul alſo went home
to Gibeah, and there went with him a band of men, whoſe hearts
27 God had touched. But the children of Belial ſaid, How ſhall this
man ſave us? And they deſpiſed him, and brought him no preſents:
but he held his peace.

CHAP. XI.

The diſtreſs of Jabeſh-gilead, ver. 1—3. Saul's *readineſs to relieve them, and ſucceſs,* ver. 4—11. *His tenderneſs to them that had oppoſed him,* ver. 12—13. *He is confirmed in his kingdom,* ver. 14—15.

1 THEN Nahaſh the Ammonite came up, and encamped againſt
Jabeſh-gilead: and all the men of Jabeſh ſaid unto Nahaſh,
2 Make a covenant with us, and we will ſerve thee. And Nahaſh
the Ammonite anſwered them, On this *condition* will I make *a cove-*
nant with you, that I may thruſt out all your right eyes, and lay it
3 *for* a reproach upon all Iſrael. And the elders of Jabeſh ſaid unto
him, Give us ſeven days reſpite, that we may ſend meſſengers unto
all the coaſts of Iſrael: and then if *there be* no man to ſave us, we
4 will come out to thee. Then came the meſſengers to Gibeah of
Saul, and told the tidings in the ears of the people: and all the

V. 25. *Manner of the kingdom*—The laws and rules by which the kingly government was to be managed; agreeable to thoſe mentioned *Deut.* xvii. 16, &c. *Before the Lord*—Before the ark, where it was kept ſafe from depravation.

V. 26. *Went home*—Not being actually inaugurated into his kingdom, he thought fit to retire to his former habitation, and to live privately 'till he had an occaſion to ſhew himſelf in a more illuſtrious manner. *Then went*—To give him ſafe and honourable conduct to his houſe, though not to abide with him there, which did not ſuit his preſent circumſtance.

V. 27. *No preſents*—As ſubjects in thoſe times uſed to do to their kings. This was an evidence both of his humility, and the mercifulneſs of his diſpoſition. So Chriſt held his peace, in the day of his patience. But there is a day of recompenſe coming.

V. 1. *Then*—That is, about that time; for that this happened before, and was the occaſion of their deſire of a king, may ſeem from chap. xii. 12. although it is poſſible, that *Nahaſh*'s preparation, might cauſe that deſire, and that he did not actually come 'till their king was choſen. *Will ſerve*—The occaſion of this offer was, that they ſaw no likelihood of relief from their brethren in *Canaan*.

V. 2. *Thruſt out,* &c—Partly for a reproach, as it here follows; and partly to diſable them. He leaves them one eye, that they might be fit to ſerve in any mean and baſe office.

5 people lifted up their voices, and wept. And behold, Saul came af-
ter the herd out of the field, and Saul ſaid, What *aileth* the people
that they weep? And they told him the tidings of the men of Jabeſh.
6 And the ſpirit of God came upon Saul, when he heard thoſe tidings,
7 and his anger was kindled greatly. And he took a yoke of oxen,
and hewed them in pieces, and ſent *them* throughout all the coaſts
of Iſrael by the hands of meſſengers, ſaying, Whoſoever cometh
not forth after Saul and after Samuel, ſo ſhall it be done unto his
oxen: and the fear of the Lord fell on the people, and they came
8 out with one conſent. And when he numbered them in Bezek,
the children of Iſrael were three hundred thouſand, and the men
9 of Judah thirty thouſand. And they ſaid unto the meſſengers that
came, Thus ſhall ye ſay unto the men of Jabeſh-gilead, To-mor-
row by *that time* the ſun be hot, ye ſhall have help. And the meſ-
ſengers came and ſhewed *it* to the men of Jabeſh, and they were
10 glad. Therefore the men of Jabeſh ſaid, To-morrow we will come
out unto you, and ye ſhall do with us all that ſeemeth good unto
11 you. And it was *ſo* on the morrow, that Saul put the people in
three companies, and they came into the midſt of the hoſt in the
morning watch, and ſlew the Ammonites until the heat of the day:
and it came to paſs, that they which remained were ſcattered, ſo
12 that two of them were not left together. And the people ſaid unto
Samuel, * Who *is* he that ſaid, Shall Saul reign over us? † Bring
13 the men, that we may put them to death. And Saul ſaid, ‡ There
ſhall not a man be put to death this day: for to-day the Lord hath

V. 5. *After the herd*—For being only anointed king, and not publickly inaugurated, nor having yet had opportunity of doing any thing worthy of his place, he thought fit to forbear all royal ſtate, and to retire to his former private life, which, howſoever deſpiſed in this latter ages, was anciently in great eſteem. Good magiſtrates are in pain, if their ſubjects are in tears.

V. 7. *Sent them*—Wiſely conſidering, that the ſight of mens eyes does much more affect their hearts, than what they only hear with their ears. *Samuel*—Whom he joins with himſelf, both becauſe he was preſent with him; and that hereby he might gain the more authority. *Fear*—A fear ſent upon them by God, that they ſhould not dare to deny their help. The fear of God will make men good ſubjects, good ſoldiers, and good friends to their country. They that fear God will make conſcience of their duty to all men, particularly to their rulers.

V. 8. *Men of Judah*—Who are numbered apart to their honour, to ſhew how readily they, to whom the kingdom was promiſed, *Gen.* xlix. 10. ſubmitted to their king, though of another tribe; and how willing they were to hazard themſelves for their

* Chap. x. 27. † *Luke* xix. 27. ‡ 2 *Sam.* xix. 22.

14 wrought ſalvation in Iſrael. Then ſaid Samuel to the people,
15 Come, let us go to Gilgal, and renew the kingdom there. And all
the people went to Gilgal, and there they made Saul king before
the LORD in Gilgal: and there they ſacrificed ſacrifices of peace-offerings before the LORD: and there Saul and all the men of Iſrael
rejoiced greatly.

CHAP. XII.

Samuel *clears himſelf from all imputation of abuſing the power which he now reſigns to* Saul, ver. 1—5. *He reminds them of the great things God had done,* ver. 6—13. *He ſets before them the bleſſing and the curſe,* ver. 14, 15. *He calls upon God for thunder,* ver. 16—19. *He encourages and exhorts them,* ver. 20—25.

1 AND Samuel ſaid unto all Iſrael, Behold, I have hearkned unto
your voice in all that ye ſaid unto me, and have made a king
2 over you. And now, behold, the king walketh before you: and
I am old and grey-headed, and behold, my ſons *are* with you: and

brethren although they might have excuſed themſelves from the neceſſity of defending their own country from their dangerous neighbours the *Philiſtines.*

V. 14. *Then*—While the people were together by *Jabeſh-gilead,* wherein *Samuel's* great prudence and fidelity to *Saul* is evident. He ſuſpended the confirmation of *Saul* at firſt, whilſt the generality of the people were diſaffected, and now when he had given ſuch eminent proof of his princely virtues, and when the peoples hearts were eagerly ſet upon him, he takes this as the fitteſt ſeaſon for that work. *Renew*—That is, confirm our former chioce.

V. 15. *Made*—They owned and accepted him for their king.

V. 1. *Said*—While they were aſſembled together in *Gilgal.* And this is another inſtance of *Samuel's* great wiſdom and integrity. He would not reprove the people for their ſin, in deſiring a king, whilſt *Saul* was unſettled in his kingdom; leſt through their accuſtomed levity, they ſhould as haſtily caſt off their king, as they had paſſionately deſired him, and therefore he chuſeth this ſeaſon for it; becauſe *Saul's* kingdom was now confirmed by an eminent victory; and becauſe the people *rejoiced greatly,* applauded themſelves for their deſires of a king; and interpreted the ſucceſs which God had given them, as a divine approbation of thoſe deſires. *Samuel* therefore thinks fit to temper their joys, and to excite them to that repentance which he ſaw wanting in them, and which he knew to be neceſſary, to prevent the curſe of God upon their new king, and the whole kingdom.

V. 2. *Walketh*—Ruleth over you. To him I have fully reſigned my power, and own myſelf one of his ſubjects. *Old*—And therefore unable to bear the burden of government. *My ſons*—Or, among you, in the ſame ſtates private perſons, as you are; if they have injured any of you, the law is now open againſt them; any of you may accuſe them, your king can puniſh them, I do not intercede for them. *Walked*

before

3 I have walked before you from my childhood unto this day. Behold,
here I *am*, witneſs againſt me before the Lord, and before his
anointed: * Whoſe ox have I taken? Or whoſe aſs have I taken?
Or whom have I defrauded? Whom have I oppreſſed? Or of whoſe
hand have I received *any* bribe to blind mine eyes therewith? And
4 I will reſtore it to you. And they ſaid, Thou haſt not defrauded
us, nor oppreſſed us, neither haſt thou taken ought of any man's
5 hand. And he ſaid unto them, The Lord *is* witneſs againſt you,
and his anointed *is* witneſs this day, that ye have not found ought
6 in my hand. And they anſwered, *He is* witneſs. And Samuel
ſaid unto the people, *It is* the Lord that advanced Moſes and Aaron,
7 and that brought your fathers up out of the land of Egypt. Now
therefore ſtand ſtill, that I may reaſon with you before the Lord, of
all the righteous acts of the Lord, which he did to you, and to
8 your fathers. † When Jacob was come into Egypt, and your fathers
‡ cried unto the Lord, then the Lord § ſent Moſes and Aaron,
which brought forth your fathers out of Egypt, and made them dwell
9 in this place. And when they forgat the Lord their God, ‖ he ſold
them into the hand ** of Siſera captain of the hoſt of Hazor, and
into the hand of the Philiſtines, and into the hand of the king of ††

before you—That is, been your guide and governor; partly, as a prophet; and partly, as a judge.

V. 3. *Behold*—I here preſent myſelf before the Lord, and before your king, ready to give an account of all my adminiſtrations. And this proteſtation *Samuel* makes of his integrity, not out of oſtentation; but for his own juſt vindication, that the people might not hereafter for the defence of their own irregularities, reproach his government, and that being publickly acquitted from all faults in his government, he might more freely reprove the ſins of the people, and, particularly, that ſin of theirs in deſiring a king, when they had ſo little reaſon for it.

V. 7. *Righteous acts*—Heb. *the righteouſneſſes*; that is, mercies or benefits the chief ſubject of the following diſcourſe; ſome of their calamities being but briefly named, and that for the illuſtration of God's mercy in their deliverances.

V. 8. *This place*—In this land: in which *Moſes* and *Aaron* are ſaid to ſettle them; becauſe they brought them into, and ſeated them in part of it, that without *Jordan*; becauſe they were, under God, the principal authors of their entring into the land of *Canaan*; inaſmuch as they brought them out of *Egypt*, conducted them through the wilderneſs; and thereby their prayers to God, and counſel to them, preſerved them from ruin, and gave command from God for the diſtribution of the land among them, and incouraged them to enter into it. And laſtly, *Moſes* ſubſtituted *Joſhua* in his ſtead, and commanded him to ſeat them there, which he did.

V. 9. *Forgat*—That is, they revolted

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* *Numb.* xvi. 15. *Acts* xx. 33. † *Gen.* xlvi. 5, 6. ‡ *Exod.* ii. 23. § *Exod.* iii. 10. iv. 16.
‖ *Judg.* iv. 2. ** *Judg.* x. 7. †† *Judg.* iii. 12.

10 Moab, and they fought againſt them. And they cried unto the
LORD, and ſaid, We have ſinned, becauſe we have forſaken the
LORD, and have ſerved Baalim and Aſhtaroth: but now deliver us
11 out of the hand of our enemies, and we will ſerve thee. And the
LORD ſent [*] Jerubbaal, and Bedan, and [†] Jephthah, and [‡] Samuel,
and delivered you out of the hand of your enemies on every ſide,
12 and ye dwelled ſafe. And when ye ſaw that Nahaſh the king of the
children of Ammon came againſt you, [§] ye ſaid unto me, Nay, but
a king ſhall reign over us; when the LORD your God *was* your king.
13 Now therefore, behold the king whom ye have choſen, *and* whom
ye have deſired: and behold, the LORD hath ſet a king over you.
14 If ye will fear the LORD, and ſerve him, and obey his voice, and
not rebel againſt the commandment of the LORD, then ſhall both
ye, and alſo the king that reigneth over you, continue following the

from him, and carried themſelves, as if they had wholly forgotten his innumerable favours. This he ſaith to anſwer an objection, that the reaſon why they deſired a king, was, becauſe in the time of the judges they were at great uncertainties, and often exerciſed with ſharp afflictions: to which he anſwereth by conceſſion that they were ſo; but adds, by way of retortion, that they themſelves were the cauſe of it, by their forgetting God: ſo that it was not the fault of that kind of government, but their tranſgreſſing the rules of it. *Fought*—With ſucceſs, and ſubdued them.

V. 11. *Bedan*—This was either *Samſon*, as moſt interpreters believe, who is called *Bedan*; that is, in *Dan*, or of *Dan*, one of that tribe, to ſignify that they had no reaſon to diſtruſt that God, who could raiſe ſo eminent a ſaviour out of ſo obſcure a tribe: or, *Jair* the *Gileadite*, which may ſeem beſt to agree, firſt, with the time and order of the judges; for *Jair* was before *Jephthah*, but *Samſon* was after him. Secondly, with other ſcriptures: for among the ſons of a more ancient *Jair*, we meet with one called *Bedan*, 1 *Chron.* vii. 17. which name ſeems here given to *Jair* the judge, to diſtinguiſh him from that firſt *Jair*. *Safe*—So that it was no neceſſity, but meer wantonneſs, that made you deſire a change.

V. 12. *Your king*—That is, when God was your immediate king and governor, who was both able and willing to deliver you, if you had cried to him, whereof you and your anceſtors have had plentiful experience; ſo that you did not at all need any other king; and your deſire of another, was a manifeſt reproach againſt God.

V. 13. *Ye have choſen*—Though God choſe him by lot, yet the people are ſaid to chuſe him; either generally, becauſe they choſe that form of government; or particularly, becauſe they approved of God's choice, and confirmed it. *The Lord*—He hath yielded to your inordinate deſire.

V. 14. *Then, &c.*—Heb. *then ſhall—ye—be*, (that is, walk, or go) *after the Lord*; that is, God ſhall ſtill go before you as he hath hitherto done, as your leader or governor, to direct, protect, and deliver you; and he will not forſake you, as you have given him juſt cauſe to do. Sometimes this phraſe of *going after the Lord* ſignifies

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[*] *Judg.* vi. 14, 32. [†] *Judg.* xi. 1. [‡] Chap. vii. 13. [§] Chap. viii. 19.

15 Lord your God. But if ye will not obey the voice of the Lord,
but rebel againſt the commandment of the Lord, then ſhall the
hand of the Lord be againſt you, as *it was* againſt your fathers.
16 Now therefore ſtand and ſee this great thing which the Lord will do
17 before your eyes *Is it* not wheat-harveſt to-day? I will call unto
the Lord, and he ſhall ſend thunder and rain: that ye may per-
ceive and ſee that your wickedneſs *is* great, which ye have done in
18 the ſight of the Lord, in aſking you a king. So Samuel called un-
to the Lord, and the Lord ſent thunder and rain that day: and all
19 the people greatly feared the Lord and Samuel. And all the people
ſaid unto Samuel, Pray for thy ſervants unto the Lord thy God,
that we die not: for we have added unto all our ſins, *this* evil, to
20 aſk us a king. And Samuel ſaid unto the people, Fear not: (ye
have done all this wickedneſs: yet turn not aſide from following
21 the Lord, but ſerve the Lord with all your heart; And turn not
ye aſide: for then *ſhould ye go* after vain *things* which can not profit

ſignifies a man's obedience to God; but here it is otherwiſe to be underſtood, and it notes not a duty to be performed, but a privilege to be received upon the performance of their duty; becauſe it is oppoſed to a threatning denounced in caſe of diſobedience, in the next verſe.

V. 15. *Your fathers*—Who lived under the judges; and you ſhall have no advantage by the change of government, nor ſhall your kings be able to protect you againſt God's diſpleaſure. We miſtake, if we think we can evade God's juſtice, by ſhaking off his dominion. If we will not let God *rule* us, yet he will *judge* us.

V. 17. *Wheat-harveſt*—At which time it was a rare thing in thoſe parts to have thunder or rain; the weather being more conſtant in its ſeaſons there, than it is with us. *Rain*—That you may underſtand that God is diſpleaſed with you; and alſo how fooliſhly and wickedly you have done in rejecting the government of that God, at whoſe command are all things both in heaven and in earth.

V. 18. *Samuel*—Who had ſuch power and favour with God. By this thunder and rain, God ſhewed them their folly in deſiring a king to ſave them, rather than God or *Samuel*, expecting more from an arm of fleſh than from the arm of God, or from the power of prayer. Could their king *thunder with a voice like God*? Could their prince command ſuch forces as the prophet could by his prayers? Likewiſe he intimates, that how ſerene ſoever their condition was now, (like the weather in wheat harveſt) yet if God pleaſed, he could ſoon change the face of their heavens, and *perſecute them with his ſtorms*.

V. 19. *Thy God*—Whom thou haſt ſo great an intereſt in, while we are aſhamed and afraid to call him our God.

V. 20. *Fear not*—With a deſponding fear, as if there were no hope left for you.

V. 21. *Turn aſide*—After idols; as they had often done before; and, notwithſtanding this warning, did afterwards. *Vain things*—So idols are called, *Deut.* xxxii. 21. *Jer.* ii. 5. and ſo they are, being mere *nothings*, having no power in them; no influence upon us, nor uſe or benefit to us.

V. 22. *His*

22 nor deliver, for they *are* vain) * For the Lord will not forſake his
people, for his great name's ſake: becauſe it hath pleaſed the Lord
23 to make you his people. Moreover, as for me, God forbid that I
ſhould ſin againſt the Lord, in ceaſing to pray for you: but I will
24 teach you the good and the right way. Only fear the Lord, and
ſerve him in truth with all your heart: for conſider how great *things*
25 he hath done for you. But if ye ſhall ſtill do wickedly, ye ſhall
be conſumed, both ye and your king.

CHAP. XIII.

Saul *and* Jonathan's *life-guard*, ver. 1, 2. Jonathan *ſmites a garriſon, and the people are called together*, ver. 3, 4. *The* Philiſtines *come up, and the* Iſraelites *are terrified*, ver. 5—7. Saul *ſacrifices*, ver. 8—10. *Is reproved by* Samuel, ver. 11—14. *The people diminiſhed, plundered, and diſarmed*, ver. 15—23.

1 SAUL reigned one year, and when he had reigned two years
2 over Iſrael, Saul choſe him three thouſand *men* of Iſrael;
whereof two thouſand were with Saul in Michmaſh and in mount
Beth-el, and a thouſand were with Jonathan in Gibeah of Benjamin:
3 and the reſt of the people he ſent every man to his tent. And Jonathan
ſmote the † garriſon of the Philiſtines that *was* in Geba, and the
Philiſtines heard *of it*: and Saul blew the trumpet throughout all
4 the land, ſaying, Let the Hebrews hear. And all Iſrael heard ſay,
that Saul had ſmitten a garriſon of the Philiſtines, and *that* Iſrael alſo
was had in abomination with the Philiſtines: and the people were

V. 22. *His name's ſake*—That is, for his own honour, which would ſuffer much among men, if he ſhould not preſerve and deliver his people in eminent dangers. And this reaſon God alledgeth to take them off from all conceit of their own merit; and to aſſure them, that if they did truly repent of all their ſins, and ſerve God with all their heart; yet even in that caſe their ſalvation would not be due to their merits; but the effect of God's free mercy. *To make*—Out of his own free grace, without any deſert of yours, and therefore he will not forſake you, except you thruſt him away.

V. 24. *Only*, &c.—Otherwiſe neither my prayer nor counſels will ſtand you in any ſtead.

V. 3. *Blew*—That is, he ſent meſſengers to tell them all what *Jonathan* had done, and how the *Philiſtines* were enraged at it, and therefore what neceſſity there was of gathering themſelves together for their own defence.

V. 4. *Saul*—Perhaps contrary to ſome treaty.

V. 5. *Thirty*

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* *Pſal.* cxiv. 14. † Chap. x. 5.

5 called together after Saul to Gilgal. And the Philiſtines gathered
themſelves together to fight with Iſrael, thirty thouſand chariots,
and ſix thouſand horſemen, and people as the ſand which *is* on the
ſea-ſhore in multitude: and they came up and pitched in Michmaſh,
6 eaſt-ward from † Beth-aven. When the men of Iſrael ſaw that they
were in a ſtrait (for the people were diſtreſſed) then the people did
‡ hide themſelves in caves, and in thickets, and in rocks, and in
7 high places, and in pits. And *ſome of* the Hebrews went over Jordan
to the land of Gad and Gilead: as for Saul, he *was* yet in
8 Gilgal, and all the people followed him trembling. § And he
tarried ſeven days, according to the ſet time that Samuel *had appointed:*
but Samuel came not to Gilgal, and the people were ſcattered
9 from him. And Saul ſaid, Bring hither a burnt-offering to me, and
10 peace-offerings. And he offered the burnt offering. And it came
to paſs, that as ſoon as he had made an end of offering the burnt-offering,
behold, Samuel came, and Saul went out to meet him,
11 that he might ſalute him. And Samuel ſaid, What haſt thou
done? And Saul ſaid, Becauſe I ſaw that the people were ſcattered
from me, and *that* thou cameſt not within the days appointed, and
that the Philiſtines gathered themſelves together to Michmaſh;
12 Therefore ſaid I, the Philiſtines will come down now upon me to
Gilgal, and I have not made ſupplication unto the Lord: I forced
13 myſelf therefore and offered a burnt-offering. And Samuel ſaid to

V. 5. *Thirty thouſand chariots, &c.*—Moſt of them, we may ſuppoſe, carriages for their baggage, not chariots of war, tho' all their allies were joined with them.

V. 6. *Strait*—Notwithſtanding their former Preſumption, that if they had a king, they ſhould be free from all ſuch ſtraits. And hereby God intended to teach them the vanity of confidence in men; and that they did not one jot leſs need the help of God now, than they did when they had no king. And probably they were the more diſcouraged, becauſe they did not find *Samuel* with *Saul*. Sooner or later men will be made to ſee, that God and his prophets are their beſt friends.

V. 7. *All the people*—That is, all that were left.

V. 8. *Seven days*—Not ſeven compleat days; for the laſt day was not finiſhed.

V. 11. *Cameſt not*—That is, when the ſeventh day was come, and a good part of it paſt, whence I concluded thou wouldſt not come that day.

V. 12. *Supplication*—Hence it appears, that ſacrifices were accompanied with ſolemn prayers. *Forced myſelf*—I did it againſt my own mind and inclination.

V. 13. *For ever*—The phraſe, *for ever*, in ſcripture often ſignifies only a long time. So this had been abundantly verified, if the kingdom had been enjoyed by *Saul*, and by his ſon, and by his ſon's ſon; after whom the kingdom might have come to *Judah*.

V. 14. *A man*

† *Joſh.* vii. 2. xviii 12, 13. ‡ *Judg.* vi. 2. § Chap. x. 8.

Saul, Thou haſt done fooliſhly: thou haſt not kept the commandment of the Lord thy God, which he commanded thee: for now
would the Lord have eſtabliſhed thy kingdom upon Iſrael for ever.
14 But now thy kingdom ſhall not continue: the Lord hath ſought
him a man after his own heart, and the Lord hath commanded
him *to be* captain over his people, becauſe thou haſt not kept *that*
15 which the Lord commanded thee. And Samuel aroſe, and gat
him up from Gilgal, unto Gibeah of Benjamin: and Saul numbered
the people *that were* preſent with him, * about ſix hundred men.
16 And Saul, and Jonathan his ſon, and the people *that were* preſent
with them, abode in Gibeah of Benjamin: but the Philiſtines en-
17 camped in Michmaſh. And the ſpoilers came out of the camp of
the Philiſtines in three companies; one company turned unto the
18 way *that leadeth to* Ophrah, unto the land of Shual. And another
company turned the way to Bethoron; and another company
turned *to* the way of the border that looketh to the valley of Zeboim
19 toward the wilderneſs. Now there was no ſmith found throughout
all the land of Iſrael: (for the Philiſtines ſaid, Leſt the Hebrews
20 make them ſwords or ſpears.) But all the Iſraelites went down to
the Philiſtines to ſharpen every man his ſhare, and his coulter, and
21 his ax, and his mattock. Yet they had a file for the mattocks, and
for the coulters, and for the forks, and for the axes, and to ſharpen

V. 14. *A man*—That is, ſuch a man as will fulfil all the deſires of his heart, and not oppoſe them, as thou doſt. *Commanded*—That is, hath appointed, as the word *command* is ſometimes uſed: but though God threatened but *Saul* with the loſs of his kingdom for his ſin; yet it is not improbable, there was a tacit condition implied, to wit, if he did not repent of this and of all his ſins; for the full, and final, and peremptory ſentence of *Saul*'s rejection, is plainly aſcribed to another cauſe, chap. xv. 11. 23. 26. 28, 29. and 'till that ſecond offence, neither the ſpirit of the Lord departed from him, nor was *David* anointed in his ſtead. "But was it not hard, to puniſh ſo little a ſin ſo ſeverely?" It was not little: diſobedience to an expreſs command, tho' in a ſmall matter, is a great provocation. And indeed, there is no little ſin, becauſe there is no little god to ſin againſt. In general, what to men ſeems a ſmall offence, to him who knows the heart may appear a heinous crime. We are taught hereby, how neceſſary it is, that we *wait on our God continually*. For *Saul* is ſentenced to loſe his kingdom for want of two or three hours patience.

V. 20. *Philiſtines*—Not to the land of the *Philiſtines*, but to the ſtations and garriſons which the *Philiſtines* retained in ſeveral parts of *Iſrael*'s land, though *Samuel*'s authority had ſo far over-awed them, that they durſt not give the *Iſraelites* much diſturbance. In theſe, therefore, the *Philiſtines*
kept

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* Chap. xiv. 2.

22 the goads. So it came to paſs in the day of battle, that there was
neither ſword nor ſpear found in the hand of any of the people,
that *were* with Saul and Jonathan, but with Saul and Jonathan his
23 ſon was there found. And the garriſon of the Philiſtines went out
to the paſſage of Michmaſh.

CHAP. XIV.

Jonathan *propoſes to his armour-bearer the attacking of the* Philiſtine's *army*, ver. 1—10. *They make the attack;* *the* Philiſtines *are terrified*, ver. 11—15. *They ſlay one another, and are purſued by the* Iſraelites, ver. 16—23. Saul *adjures the people to eat nothing 'till night;* Jonathan *eats honey*, ver. 24—30. *The people ſmite the* Philiſtines, *and eat the ſpoil with the blood*, ver. 31, 32. Saul *remedies this*, ver. 33—35. *Dooms* Jonathan *to death, who is reſcued by the people*, ver. 36—46. *A general account of* Saul's *exploits and family*, ver. 47—52.

1 NOW it came to paſs upon a day, that Jonathan the ſon of
Saul ſaid unto the young man that bare his armour, Come,
and let us go over to the Philiſtines garriſon, that *is* on the other
2 ſide: but he told not his father. And Saul tarried in the uttermoſt
part of Gibeah, under a pomgranate tree, which *is* in Migron: and
the people that *were* with him, *were* * about ſix hundred men:
3 And Ahiah the ſon of Ahitub, † I-chabod's brother, the ſon of Phinehas,
the ſon of Eli, the LORD's prieſt in Shiloh, wearing an
4 ephod: and the people knew not that Jonathan was gone. And
between the paſſages, by which Jonathan ſought to go over unto the

kept all the ſmiths; and here they allowed them the exerciſe of their art for the uſes following.

V. 22. *Sword*—It ſeems reſtrained to the ſix hundred that were with *Saul* and *Jonathan*; for there were no doubt a conſiderable number of ſwords and ſpears among the *Iſraelites*, but they generally hid them, as now they did their perſons, from the *Philiſtines*. And the *Philiſtines* had not yet attained to ſo great a power over them, as wholly to diſarm them, but thought it ſufficient to prevent the making of new arms; knowing that the old ones would ſhortly be decayed, and uſeleſs. There were like wiſe other arms more common in thoſe times and places, than ſwords and ſpears; to wit, bows and arrows, and ſlings and ſtones.

V. 2. *Tarried*—In the outworks of the city where he had intrenched himſelf to obſerve the motion of the *Philiſtines*. *In*—Or, *towards Migron*, which was near *Gibeah*.

V. 3. *Ahiah*—The ſame who is called *Abimelech*, chap. xxii. 9. 11. 20. the high-prieſt, who was here to attend upon the ark which was brought thither, ver. 18. *Ephod*—The high-prieſt's ephod, wherein the *Urim* and *Thummim* was.

V. 4. *Paſſages*—Two paſſages, both which *Jonathan* muſt croſs, to go to the *Philiſtines*, between which the following rocks lay, but the words may be rendered, in *the middle of the paſſage*; the plural number

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* Chap. xiii. 15. † Chap. iv. 21.

Philiſtines garriſon, *there was* a ſharp rock on the one ſide, and a
ſharp rock on the other ſide: and the name of the one *was* Bozez,
5 and the name of the other Seneh. The fore-front of the one *was*
ſituate northward over againſt Michmaſh, and the other ſouthward
6 over againſt Gibeah. And Jonathan ſaid to the young man that
bare his armour, Come, and let us go over unto the garriſon of
theſe uncircumciſed, it may be that the LORD will work for us:
for *there is* no reſtaint to the LORD ‡ to ſave by many, or by few.
7 And his armour-bearer ſaid unto him, Do all that *is* in thine heart:
8 turn thee, behold, I *am* with thee according to thy heart. Then
ſaid Jonathan, Behold, we will paſs over unto *theſe* men, and we
9 will diſcover ourſelves unto them. If they ſay thus unto us, Tarry
until we come to you: then we will ſtand ſtill in our place, and
10 will not go up unto them. But if they ſay thus, Come up unto us:
then we will go up: for the LORD hath delivered them into our
11 hand: and this *ſhall be* a ſign unto us. And both of them diſcovered
themſelves unto the garriſon of the Philiſtines: and the
Philiſtines ſaid, Behold, the Hebrews come forth out of the holes,
12 where they had hid themſelves. And the men of the garriſon anſwered
Jonathan and his armour-bearer, and ſaid, Come up to us,

number being put for the ſingular. *Rock*—Which is not to be underſtood, as if in this paſſage one rock was on the right hand, and the other on the left; for ſo he might have gone between both: and there was no need of climbing up to them. But the meaning is, that *the tooth* (or prominency) *of one rock*, (as it is in the *Hebrew*) *was on the one ſide*; that is, northward, looking towards *Michmaſh* (the garriſon of the *Philiſtines*) and *the tooth of the other rock was on the other ſide*; that is, ſouthward, looking towards *Gibeah*, (where *Saul's* camp lay): and *Jonathan* was forced to climb over theſe two rocks, becauſe the common ways from one town to the other were obſtructed.

V. 6. *Uncircumciſed*—So he calls them, to ſtrengthen his faith by this conſideration, that his enemies were enemies to God; whereas he was circumciſed, and therefore in covenant with God, who was both able, and engaged to aſſiſt his people. *It may be*—He ſpeaks doubtfully: for tho' he felt himſelf ſtirred up by God to this exploit, and was aſſured that God would deliver his people; yet he was not certain that he would do it at this time, and in this way. *Work*—Great and wonderful things.

V. 10. *A ſign*—*Jonathan* not being aſſured of the ſucceſs of this exploit, deſires a ſign; and by the inſtinct of God's Spirit, pitches upon this. Divers ſuch motions and extraordinary impulſes there were among great and good men in antient times. Obſerve; God has the governing of the hearts and tongues of all men, even of thoſe that know him not, and ſerves his own purpoſes by them, tho' they *mean not ſo*, neither does their hearts think ſo.

V. 12. *Come up*, &c.—A ſpeech of con-

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‡ 2 *Chron.* xiv. 11.

and we will ſhew you a thing. And Jonathan ſaid to his armour-
bearer, Come up after me; for the Lord hath delivered them into
13 the hand of Iſrael. And Jonathan climbed up upon his hands, and
upon his feet, and his armour-bearer after him: and they fell be-
14 fore Jonathan; and his armour-bearer ſlew after him. And that
firſt ſlaughter which Jonathan and his armour-bearer made, was
about twenty men, within as it were an half-acre of land, *which* a
15 yoke *of oxen might plough*. And there was trembling in the hoſt, in
the field, and among all the people: the garriſon, and the ſpoilers,
they alſo trembled, and the earth quaked: ſo it was ‡ a very great
16 trembling. And the watchmen of Saul in Gibeah of Benjaman
looked; and behold, the multitude melted away, and they went
17 on beating down *one another*. Then ſaid Saul unto the people that
were with him, Number now, and ſee who is gone from us. And
when they had numbered, behold, Jonathan and his armour-bearer
18 *were* not *there*. And Saul ſaid unto Ahiah, Bring hither the ark of
God: (for the ark of God was at that time with the children of
19 Iſrael). And it came to paſs while Saul talked with the prieſt,
that the noiſe that *was* in the hoſt of the Philiſtines went on and in-

contempt and deriſion. *The Lord*—He piouſly and modeſtly aſcribes the ſucceſs which he now foreſees, to God only. And he does not ſay, into *our hand*, but *into the hand of Iſrael;* for he ſought not his own glory, but the public good. His faith being thus ſtrengthened, nothing can ſtand againſt him: he climbs the rock upon all four, though he had nothing to cover him, none to ſecond him, but his ſervant, nor any probability of any thing but death before him.

V. 13. *They fell*—For being endowed with extraordinary ſtrength and courage, and having with incredible boldneſs killed the firſt they met with, it is not ſtrange if the *Philiſtines* were both aſtoniſhed and intimidated; God alſo ſtruck them with a panic; and withal, infatuated their minds, and poſſibly, put an evil Spirit among them, which in this univerſal confuſion made them conceive that there was treachery among themſelves, and therefore cauſed them to ſheathe their ſwords in one anothers bowels.

V. 15. *Field*—That is, in the whole hoſt which was in the field. *All*—That is, among all the reſt of their forces, as well as thoſe in the garriſon at *Michmaſh*, as the ſpoilers, mentioned chap. xiii. 17. the report of this prodigy, and with it the terror of God ſpeedily paſſing from one to another. *Trembling*—The *Hebrew* is, *a trembling of God*, ſignifying not only *a very great trembling*, but ſuch as was ſupernatural, and came immediately from the hand of God. He that made the heart knows how to make it tremble. To complete their confuſion, even *the earth quaked;* it ſhook under them, and made them fear it was juſt going to ſwallow them up. Thoſe who will not fear the eternal God, he can make afraid of a ſhadow.

V. 19. *Withdraw*—Trouble not thyſelf to enquire; for I now plainly diſcern the matter.

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‡ *Gen*, xxxv. 5.

creaſed: and Saul ſaid unto the prieſt: Withdraw thine hand.
20 And Saul, and all the people that *were* with him, aſſembled them-
ſelves, and they came to the battle: and behold, ‡every man's ſword
was againſt his fellow, *and there was* a very great diſcomfiture.
21 Moreover, the Hebrews *that* were with the Philiſtines before that
time, which went up with them into the camp *from the country* round
about, even they alſo *turned* to be with the Iſraelites, that *were* with
22 Saul and Jonathan. Likewiſe all the men of Iſrael which § had hid
themſelves in mount Ephraim, *when* they heard that the Philiſtines
23 fled, even they alſo followed hard after them in the battle. So the
LORD ſaved Iſrael that day: and the battle paſſed over unto Beth-
24 aven. And the men of Iſrael were diſtreſſed that day: for Saul
had adjured the people, ſaying, Curſed *be* the man that eateth *any*
food until evening, that I may be avenged on mine enemies: ſo
25 none of the people taſted *any* food. And all *they of* the land came to
26 a wood, and there was honey upon the ground. And when the
people were come into the wood, behold, the honey dropped, but
no man put his hand to his mouth: for the people feared the oath.
27 But Jonathan heard not when his father charged the people with the
oath: wherefore he put forth the end of the rod that *was* in his hand,
and dipt it in an honey-comb, and put his hand to his mouth; and
28 his eyes were enlightned. Then anſwered one of the people, and
ſaid, Thy father ſtraitly charged the people with an oath, ſaying,
Curſed *be* the man that eateth *any* food this day. And the people

V. 21. *Which went*—Either by conſtraint, as ſervants; or in policy, to gain their favour and protection.

V. 23. *The battle*—That is, the warriors who were engaged in the battle, and were purſuing the *Philiſtines*. Yet it is ſaid, *the Lord ſaved Iſrael that day:* he did it by them: for without him they could do nothing. *Salvation is of the Lord.*

V. 24. *Diſtreſſed*—With hunger, and weakneſs, and faintneſs, and all by reaſon of the following oath. *Avenged*—As *Saul*'s intention was good, ſo the matter of the obligation was not ſimply unlawful, if it had not been ſo rigorous in excluding all food, and in obliging the people to it under pain of an accurſed death, which was a puniſhment far exceeding the fault.

V. 26. *Honey*—Bees often make their hives in the trunks of trees, or clefts of rocks, or holes of the earth; and this in divers countries, but eminently in *Canaan.*

V. 27. *Enlightned*—He was refreſhed, and recovered his loſt ſpirits. This cleared his ſight, which was grown dim by hunger and faintneſs.

V. 28. *People*—They that came with *Saul*, whoſe forces were now united with *Jonathan*'s.

V. 32. *Flew*

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‡ *Judg.* vii. 22. 2 *Chron.* xx. 23. § Chap. xiii. 6.

29 were faint. Then ſaid Jonathan, My father hath troubled the land:
ſee, I pray you, how mine eyes have been enlightened, becauſe I
30 taſted a little of this honey: How much more, if haply the peo-
ple had eaten freely to-day of the ſpoil of their enemies which
they found? For had there not been now a much greater ſlaughter
31 among the Philiſtines? And they ſmote the Philiſtines that day
32 from Michmaſh to Aijalon: and the people were very faint. And
the people flew upon the ſpoil, and took ſheep, and oxen, and
calves, and ſlew *them* on the ground: and the people did eat
33 *them* * with the blood. Then they told Saul, ſaying, Behold,
the people ſin againſt the LORD, in that they eat with the blood.
And he ſaid, Ye have tranſgreſſed: roll a great ſtone unto me this
34 day. And Saul ſaid, diſperſe yourſelves among the people, and
ſay unto them, Bring me hither every man his ox, and every man
his ſheep, and ſlay *them* here, and eat; and ſin not againſt the LORD
in eating with the blood. And all the people brought every man
35 his ox with him that night, and ſlew *them* there. And Saul built an
altar unto the LORD: the ſame was the firſt altar that he built unto
36 the LORD. And Saul ſaid, Let us go down after the Philiſtines by
night, and ſpoil them until the morning light, and let us not leave
a man of them. And they ſaid, Do whatſoever ſeemeth good unto
thee. Then ſaid the prieſt, Let us draw near hither unto God.
37 And Saul aſked counſel of God, Shall I go down after the Philiſ-
tines? Wilt thou deliver them into the hand of Iſrael? But he
38 anſwered him not that day. And Saul ſaid, Draw ye near hither
all the chief of the people: and know and ſee wherein this ſin
39 hath been this day. For *as* the LORD liveth, which ſaveth Iſrael,
though it be in Jonathan my ſon, he ſhall ſurely die. But *there was*
40 not a man among all the people that anſwered him. Then ſaid he
unto all Iſrael, Be ye on one ſide, and I and Jonathan my ſon will

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V. 32. *Flew*—At evening, when the time prefixed by *Saul* was expired. *With blood*—Not having patience to tarry 'till the blood was perfectly gone out of them, as they ſhould have done. So they who made conſcience of the king's commandment for fear of the curſe, make no ſcruple of tranſgreſſing God's command.

V. 33. *Tranſgreſſed*—He ſees their fault, but not his own, in giving the occaſion of it.

V. 36. *Draw near*—To the ark, in order to enquire of God.

V. 39. *Anſwered*—None of thoſe who ſaw *Jonathan* eating, informed againſt him; becauſe they were ſatisfied that his ignorance

* *Lev.* vii. 26. xix. 26. *Deut.* xii. 16.

be on the other ſide. And the people ſaid unto Saul, Do what
41 ſeemeth good unto thee. Therefore Saul ſaid unto the LORD God
of Iſrael, Give a perfect *lot*. And Saul and Jonathan were taken:
42 but the people eſcaped. And Saul ſaid, Caſt *lots* between me and
43 Jonathan my ſon. And Jonathan was taken. Then Saul ſaid to
Jonathan, Tell me what thou haſt done. And Jonathan told him,
and ſaid, I did but taſte a little honey with the end of the rod that
44 *was* in mine hand, *and* lo, I muſt die. And Saul anſwered, † God
45 do ſo, and more alſo: for thou ſhalt ſurely die, Jonathan. And
the people ſaid unto Saul, Shall Jonathan die, who hath wrought
this great ſalvation in Iſrael? God forbid: ‡ *as* the LORD liveth, there
ſhall not one hair of his head fall to the ground; for he hath
wrought with God this day. So the people reſcued Jonathan that
46 he died not. Then Saul went up from following the Philiſtines: and
47 the Philiſtines went to their own place. So Saul took the kingdom
over Iſrael, and fought againſt all his enemies on every ſide,
againſt Moab, and againſt the children § of Ammon, and againſt
Edom, and againſt the kings of Zobah, and againſt the Philiſtines:
48 and whitherſoever he turned himſelf, he vexed *them*. And he gathered
an hoſt, and || ſmote the Amalekites, and delivered Iſrael
49 out of the hands of them that ſpoiled them. Now the ſons of Saul
were Jonathan, and Iſhui, and Melchi-ſhua: and the names of his
two daughters *were theſe;* the name of the firſt-born Merab, and
50 the name of the other Michal: And the name of Saul's wife *was*

rance excuſed him; and from their great love to *Jonathan*, whom they would not expoſe to death for ſo ſmall an offence.

V. 41. *Perfect lot*—Or, *declare the perfect*, or *guiltleſs* perſon. That is, O Lord, ſo guide the lot, that it may diſcover who is guilty in this matter, and who innocent. *Eſcaped*—They were pronounced guiltleſs.

V. 42. *Jonathan*—God ſo ordered the lot; not that he approved *Saul*'s execration, ver. 24. or his oath that the tranſgreſſor ſhould die, ver. 39. nor that he would expoſe *Jonathan* to death; but that *Saul*'s folly might be chaſtiſed, when he ſaw what danger it had brought upon his eldeſt and excellent ſon; and that *Jonathan*'s innocency might be cleared.

V. 44. *For thou, &c.*—We have no proof, that *Saul* did not act in this whole affair from a real fear of God.

V. 45. *With God*—In concurence with God, he hath wrought this ſalvation. God is ſo far from being offended with *Jonathan*, that he hath graciouſly owned him in the great ſervice of this day.

V. 47. *Took the kingdom*—That is, reſumed the adminiſtration of it, after he had in a manner loſt it by the *Philiſtines*, who had almoſt turned him out of it.

V. 49. *Iſhui*—Called alſo *Abinadab*, chap. xxxi. 2.

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† *Ruth* i. 17. ‡ 2 *Sam.* xiv. 14. 1 *Kings* i. 52. § Chap. xi. 11. || Chap. xv. 9

Ahinoam the daughter of Ahimaaz: and the name of the captain
51 of Saul's hoſt *was* Abner the ſon of Ner, Saul's uncle. And Kiſh
was the father of Saul: and Ner the father of Abner *was* the ſon of
52 * Abiel. And there was ſore war againſt the Philiſtines all the
days of Saul: and when Saul ſaw any ſtrong man, or any valiant
man, † he took him unto him.

CHAP. XV.

God commands Saul *utterly to deſtroy the* Amalekites, ver. 1—3. *He deſtroys them, but not utterly,* ver. 4—9. Samuel *pronounces ſentence upon him for his diſobedience, yet conſents to honour him before the people,* ver. 10—31. *Slays* Agag, ver. 32, 33. *Takes his leave of* Saul, *yet mourns for him,* ver. 34, 35.

1 SAMUEL alſo ſaid unto Saul, ‡ The Lord ſent me to anoint
thee *to* be king over his people, over Iſrael: now therefore
2 hearken thou unto the voice of the words of the Lord. Thus ſaith the
Lord of hoſts, I remember *that* which Amalek did to Iſrael, § how
he laid wait for him in the way when he came up from Egypt.
3 Now go and ſmite Amalek, and utterly deſtroy all that they have,
and ſpare them not; but ſlay both man and woman, infant and
4 ſuckling, ox and ſheep, camel and aſs. And Saul called the peo-
ple together, and numbered them in Telaim, two hundred thouſand
5 footmen, and ten thouſand men of Judah. And Saul came to a city

xxxi. 2. *Iſhboſheth, Saul's* other ſon is here omitted, becauſe he intended to mention only thoſe of his ſons who went with him into the battles here mentioned, and who were afterwards ſlain with him.

V. 1. *Hearken*—Thou haſt committed error already, now regain God's favour by thy exact obedience to what he commands.

V. 2. *I remember*—Now I will revenge thoſe old injuries of the *Amalekites* on their children: who continue in their parents practices. *Came from Egypt*—When he was newly come out of cruel and long bondage, and was now weak, and weary, and faint, and hungry, *Deut.* xxv. 18. and therefore it was barbarous inſtead of that pity which even Nature prompted them to afford, to add affliction to the afflicted; it was alſo horrid impiety to fight againſt God himſelf and to lift up *their hand* in a *manner againſt the Lord's throne,* whilſt they ſtruck at that people which God had brought forth in ſo ſtupendous a way.

V. 3. *Deſtroy*—Both perſons and goods, kill all that live, and conſume all things without life, for I will have no name nor remnant of that people left, whom long ſince I have devoted to utter deſtruction. *Spare not*—Shew no compaſſion or favour to any of them. The ſame thing repeated to prevent miſtake, and oblige *Saul* to the exact performance hereof. *Slay,* &c.—Which was not unjuſt, becauſe God is the ſupreme Lord of life, and can require his own when he pleaſeth; infants likewiſe are born in ſin;

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* Chap. ix. 1. † Chap. viii. 11. ‡ Chap. ix. 16. § *Exod.* xvii. 8. *Numb.* xxiv. 20.

6 of Amalek, and laid wait in the valley. And Saul ſaid to the Ke-
nites, Go, depart, get you down from among the Amalekites, leſt I
deſtroy you with them: for ye ſhewed kindneſs to all the children
of Iſrael, when they came up out of Egypt. So the Kenites depar-
7 ted from among the Amalekites. And Saul ſmote the Amalekites
from Havilah *until* thou comeſt to ‡ Shur, that *is* over againſt Egypt.
8 And he took the Agag king of the Amalekites alive, and § utterly
9 deſtroyed all the people with the edge of the ſword. But Saul and
the people ſpared Agag, and the beſt of the ſheep, and of the oxen,
and of the fatlings, and the lambs, and all *that was* good, and
would not utterly deſtroy them: but every thing *that was* vile, and
10 refuſe, that they deſtroyed utterly. Then came the word of the
11 LORD unto Samuel, ſaying. It ‖ repenteth me that I have ſet up
Saul *to be* king: for he is turned back from following me, and hath
not performed my commandments. And it grieved Samuel; and

ſin, and therefore liable to God's wrath. Their death alſo was rather a mercy than a curſe, as being the occaſion of preventing their ſin and puniſhment. *Ox, &c.*—Which being all made for man's benefit, it is not ſtrange if they ſuffer with him, for the inſtruction of mankind.

V. 6. *Kenites*—A people deſcending from, or nearly related to *Jethro*, who anciently dwelt in rocks near the *Amalekites*. *Numb.* xxiv. 21. and afterwards ſome of them dwelt in *Judah*, *Judg.* i. 16. whence it is probable they removed, (which, dwelling in tents, they could eaſily do) and retired to their old habitation, becauſe of the wars and troubles wherewith *Judah* was annoyed. *Shewed kindneſs*—Some of your progenitors did ſo, and for their ſakes all of you ſhall fare the better. You were not guilty of that ſin for which *Amalek* is now to be deſtroyed. When deſtroying judgments are abroad God takes care to ſeparate the precious from the vile. It is then eſpecially dangerous to be found in the company of God's enemies. The *Jews* have a ſaying, *Wo to a wicked man, and to his neighbour.*

V. 7. *To Shur*—That is, from one end of their country to the other; he ſmote all that he met with: but a great number of them fled away upon the noiſe of his coming, and ſecured themſelves in other places, 'till the ſtorm was over.

V. 8. *All*—Whom he found. Now they paid dear for the ſin of their anceſtors. They were themſelves guilty of idolatry and numberleſs ſins, for which they deſerved to be cut off. Yet when God would reckon with them, he fixes upon this as the ground of his quarrel.

V. 9. *Vile*—Thus they obeyed God only ſo far as they could without inconvenience to themſelves.

V. 11. *Repenteth*—Repentance implies grief of heart, and change of counſels, and therefore cannot be in God: but it is aſcribed to God when God alters his method of dealing, and treats a perſon as if he did indeed repent of the kindneſs he had ſhewed him. *All night*—To implore his pardoning mercy for *Saul*, and for the people. *Is turned back*—Therefore he did once *follow God*. Otherwiſe it would have been impoſſible, he ſhould *turn back from following* him.

V. 12. *A place*

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‡ *Gen.* xvi. 7. § Chap. xxx. 1. ‖ 2 *Sam.* xxiv. 16.

12 he cried unto the LORD all night. And when Samuel roſe early
to meet Saul in the morning, it was told Samuel, ſaying, Saul came
to Carmel, and behold, he ſet him up a place, and is gone about,
13 and paſſed on, and gone down to Gilgal. And Samuel came to
Saul; and Saul ſaid unto him, Bleſſed *be* thou of the LORD: I have
14 performed the commandment of the LORD. And Samuel ſaid,
What *meaneth* then this bleating of the ſheep in mine ears, and the
15 lowing of the oxen which I hear? And Saul ſaid, They have
brought them from the Amalekites: for the people ſpared the beſt
of the ſheep, and of the oxen, to ſacrifice unto the LORD thy God,
16 and the reſt we have utterly deſtroyed. Then Samuel ſaid unto
Saul, Stay, and I will tell thee what the LORD hath ſaid to me this
17 night. And he ſaid unto him, Say on. And Samuel ſaid, When
thou *waſt* little in thine own ſight, *waſt* thou not *made* the head of
the tribes of Iſrael, and the LORD anointed thee king over Iſrael.
18 And the LORD ſent thee on a journey, and ſaid, Go, and utterly
deſtroy the ſinners the Amalekites, and fight againſt them until
19 they be conſumed. Wherefore then didſt thou not obey the voice
of the LORD, but didſt fly upon the ſpoil, and didſt evil in the ſight
20 of the LORD? And Saul ſaid unto Samuel, Yea, I have obeyed the
voice of the LORD, and have gone the way which the LORD ſent me,
and have brought Agag the king of Amalek, and have utterly deſtroyed
21 the Amalekites. But the people took of the ſpoil, ſheep,
and oxen, the chief of the things which ſhould have been utterly
22 deſtroyed, to ſacrifice unto the LORD thy God in Gilgal. And
Samuel ſaid, * Hath the LORD *as great* delight in burnt-offerings and
ſacrifices, as in obeying the voice of the LORD? Behold, † to obey

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V. 12. *A place*—That is, a monument or trophy of his victory.

V. 15. *They*—That is, the people. Thus, he lays the blame upon the people; whereas they could not do it without his conſent; and he ſhould have uſed his power to over-rule them.

V. 18. *A journey*—So eaſy was the ſervice, and ſo certain the ſucceſs, that it was rather to be called a *journey* than a war.

V. 20. *The king*—To be dealt with as God pleaſeth.

V. 21. *But the people*, &c.—Here the conſcience of *Saul* begins to awake, tho' but a little: for he ſtill lays the blame on *the people*.

V. 22. *Sacrifice*—Becauſe obedience to God is a moral duty, conſtantly and indiſpenſably neceſſary; but ſacrifice is but a ceremonial inſtitution, ſometimes unneceſſary, as it was in the wilderneſs: and ſometimes ſinful, when it is offered by a polluted hand, or in an irregular manner. Therefore thy groſs diſobedience to God's expreſs command, is not to be compenſated with ſacrifice. *Hearken*—That is, to obey.

* *Pſal.* l. 8, 9. *Iſa.* i. 11. † *Eccl.* v. 1. *Hoſ.* vi. 6. *Matt.* v. 24. ix. 13. xii. 7.

23 *is* better than ſacrifice; *and* to hearken, than the fat of rams. For
rebellion *is as* the ſin of witchcraft, and ſtubbornneſs *is as* ‡ iniquity
and idolatry: becauſe thou haſt rejected the word of the LORD, he
24 hath alſo rejected thee from *being* king. And Saul ſaid unto
Samuel, I have ſinned: for I have tranſgreſſed the commandment
of the LORD, and thy words: becauſe I feared the people, and
25 obeyed their voice. Now therefore, I pray thee, pardon my ſin,
26 and turn again with me, that I may worſhip the LORD. And Samuel
ſaid unto Saul, I will not return with thee: for thou haſt rejected
the word of the LORD, and the LORD hath rejected thee from being
27 king over Iſrael. And as Samuel turned about to go away, § he
28 laid hold upon the ſkirt of his mantle, and it rent. And Samuel
ſaid unto him, ‖ The LORD hath rent the kingdom of Iſrael from thee
this day, and hath given it to a neighbour of thine, *that is* better
29 than thou. And alſo the ſtrength of Iſrael * will not lie, nor repent:
30 for he *is* not a man that he ſhould repent. Then he ſaid, I have
ſinned; *yet* honour me now, I pray thee, before the elders of my
people, and before Iſrael, and turn again with me, that I may

obey. *Fat*—Then the choiceſt part of all the ſacrifice.

V. 23. *Rebellion*—Diſobedience to God's command. *Stubbornneſs*—Contumacy in ſin, juſtifying it, and pleading for it. *Iniquity*—Or, *the iniquity of idolatry.* *Rejected*—Hath pronounced the ſentence of rejection: for that he was not actually depoſed by God before, plainly appears, becauſe not only the people, but even *David*, after this, owned him as king. Thoſe are unworthy to rule over men, who are not willing that God ſhould rule over *them*.

V. 24. *I have ſinned*—It does by no means appear, that *Saul* acts the hypocrite herein, in aſſigning a falſe cauſe of his diſobedience. Rather, he nakedly declares the thing as it was.

V. 25. *Pardon my ſin*—Neither can it be proved, that there was any hyprocriſy in this. Rather charity requires us to believe, that he ſincerely deſired pardon, both from God and man, as he now knew, he had ſinned againſt both.

V. 26. *I will not*—This was no lye, though he afterwards returned, becauſe he ſpoke what he meant; his words and his intentions agreed together, though afterwards he ſaw reaſon to change his intentions. Compare *Gen.* xix. 2, 3. This may relieve many perplexed conſciences, who think themſelves obliged to do what they have ſaid they would do, though they ſee juſt cauſe to change their minds. *Hath rejected thee,* &c.—But he does not ſay, he "*hath rejected thee* from ſalvation." And who beſides hath authority to ſay ſo?

V. 29. *Strength of Iſrael*—So he calls God here, to ſhew the reaſon why God neither will nor can lye; becauſe lying proceeds from the ſenſe of a man's weakneſs, who cannot many times accompliſh his deſign without lying and diſſimulation; therefore many princes have uſed it for this very

‡ *Iſa.* lxvi. 3. § 1 *Kings* xi. 30. ‖ Chap. xxviii. 17. 1 *Kings* xi. 31. * *Numb.* xxiii. 19. 2 *Tim.* ii. 13. *Tit.* i. 2.

31 worſhip the LORD thy God. So Samuel turned again after Saul, and
32 Saul worſhipped the LORD. Then ſaid Samuel, Bring you hither
to me Agag the king of the Amalekites: and Agag came unto him
delicately. And Agag ſaid, Surely the bitterneſs of death is paſt.
33 And Samuel ſaid, † As thy ſword hath made women childleſs, ſo
ſhall thy mother be childleſs among women. And Samuel hewed
34 Agag in pieces before the LORD in Gilgal. Then Samuel went to
35 Ramah, and Saul went up to his houſe to ‡ Gibeah of Saul. And
Samuel came no more to ſee Saul until the day of his death: nevertheleſs Samuel mourned for Saul: and the LORD repented that he had made Saul king over Iſrael.

CHAP. XVI.

Samuel *is appointed to anoint one of the ſons of* Jeſſe *king*, ver. 1—5. *The elder ſons are paſſed by, and* David *anointed*, ver. 6—13. Saul *growing melancholy is eaſed by* David*'s muſic*, ver. 14—23.

1 AND the LORD ſaid unto Samuel, How long wilt thou mourn for Saul, ſeeing I have rejected him from reigning over Iſ-

very reaſon. But God needs no ſuch artifices; he can do whatſoever he pleaſeth by his abſolute power. *Repent*—That is, nor change his counſel; which alſo is an effect of weakneſs and imperfection, either of wiſdom or power. So that this word is not here uſed in the ſenſe it commonly is when applied to God, as in *Jer.* xi. and elſewhere.

V. 31. *Turned*—Firſt, that the people might not upon pretence of this ſentence of rejection, withdraw their obedience to their ſovereign; whereby they would both have ſinned againſt God, and have been as ſheep without a ſhepherd. Secondly, that he might rectify *Saul*'s error, and execute God's judgment upon *Agag*.

V. 33. *As*, &c.—Whereby it appears, that he was a tyrant, and guilty of many bloody actions. And this ſeems to be added for the fuller vindication of God's juſtice, and to ſhew, that although God did at this time revenge a crime committed by this man's anceſtors 400 years ago, yet he did not puniſh an innocent ſon for his father's crimes, but one that perſiſted in the ſame evil courſes. *Hewed*—This he did by divine inſtinct, and in purſuance of God's expreſs command, which being ſinfully neglected by *Saul*, is now executed by *Samuel*. But theſe are no precedents for private perſons to take the ſword of juſtice into their hands. For we muſt live by the laws of God, and not by extraordinary examples.

V. 35. *To ſee Saul*—That is, to viſit him, in token of reſpect or friendſhip: or, to ſeek counſel from God for him. Otherwiſe he did ſee him afterwards, chap. xix. 24. Though indeed it was not *Samuel* that came thither with deſign to ſee *Saul*, but *Saul* went thither to ſee *Samuel*, and that accidentally.

V. 1. *Mourn*—And pray for his reſtitution, which the following words imply he did. *Oil*—Which was uſed in the inaugu-

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† *Numb.* xiv. 45. ‡ Chap. xi. 4.

rael? Fill thine horn with oil, and go, I will ſend thee to Jeſſe the
Beth-lehemite: for I have provided me a king among his ſons.
2 And Samuel ſaid, How can I go? If Saul hear *it*, he will kill me.
And the Lord ſaid, Take an heifer with thee, and ſay, I am come
3 to ſacrifice to the Lord. And call Jeſſe to the ſacrifice, and I will
ſhew thee what thou ſhalt do: and thou ſhalt anoint unto me *him*
4 whom I name unto thee. And Samuel did that which the Lord
ſpake, and came to Beth-lehem: and the elders of the town tremb-
5 led at his coming, and ſaid, Comeſt thou peaceably? And he
ſaid, Peaceably: I am come to ſacrifice unto the Lord: ſanctify
yourſelves, and come with me to the ſacrifice: and he ſanctified
6 Jeſſe and his ſons, and called them to the ſacrifice. And it came
to paſs, when they were come, that he looked on * Eliab, and ſaid,
7 Surely the Lord's anointed *is* before him. But the Lord ſaid unto
Samuel, Look not on his countenance, or on the height of his
ſtature, becauſe I have refuſed him: *the LORD ſeeth* not as man
ſeeth: for man looketh on the outward appearance, but the Lord

ration of kings. But here it is uſed in the deſignation of a king; for *David* was not actually made king by it, but ſtill remained a ſubject. And the reaſon of this anticipation was the comfort of *Samuel*, and other good men, againſt their fears in caſe of *Saul*'s death, and the aſſurance of *David's* title, which otherwiſe would have been doubtful. *I have provided*—This phraſe is very emphatical, and implies the difference between this and the former king. *Saul* was a king of the people's providing, he was the product of their ſinful deſires: but this is a king of my own providing, *to fulfil all my will*, and to ſerve my glory.

V. 4. *Trembled*—Becauſe it was ſtrange and unexpected to them, this being but an obſcure town, and remote from *Samuel*, and therefore they juſtly thought there was ſome extraordinary reaſon for it. *Peaceably*—The *Hebrew* phraſe, *comeſt thou in peace*, is as much as to ſay (in our phraſe) *is all well?*

V. 5. *He ſanctified*—It ſeems evident that there was ſomething peculiar in *Jeſſe*'s invitation. For firſt, both he and his ſons were invited, whereas the others were only invited for their own perſons. Secondly, the different phraſe here uſed, that *he ſanctified* theſe, when he only bad the other *ſanctify* themſelves; argues a ſingular care of *Samuel* in their ſanctification. Which makes it probable, that the reſt were only to join with them in the act of ſacrificing; but theſe, and only theſe, were invited to feaſt upon the remainders of the ſacrifices.

V. 6. *Before him*—That is, in this place where God is now preſent. For it is obſervable, that not only the ſacrifice is ſaid to be offered, but even the feaſt upon the remainders of it is ſaid, to be eaten *before the Lord*, Deut. xii. 7. that is, before or near his altar, where God was preſent in a ſpecial manner. This I take to be the perſon I am ſent to anoint: wherein yet he was miſtaken, as other prophets ſometimes

* 1 *Chron*. xxvii. 18.

8 looketh on the [†] heart. Then Jeſſe called [‡] Abinadab, and made
him paſs before Samuel: and he ſaid, Neither hath the Lord cho-
9 ſen this. Then Jeſſe made Shammah to paſs by: and he ſaid nei-
10 ther hath the Lord choſen this. Again Jeſſe made ſeven of his ſons
to paſs before Samuel; and Samuel ſaid unto Jeſſe, The Lord hath
11 not choſen theſe. And Samuel ſaid unto Jeſſe, Are here all *thy*
children? And he ſaid, There remaineth yet the youngeſt, and
behold, he keepeth the ſheep. And Samuel ſaid unto Jeſſe, [§] Send
12 and fetch him: for we will not ſit down 'till he come hither. And
he ſent and brought him in: now he *was* ruddy, *and* withal of a
beautiful countenance, and goodly to look to, and the Lord ſaid,
13 Ariſe, anoint him: for this *is* he. Then Samuel took the horn of
oil, and [‖] anointed him in the midſt of his brethren: and [*] the
ſpirit of the Lord came upon David from that day forward. So
14 Samuel roſe up and went to Ramah. But the ſpirit of the Lord
departed from Saul, and an [††] evil ſpirit from the Lord troubled

times were, when they haſtily ſpake their own thoughts, before they had conſulted God.

V. 10. *Seven*—There are but ſeven named, 1 *Chron.* ii. 13, 14, 15. becauſe one of them was either born of a concubine: or, died immediately after this time.

V. 11. *Keepeth ſheep*—And conſequently is the moſt unfit of all my ſons for that high employment. Either therefore he did not underſtand *David*'s wiſdom and valour, or he judged him unfit, by reaſon of his mean education. And God ſo ordered it by his providence, that *David*'s choice might plainly appear to be God's work, and not *Samuel*'s, or *Jeſſe*'s. *David* ſignifies *beloved:* a fit name for ſo eminent a type of the Beloved Son. It is ſuppoſed, *David* was now about twenty years old. If ſo, his troubles by *Saul* laſted near ten years: for he was thirty years old when *Saul* died. *Samuel* having done this went to *Ramah*. He retired to die in peace, ſince his eyes had ſeen the ſalvation, even the ſceptre brought into the tribe of *Judah*.

V. 13. *Anointed him*—*David*'s brethren ſaw *David*'s unction, yet did not underſtand, that he was anointed to the kingdom; but were only told by *Samuel*, that he was anointed to ſome great ſervice, which hereafter they ſhould know. Thus *Jeſſe* only, and *David*, underſtood the whole buſineſs, and his brethren were able to atteſt to that act of *Samuel*'s anointing him, which, with other collateral evidences, was abundantly ſufficient to prove *David*'s right to the kingdom, if need ſhould be. *The ſpirit, &c.*—That is, he was immediately endowed with extraordinary gifts of God's Spirit, as ſtrength, and courage, and wiſdom, and other excellent qualities which fitted him for, and put him upon noble attempts.

V. 14. *Departed*—God took away that prudence, and courage, and alacrity, and other gifts wherewith he had qualified him for his public employment. *From the Lord*—That is, by God's permiſſion, who delivered

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[†] 1 *Chron.* xxviii. 9. *Pſal.* vii. 9. *Jer.* xi. 20. xvii. 10. xx. 12.

[‡] Chap. xvii. 13.

[§] 2 *Sam.* vii. 8. *Pſal.* lxxviii. 70.

[‖] *Pſal.* lxxxix. 20.

[*] *Numb.* xxvii. 18.

[††] Chap. xix. 9.

15 him. And Saul's ſervant ſaid unto him, Behold now, an evil ſpirit
16 from God troubleth thee. Let our lord now command thy ſervants
which are before thee, to ſeek out a man, *who is* a cunning
player on an harp, and it ſhall come to paſs, when the evil ſpirit
from God is upon thee, that he ſhall play with his hand, and thou
17 ſhalt be well. And Saul ſaid unto his ſervants, provide me now
18 a man that can play well, and bring *him* to me. Then anſwered
one of the ſervants, and ſaid, Behold, I have ſeen a ſon of Jeſſe
the Beth-lehemite, *that is* cunning in playing, and a mighty valiant
man, and a man of war, and prudent in matters, and a comely
19 perſon, and the LORD is with him. Wherefore Saul ſent meſſengers
unto Jeſſe, and ſaid, Send me David thy ſon, which *is* with
20 the ſheep. And Jeſſe took an aſs *laden* with bread, and a bottle of
21 wine, and a kid, and ſent *them* by David his ſon unto Saul. And

livered him up to be buffetted of Satan. *Troubled*—Stirred up in him unruly and tormenting paſſions; as envy, rage, fear, or deſpair. He grew fretful, and peeviſh, and diſcontented, timorous and ſuſpicious, frequently ſtarting and trembling.

V. 16. *Be well*—And the ſucceſs confirms their opinion. For although muſic cannot directly have an influence upon an evil ſpirit to drive him away; yet, becauſe the devil, as it ſeems, had not poſſeſſion of him, but only made uſe of the paſſions of his mind, and humours of his body to moleſt him: and becauſe it is manifeſt, that muſic hath a mighty power to qualify and ſweeten theſe, and to make a man ſedate and chearful; it is not ſtrange, if the devil had not that power over him when his mind was more compoſed, which he had when it was diſordered; as the devil had leſs power over lunaticks in the decreaſe, than in the increaſe of the moon: *Matt.* xvii. 15. 18. And ſeeing muſic prepared the Lord's prophets for the entertainment of the good Spirit, as 2 *Kings* iii. 15. Why might it not diſpoſe *Saul* to the reſiſtance of the evil ſpirit? And why might not the chearing of his heart, in ſome meaſure ſtrengthen him againſt thoſe temptations of the devil, which were fed by his melancholy humour? And by this means, *David* without any contrivance of him or his friends, is brought to court, ſoon after he was anointed to the kingdom. Thoſe whom God deſigns for any ſervice, his providence will concur with his grace, to prepare and qualify them for it.

V. 18. *Prudent*—Wonder not, that *David* was ſo ſuddenly advanced, from a poor ſhepherd, to ſo great a reputation; for theſe were the effects of that Spirit of the Lord which he recieved when he was anointed. *The Lord, &c.*—That is, directs and proſpers all his undertakings.

V. 20. *Sent him*—This preſent, though in our times it would ſeem contemptible, yet was very agreeable to the uſage of thoſe times, and to the condition of *Jeſſe*, which was but mean in the world. And it ſeems to have been the cuſtom of thoſe times, (as it is yet in the eaſtern countries) when they made their appearance before princes, or great perſons, to bring a preſent.

V. 21. *Stood before him*—That is, waited upon him. *And he loved him greatly*—So there was ſomething good in *Saul* ſtill: He had not loſt all, tho' he had loſt the kingdom. *Armour-bearer*—He had that place con-

David came to Saul, and ſtood before him: and he loved him
22 greatly, and he became his armour-bearer. And Saul ſent to Jeſſe,
ſaying, Let David, I pray thee, ſtand before me, for he hath found
23 favour in my ſight. And it came to paſs, when the *evil* ſpirit from
God was upon Saul, that David took an harp, and played with his
hand: ſo Saul was refreſhed, and was well, and the evil ſpirit departed from him.

CHAP. XVII.

Goliath *challenges the armies of* Iſrael, ver. 1—11. David *coming into the camp, hears his challenge,* ver. 12—27. Eliab *chides* David, *whoſe words are related to* Saul, ver. 28—31. David *undertakes to fight* Goliath, ver. 32—37. *He rejects* Saul's *armour, and goes with his ſling,* ver. 38—40. *He attacks and ſlays* Goliath, ver. 41—51. *The* Iſraelites *purſue the* Philiſtines, ver. 52—53. David *returns: the notice taken of him by* Saul, ver. 54—58.

1 NOW the Philiſtines gathered together their armies to battle,
and were gathered together at * Shochoh, which *belongeth* to
Judah, and pitched between Shochoh and Azekah in Ephes-dammim.
2 And Saul and the men of Iſrael were gathered together, and pitched
by the valley of Elah, and ſet the battle in array againſt the Phi-
3 liſtines. And the Philiſtines ſtood on a mountain on the one ſide,
and Iſrael ſtood on a mountain on the other ſide: and *there was* a
4 valley between them. And there went out a champion out of
the camp of the Philiſtines, named Goliath of Gath, whoſe height
5 *was* ſix cubits and a ſpan. And *he had* an helmet of braſs upon his

conferred upon him, though we do not read that he ever exerciſed it; for it ſeems he was gone back to his father upon ſome occaſion not related; and had abode with him ſome conſiderable time before the war deſcribed, chap. 17. happened.

V. 23. *Departed*—Namely, for a ſeaſon. And the reaſon of this ſucceſs, may be, partly natural, and partly, ſupernatural, reſpecting *David*; whom God deſigned by this means to bring into favour with the king, and ſo to ſmooth the way for his advancement.

V. 1. *Gathered, &c.*—Probably they had heard, that *Samuel* had forſaken *Saul*, and that *Saul* himſelf was unfit for buſineſs. The enemies of the church are watchful to take all advantages, and they never have greater advantage, than when her protectors have provoked God's Spirit and prophets to leave them.

V. 4. *Six cubits*—At leaſt, nine feet, nine inches high. And this is not ſtrange; for beſides the giants mentioned in Scripture, *Herodotus*, *Diodorus Siculus*, and *Pliny*, make mention of perſons ſeven cubits high.

V. 5. *Coat of mail*—Made of braſs plates laid over one another, like the ſcales of a fiſh. *The weight, &c.*—The common ſhekel

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* *Joſh.* xv. 35.

head; and he *was* armed with a coat of mail: and the weight of
6 the coat *was* five thouſand ſhekels of braſs. And *he had* greaves of
braſs upon his legs: and a corſlet of braſs between his ſhoulders.
7 And the ſtaff of his ſpear *was* like a weaver's beam, and his ſpear's
head *weighed* ſix hundred ſhekels of iron, and one bearing a ſhield
8 went before him. And he ſtood and cried unto the armies of Iſrael,
and ſaid unto them, Why are ye come out to ſet *your* battle in array?
Am not I a Philiſtine, and ye ſervants to Saul? Chooſe ye a
9 man for you, and let him come down to me. If he be able to
fight with me, and to kill me, then will we be your ſervants: but if
I prevail againſt him, and kill him, then ſhall ye be our ſervants,
10 and ſerve us. And the Philiſtine ſaid, I defy the armies of Iſrael
11 this day: give me a man that we may fight together. When Saul
and all Iſrael heard thoſe words of the Philiſtine, they were diſmayed,
12 and greatly afraid. Now David *was* the * ſon of that
† Ephraimite of Bethlehem-judah, whoſe name *was* Jeſſe, and he
had eight ſons: and the man went among men *for* an old man in
13 the days of Saul. And the three eldeſt ſons of Jeſſe went, *and*
followed Saul to the battle: and the names of his three ſons that
went to the battle, *were* Eliab the firſt-born, and next unto
14 him Abinadab, and the third Shammah. And David *was* the
15 youngeſt, and the three eldeſt followed Saul. But David went and
16 returned from Saul to feed his father's ſheep at Bethlehem. And

kel contained a fourth part of an ounce; and ſo five thouſand ſhekels made one thouſand two hundred and fifty ounces, or ſeventy-eight pounds: which weight is not unſuitable to a man of ſuch vaſt ſtrength as his height ſpeaks him to be.

V. 6. *Greaves*—Boots.

V. 7. *Beam*—On which the weavers faſten their web. It was like this for thickneſs. And though the whole weight of *Goliah's* armour may ſeem prodigious; yet it is not ſo much by far as one *Athanatus* did manage: of whom *Pliny* relates, That he ſaw him come into the theatre with arms weighing twelve thouſand ounces. *A ſhield*—Probably for ſtate: for he that was clad in braſs, little needed a ſhield.

V. 8. *Come down*—That the battle may be decided by us two alone.

V. 11. *Afraid*—This may ſeem ſtrange, conſidering the glorious promiſes, and their late experience of divine aſſiſtance. And where was *Jonathan*, who in the laſt war had ſo bravely engaged an whole army of the *Philiſtines?* Doubtleſs he did not feel himſelf ſo ſtirred up of God as he did at that time. As the beſt, ſo the braveſt of men, are no more than what God makes them. *Jonathan* muſt ſit ſtill now, becauſe this honour is reſerved for *David.*

V. 12. *Old man*—Therefore he went not himſelf to the camp.

V. 15. *Went*—From *Saul's* court: where having

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* Chap. xvi. 1. † *Gen.* xxxv. 19.

the Philiſtine drew near morning and evening, and preſented himſelf
17 forty days. And Jeſſe ſaid unto David his ſon, Take now for
thy brethren an Ephah of this parched *corn*, and theſe ten loaves,
18 and run to the camp to thy brethren. And carry theſe ten cheeſes
unto the captain of *their* thouſand, and look how thy brethren fare,
19 and take their pledge. Now Saul, and they, and all the men of
Iſrael *were* in the valley of Elah, fighting with the Philiſtines.
20 And David aroſe up early in the morning, and left the ſheep with
a keeper, and took, and went as Jeſſe had commanded him: and
he came to the trench as the hoſt was going forth to the fight, and
21 ſhouted for the battle. For Iſrael and the Philiſtines had put the
22 battle in array, army againſt army. And David left his carriage
in the hand of the keeper of the carriage, and ran into the army,
23 and came and ſaluted his brethren. And as he talked with them,
behold, there came up the champion (the Philiſtine of Gath, Goliath
by name) out of the armies of the Philiſtines, and ſpake according
24 to the ſame words: and David heard *them*. And all the
men of Iſrael, when they ſaw the man, fled from him, and were
25 ſore afraid. And the men of Iſrael ſaid, Have ye ſeen this man
that is come up? Surely to defy Iſrael is he come up: and it ſhall
be *that* the man who killeth him, the king will enrich him with
great riches, and * will give him his daughter, and make his father's
26 houſe free in Iſrael. And David ſpake to the men that ſtood by
him, ſaying, What ſhall be done to the man that killeth this Philiſtine,
and taketh away the reproach from Iſrael? For who *is* this
uncircumciſed Philiſtine, that he ſhould defy the armies of the
27 living God? And the people anſwered him after this manner, ſay-

having relieved *Saul*, he was permitted to go to his father's houſe, to be ſent for again upon occaſion.

V. 18. *Pledge*—That is, bring me ſome token of their welfare.

V. 19. *Fighting*—That is, in a poſture and readineſs to fight with them; as it is explained, ver. 20, 21.

V. 20. *Went, &c.*—*Jeſſe* little thought of ſending his ſon to the camp, juſt at that critical juncture. But the wiſe God orders the time and all the circumſtances of affairs, ſo as to ſerve the deſigns of his own glory.

V. 24. *Fled*—One *Philiſtine* could never have thus put ten thouſand *Iſraelites* to flight, unleſs their rock, being forſaken by them, had juſtly *ſold* them and *ſhut them up*.

V. 25. *Free*—Free from all thoſe tributes and charges which either the court or the camp required.

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* *Joſh.* xv. 16.

28 ing, So ſhall it be done unto the man that killeth him. And Eliab
his eldeſt brother heard when he ſpake unto the men, and Eliab's
anger was kindled againſt David, and he ſaid, Why cameſt thou
down hither? And with whom haſt thou left thoſe few ſheep in the
wilderneſs? I know thy pride, and the naughtineſs of thine heart;
29 for thou art come down that thou mighteſt ſee the battle. And Da-
30 vid ſaid, What have I now done? *Is there* not a cauſe? And he
turned from him towards another, and ſpake after the ſame manner:
31 and the people anſwered him again after the former manner. And
when the words were heard which David ſpake, they rehearſed
32 *them* before Saul: and he ſent for him. And David ſaid to Saul,
Let no man's heart fail becauſe of him: thy ſervant will go and fight
33 with this Philiſtine. And Saul ſaid to David, Thou art not able to go
againſt this Philiſtine to fight with him: for thou art but a youth, and
34 he a man of war from his youth. And David ſaid unto Saul, Thy
ſervant kept his father's ſheep, and there came a lion and a bear,
35 and took a lamb out of the flock: And I went out after him, and
ſmote him, and delivered *it* out of his mouth: and when he aroſe
againſt me, I caught *him* by his beard, and ſmote him and ſlew him.
36 Thy ſervant ſlew both the lion and the bear: and this uncircum-
ciſed Philiſtine ſhall be as one of them, ſeeing he hath defied
37 the armies of the living God. David ſaid moreover, The
Lord that delivered me out of the paw of the lion, and out

V. 28. *Naughtineſs*—Thy falſe-confidence, and vain-glory, and curioſity. See the folly and wickedneſs of envy! How groundleſs its jealouſies are, how unjuſt its cenſures, how unfair it repreſentations? God preſerve us from ſuch a ſpirit!

V. 29. *A cauſe*—Of my thus ſpeaking? Is this giant invincible? Is our God unable to oppoſe him, and ſubdue him? However *David* is not deterred from his undertaking, by the hard words of *Eliab*. They that undertake public ſervices muſt not think it ſtrange, if they be oppoſed by thoſe from whom they had reaſon to expect aſſiſtance, but muſt humbly go on with their work, in the face, not only of their enemies threats, but of their friends ſlights, ſuſpicions, and cenſures.

V. 30. *He turned*—For being ſecretly moved by God's ſpirit to undertake the combat, he ſpeaks with divers perſons about it, that it might come to the king's ear.

V. 32. *Let no man's heart, &c.*—It would have reflected upon his prince to ſay, *Let not thy heart fail:* therefore he ſpeaks in general terms, *Let no man's heart fail.* A little ſhepherd, come but this morning from keeping ſheep, has more courage than all the mighty men of *Iſrael!* Thus doth God often do great things for his people by the weak things of the world.

V. 33. *A youth*—Not above 20 years old; and a novice, a raw and unexperienced ſoldier.

V. 37. *The Lord, &c.*—The lion and the bear were only enemies to me and my

ſheep,

of the paw of the bear, he will deliver me out of the hand of this
Philiſtine. And Saul ſaid unto David, Go, and the Lord be with
38 thee. And Saul armed David with his armour, and he put an helmet
of braſs upon his head, alſo he armed him with a coat of mail.
39 And David girded his ſword upon his armour, and he aſſayed to
go, for he had not proved *it:* and David ſaid unto Saul, I cannot
go with theſe: for I have not proved *them.* And David put them
40 off him. And he took his ſtaff in his hand and choſe him five
ſmooth ſtones out of the brook, and put them in a ſhepherd's bag
which he had, even in a ſcrip, and his ſling was in his hand, and
41 he drew near to the Philiſtine. And the Philiſtine came on, and
drew near unto David, and the man that bare the ſhield went be-
42 fore him. And when the Philiſtine looked about, and ſaw David,
he diſdained him: for he was *but* a youth, and ruddy, and of a
43 fair countenance. And the Philiſtine ſaid unto David, *Am* I a dog,
that thou comeſt to me with ſtaves? And the Philiſtine curſed David
44 by his gods. And the Philiſtine ſaid to David, Come to me, and I will
give thy fleſh unto the fowls of the air, and to the beaſts of the field.
45 Then ſaid David to the Philiſtine, Thou comeſt to me with a ſword,
and with a ſpear, and with a ſhield: but I come to thee in the
name of the Lord of hoſts, the God of the armies of Iſrael, whom
46 thou haſt defied. This day will the Lord deliver thee into mine
hand, and I will ſmite thee, and take thine head from thee, and I
will give the carcaſes of the hoſts of the Philiſtines this day unto
the fowls of the air, and to the wild beaſts of the earth, that all

ſheep, and it was in defence of them I attacked them. Bnt this *Philiſtine* is an enemy to God and his people, and it is for their honour that I attack him.

V. 38. *Armour*—With armour taken out of his armoury. He ſeems to ſpeak of ſome military veſtments which were then uſed in war, and were contrived for defence; ſuch as buff-coats now are.

V. 39. *Proved them*—I have no ſkill or experience in the management of this kind of arms.

V. 40. *Staff*—His ſhepherd's ſtaff. Theſe arms in themſelves were contemptible, yet choſen by *David;* becauſe he had no ſkill to uſe other arms; becauſe he had inward aſſurance of the victory, even by theſe weapons; and becauſe ſuch a conqueſt would be more honourable to God, and moſt ſhameful, and diſcouraging to the *Philiſtines.*

V. 41. *Drew near*—Probably a ſignal was made, that his challenge was accepted.

V. 42. *Fair*—Not having ſo much as the countenance of a martial perſon.

V. 43. *Dog*—Doſt thou think to beat me as eaſily as thou wouldeſt thy dog?

V. 46. *A God*—Heb. *that God,* the only true God. *is for Iſrael;* or on *Iſrael's* ſide, and againſt you. Or, *that Iſrael hath a God,* a God indeed, one who is able to help

47 the earth may know that * there is a God in Iſrael. And all this
aſſembly ſhall know, that the Lord ſaveth not with ſword and ſpear,
(for the battle *is* the Lord's.) and he will give you into our hands.
41 And it came to paſs, when the Philiſtine aroſe, and came, and
drew nigh to meet David, that David haſted, and ran toward the
49 army to meet the Philiſtine. And David put his hand in his bag,
and took thence a ſtone, and ſlang *it*, and ſmote the Philiſtine in
his fore-head, that the ſtone ſunk into his fore-head, and he fell
50 upon his face to the earth. So David prevailed over the Philiſtine,
with a ſling, and with a ſtone, and ſmote the Philiſtine, and ſlew
51 him; but *there was* no ſword in the hand of David. Therefore David
ran and ſtood upon the Philiſtine, and took his ſword, and
drew it out of the ſheath thereof, and ſlew him, and cut off his
head therewith. And when the Philiſtines ſaw their champion was
52 dead, they fled. And the men of Iſrael and of Judah aroſe, and
ſhouted, and purſued the Philiſtines, until thou come to the valley,
and to the gates of Ekron: and the wounded of the Philiſtines fell
down by the way to Shaarim, even unto Gath, and unto Ekron.
53 And the children of Iſrael returned from chaſing after the Philiſ-
54 tines, and they ſpoiled their tents. And David took the head of
the Philiſtine, and brought it to Jeruſalem; but he put his armour
55 in his tent. And when Saul ſaw David go forth againſt the Philiſ-
tine, he ſaid unto Abner the captain of the hoſt, Abner, whoſe ſon
is this youth? And Abner ſaid, As thy ſoul liveth, O king, I can-

them; and not ſuch an impotent idol as you ſerve.

V. 47. *Saveth*—That is, that he can ſave without theſe arms, and with the moſt contemptible weapons. *The battle*—That is, the events of war are wholly in his power. *He will*—*David* ſpeaks thus confidently, becauſe he was aſſured of it by a particular inſpiration.

V. 48. *Drew nigh*—Like a ſtalking mountain. *Ran*—So far was he from fear!

V. 49. *Forehead*—Probably the proud giant had lift up that part of his helmet which covered his fore-head; in contempt of *David* and his weapons, and by the ſingular direction of providence.

V. 51. *David took*—Hence it appears, that *David* was not a little man, as many fancy; but a man of conſiderable bulk and ſtrength, becauſe he was able to manage a giant's ſword. The ſtone threw him down to the earth, and bereaved him of ſenſe and motion; but there remained ſome life in him, which the ſword took away, and ſo compleated the work. God is greatly glorified, when his proud enemies are cut off with their own ſword.

V. 55. *Whoſe ſon*—*David* had been ſome conſiderable time diſmiſſed from *Saul's* court, and was returned home. And therefore it is not ſtrange, if *Saul* for the preſent had forgot *David*. Beſides the diſtemper,

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* 2 *Kings* v. 15.

56 not tell. And the king ſaid, Inquire thou whoſe ſon this ſtripling
57 is. And as David returned from the ſlaughter of the Philiſtine,
Abner took him, and brought him before Saul, with the head of
38 the Philiſtine in his hand. And Saul ſaid unto him, Whoſe ſon *art*
thou, *thou* young man? And David anſwered, I *am* the ſon of thy
ſervant Jeſſe, the Bethlehemite.

CHAP. XVIII.

David *becomes the friend of* Jonathan, *the conſtant attendant of* Saul, *and the favourite of all the people,* ver. 1—5. Saul's *envy raiſed,* ver. 6—9. *He ſeeks to kill* David, ver. 10, 11. *Is afraid of him,* ver. 12—16. *Promiſes to give him his elder daughter, and gives him the younger, hoping to deſtroy him thereby, but in vain,* ver. 17—27. *He is more feared by* Saul *and eſteemed by the people,* ver. 28—30.

1 AND it came to paſs when he had made an end of ſpeaking
unto Saul, that the ſoul of Jonathan was knit with the ſoul
2 of David, and Jonathan loved him as his own ſoul. And Saul took
him that day, and would let him go no more home to his father's
3 houſe. Then Jonathan and David made a covenant, becauſe he
4 loved him as his own ſoul. And Jonathan ſtript himſelf of the robe
that *was* upon him, and gave it to David, and his garments, even
5 to his ſword, and to his bow, and to his girdle. And David
went out whitherſoever Saul ſent him, *and* behaved himſelf wiſely:
and Saul ſet him over the men of war, and he was accepted in the
ſight of all the people, and alſo in the ſight of Saul's ſervants.
6 And it came to paſs as they came, when David was returned from
the ſlaughter of the Philiſtine, that the women came out of all the
cities of Iſrael, ſinging and dancing, to meet king Saul with tabrets,
7 with joy, and with inſtruments of muſick. And the women anſwered *one another* as they played, and ſaid, † Saul hath ſlain his

diſtemper of *Saul*'s mind might make him forgetful; and that *David* might be now much changed, both in his countenance and in his habit. *I cannot tell*—*Abner*'s employment was generally in the camp, when *David* was at the court; and when *Abner* was there, he took little notice of a perſon ſo much inferior to him as *David* was.

V. 1. *Loved him*—For his excellent virtues and endowments, which ſhone forth both in his ſpeeches and actions; for the ſervice he had done to God and to his people; and for the ſimilitude of their age and qualities.

V. 2. *Took him,* &c.—By which it appears, that before this *David* had not his conſtant reſidence at court.

V. 5. *Went*—Upon military expeditions, of which that word is often uſed.

V. 10. *The*

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† Chap. xxi. 11, xxix. 5.

8 thouſands, and David his ten thouſands. And Saul was very
wroth, and the ſaying diſpleaſed him, and he ſaid, They have aſcribed
unto David ten thouſands, and to me they have aſcribed
but thouſands: and *what* can he have more, but the kingdom?
9, 10 And Saul eyed David from that day and forward. And it
came to paſs on the morrow, that the ‡ evil ſpirit from God came
upon Saul, and he propheſied in the midſt of the houſe: and David
played with his hand as at other times: and *there was* a javelin
11 in Saul's hand. And Saul caſt the javelin; for he ſaid, I will ſmite
David even to the wall *with it*: and David avoided out of his preſence
12 twice. And Saul was afraid of David, becauſe the Lord
13 was with him, and was departed from Saul. Therefore Saul removed
him from him, and made him his captain over a thouſand,
14 and he went out and came in before the people. And David behaved
himſelf wiſely in all his ways, and the Lord was with him.
15 Wherefore when Saul ſaw that he behaved himſelf very wiſely, he
16 was afraid of him. But all Iſrael and Judah loved David, becauſe
17 he went out and came in before them. And Saul ſaid to David,
Behold, my elder daughter Merab, her will I give thee to wife:
only be thou valiant for me, and fight the Lord's battles: for Saul
ſaid, Let not mine hand be upon him, but let the hand of the Philiſtines
18 be upon him. And David ſaid unto Saul, Who *am* I? And
what *is* my life, *or* my father's family in Iſrael, that I ſhould be
19 ſon-in-law to the king? But it came to paſs at the time when Me-

V. 10. *The evil ſpirit,* &c.—His fits of frenzy returned upon him. The very next day after he conceived envy at *David,* the evil ſpirit was permitted by God to ſeize him again. Such is the fruit of envy and uncharitableneſs. *Propheſied*—That is, he uſed uncouth geſtures, and ſigns, as the prophets often did.

V. 11. *And Saul caſt the javelin*—Being now quite under the power of that evil ſpirit. *Twice*—Once now, and another time upon a like occaſion, *chap.* xix. 10.

V. 12. *Afraid*—Leſt as he had gained the favour of God and of all the people, he ſhould alſo take away his kingdom.

V. 13. *Removed him from him*—From his preſence and court; which he did, becauſe he feared leſt *David* ſhould find an opportunity to kill him, as he had deſigned to kill *David*; becauſe his preſence now made him more ſad than ever his muſick made him chearful: and principally, that hereby he might expoſe him to the greateſt hazards.

V. 18. *What is my life*—How little is my life worth, that by the expoſing of that to ſome hazard, I ſhould purchaſe a king's daughter! In theſe expreſſions *David* ſheweth not only his humility, but alſo his wiſdom, in diſcovering ſo deep a ſenſe of his own meanneſs, that *Saul* might ſee how far he was from aſpiring at the kingdom.

V. 19. *Adriel*—The ſon of *Barzillai,* as he

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‡ Chap. xvi. 14.

rab Saul's daughter ſhould have been given to David, that ſhe was
20 given unto Adriel the Meholathite to wiſe. And Michal Saul's
daughter loved David: and they told Saul, and the thing pleaſed
21 him. And Saul ſaid, I will give him her, that ſhe may be a ſnare
to him, and that the hand of the Philiſtines may be againſt him.
Wherefore Saul ſaid to David, Thou ſhalt [*] this day be my ſon-in-
22 law, in *the one of* the twain. And Saul commanded his ſervants,
ſaying, Commune with David ſecretly, and ſay, Behold, the king
hath delight in thee, and all his ſervants love thee; now therefore
23 be the king's ſon-in-law. And Saul's ſervants ſpake thoſe words in
the ears of David: and David ſaid, Seemeth it to you a light *thing*
to be a king's ſon-in-law, ſeeing that I *am* a poor man, and lightly
24 eſteemed? And the ſervants of Saul told him, ſaying, On this
25 manner ſpake David. And Saul ſaid, Thus ſhall ye ſay to David,
The king deſireth not *any* dowry, but an hundred fore-ſkins of the
Philiſtines, to be avenged of the king's enemies. But Saul thought
26 to make David fall by the hand of the Philiſtines. And when his
ſervants told David theſe words, it pleaſed David well to be the king's
27 ſon-in-law: and the days were not expired. Wherefore David aroſe,
and went, he, and his men, and ſlew of the Philiſtines two hundred men, and David brought their fore-ſkins, and they gave them
in full tale to the king, that he might be the king's ſon-in-law: and
28 Saul gave him Michal his daughter to wife. And Saul ſaw and
knew that the LORD *was* with David, and that Michal Saul's daugh-
29 ter loved him. And Saul was yet the more afraid of David, and
30 Saul became David's enemy continually. Then the princes of the
Philiſtines went forth: and it came to paſs after they went forth,
that David behaved himſelf more wiſely than all the ſervants of
Saul, ſo that his name was much ſet by.

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he is called, 2 *Sam.* xxi. 8. This was an act of great injuſtice; and accordingly this marriage was accurſed by God, and the children begotten in it, were by God's appointment cut off, 2 *Sam.* xxi.

V. 26. *The days*—That is, the time allowed by *Saul* to *David* for the execution of this exploit.

V. 27. *Two hundred*—He doubled the number required; to oblige *Saul* the more to the performance of his promiſe; and to ſhew his great reſpect and affection to *Saul's* daughter.

V. 30. *Went forth*—To war againſt the *Iſraelites*, being provoked by their former loſſes, and eſpecially by that act of *David's*.

C H A P.

[*] Verſe 26.

CHAP. XIX.

Saul *is pacified by* Jonathan, ver. 1—7. *Attempts again to kill* David, ver. 8—10. *Is deceived by* Michal, *who ſends* David *away*, ver. 11—17. David *flies to* Ramah, *and* Saul *propheſies*, ver. 18—24.

1 AND Saul ſpake to Jonathan his ſon, and to all his ſervants,
2 that they ſhould [*] kill David. But Jonathan Saul's ſon delighted
much in David: and Jonathan told David, ſaying, Saul my
father ſeeketh to kill thee: now therefore, I pray thee, take heed
to thyſelf until the morning, and abide in a ſecret *place*, and hide
3 thyſelf. And I will go out and ſtand by my father in the field,
where thou *art*, and I will commune with my father of thee, and
4 what I ſee, that I will tell thee. And Jonathan ſpake good of
David unto Saul his father, and ſaid unto him, Let not the king ſin
againſt his ſervant, againſt David: becauſe he hath not ſinned
againſt thee, and becauſe his works *have been* to thee-ward very
5 good. For he did put his [†] life in his hand, and ſlew the Philiſtine,
and the Lord wrought a great ſalvation for all Iſrael: thou ſaweſt
it and didſt rejoice: wherefore then wilt thou ſin againſt innocent
6 blood, to ſlay David without a cauſe? And Saul hearkened unto
the voice of Jonathan, and Saul [‡] ſware, *As* the Lord liveth, he
7 ſhall not be ſlain. And Jonathan called David, and Jonathan
ſhewed him all thoſe things: and Jonathan brought David to Saul,
8 and he was in his preſence as in times paſt. And there was war
again: and David went out, and fought with the Philiſtines, and
9 ſlew them with a great ſlaughter, and they fled from him. And
the evil ſpirit from the Lord was upon Saul, as he ſat in his houſe
with his javelin in his hand: and David played with *his* hand.

V. 4. *Spake good*—Which he could not do without hazard to himſelf. Herein therefore he performed the duty of a true friend, and of a valiant man.

V. 6. *As the Lord, &c.*—And without all doubt, he intended what he ſaid, feeling a real change in himſelf for the preſent. "God, ſays Mr. Henry, inclined the heart of *Saul* to hearken to the voice of *Jonathan*."

V. 8. *And David, &c.*—So *David* continues his good ſervice, tho' it was ill requited. They who are ill paid for doing good, yet muſt not *be weary of well doing*, remembering how bountiful a benefactor God is, even to the evil and unthankful.

V. 9. *The evil ſpirit*—*David*'s ſucceſſes gainſt the *Philiſtines* revived his envy, and the devil watched the opportunity, as he had done before.

V. 13. *Goat's*

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[*] *Prov.* xxvii. 4. 2 *Tim.* iii. 13.

[†] *Judg.* ix. 17. Chap. xxviii. 21. *Pſal.* cxix. 109.

[‡] *Matt.* xxvii. 4.

10 And Saul[*] ſought to ſmite David even to the wall with the javelin:
but he ſlipt away from Saul's preſence; and he ſmote the javelin
11 into the wall: and David fled, and[†] eſcaped that night. Saul
alſo ſent meſſengers unto David's houſe to watch him, and to ſlay
him in the morning: and Michal David's wife told him, ſaying,
If thou ſave not thy life to-night, to-morrow thou ſhalt be ſlain.
12 So Michal let David down through a window: and he went and
13 fled, and eſcaped. And Michal took an image, and laid *it* in the
bed, and put a pillow of goats *hair for* his bolſter, and covered *it*
14 with a cloth. And when Saul ſent meſſengers to take David, ſhe
15 ſaid, He *is* ſick. And Saul ſent the meſſengers *again* to ſee David,
16 ſaying, Bring him up to me in the bed, that I may ſlay him. And
when the meſſengers were come in, behold, *there was* an image in
17 the bed, with a pillow of Goats *hair for* his bolſter. And Saul ſaid
unto Michal, Why haſt thou deceived me ſo, and ſent away mine
enemy, that he is eſcaped? And Michal anſwered Saul, He ſaid
18 unto me, Let me go: Why ſhould I kill thee? So David fled,
and eſcaped, and came to Samuel to Ramah, and told him all that
Saul had done to him: and he and Samuel went and dwelt in Nai-
19 oth. And it was told Saul, ſaying, Behold, David *is* at Naioth in
20 Ramah. And Saul ſent meſſengers to take David: and when they
ſaw the company of the prophets propheſying, and Samuel ſtand-
ing *as* appointed over them, the ſpirit of God was upon the meſſen-

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V. 13. *Goats hair*—Or, *put great goats hair upon his bolſter;* upon the head and face of the image, which lay upon his bolſter, that it might have ſome kind of reſemblance of *David*'s head and hair, at leaſt in a ſick man's bed, where there uſeth to be but a glimering light. *Covered it*—Upon pretence of his being ſick, and needing ſome ſuch covering.

V. 18. *To Samuel*—Both for comfort and direction in his diſtreſs; and for ſafety, ſuppoſing that *Saul* would be aſhamed to execute his bloody deſigns in the preſence of ſo venerable a perſon as *Samuel.*

V. 20. *Over them*—To inſtruct and direct them in thoſe holy exerciſes. For though they propheſied by Divine inſpiration, yet they were both to prepare themſelves for it before hand, and to make good improvement of it afterwards, in both which they needed *Samuel*'s counſel and aſſiſtance. And whereas ſome might falſely pretend to thoſe raptures; or the devil might transform himſelf into an angel of light, *Samuel*'s preſence and judgment was neceſſary to prevent and to detect ſuch impoſtures. Beſides, *Samuel* would by his preſent conjunction with them in thoſe holy exerciſes, encourage them, and ſtir up others to the coveting of thoſe gifts, and to the performance of ſuch religious duties. *Propheſied*—Being inſpired by God as *Balaam* was; that being wrapt up into ſuch an extaſy, their minds might

[*] *Prov.* xxvi. 25.

[†] *Job* v. 19.

21 gers of Saul, and they alſo propheſied. And when it was told Saul,
he ſent other meſſengers, and they propheſied likewiſe: and Saul
ſent meſſengers again the third time, and they propheſied alſo.
22 Then went he alſo to Ramah, and came to a great well that *is* in
Sechu: and he aſked, and ſaid, Where *are* Samuel and David?
23 And *one* ſaid, Behold, *they be* at Naioth in Ramah. And he went
thither to Naioth in Ramah: and the ſpirit of God was upon him
alſo, and he went on, and propheſied until he came to Naioth in
24 Ramah. And he ſtript off his clothes alſo, and propheſied before
Samuel in like manner, and lay down naked all that day, and all
that night: Wherefore they ſay: * *Is* Saul alſo among the prophets?

CHAP. XX.

David *complains to* Jonathan, *and deſires his help*, ver. 1—8. Jonathan *promiſes to give him intelligence, and confirms his friendſhip*, ver. 9—23. *He finds his father implacable*, ver. 24—34. *He gives* David *notice of it, in the manner they had agreed on*, ver. 35—42.

1 AND David † fled from Naioth in Ramah, and came and ſaid
before Jonathan, What have I done? What *is* mine iniquity?
And what *is* my ſin before thy father, that he ſeeketh my life?
2 And he ſaid unto him, God forbid: thou ſhalt not die: behold,
my father will do nothing either great or ſmall, but that he will
ſhew it me: and why ſhould my father hide this thing from me? It
3 *is* not *ſo*. And David ſware moreover, and ſaid, Thy father cer-
tainly knoweth that I have found grace in thine eyes: and he ſaid,

be wholly taken off from their deſign of ſeizing *David*.

V. 23. *The ſpirit*—It came upon him in the way; whereas it came not upon his meſſengers 'till they came to the place. Hereby God would convince *Saul* of the vanity of his deſigns againſt *David*, and that in them he fought againſt God himſelf.

V. 24 *Lay down*—Heb. *fell*, down upon the earth; for his mind being in an extaſy, he had not the uſe of his ſenſes. God ſo ordering it, that *David* might have an opportunity to eſcape. *Naked*—That is, ſtript of his upper garments, as the word *naked* is often uſed; and it is here repeated to ſignify how long he lay in that poſture. *Day and night*—So God kept him as it were in chains, 'till *David* was got out of his reach. *Is Saul*—The ſame proverb which was uſed before, is here revived, as an evidence of God's wonderful care over *David*; he made *Saul* in ſome ſort a prophet, that he might make *David* a king.

V. 2. *Is it not ſo*—For *Jonathan* gave credit to his father's oath, chap. xix. 6.

V. 3. *David ſware*—The matter being of great moment, and *Jonathan* doubting the truth of it, he confirms his word with an oath, which follows in the end of the verſe.

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* Chap. x. 11. † 2 *Pet.* ii. 9.

Let not Jonathan know this, leſt he be grieved: but truly *as* the
LORD liveth, and *as* thy ſoul liveth, *there* is but a ſtep between me
4 and death. Then ſaid Jonathan unto David, Whatſoever thy ſoul
5 deſireth, I will even do *it* for thee. And David ſaid unto Jonathan,
behold, to-morrow *is* the † new moon, and I ſhould not fail to ſit with
the king at meat: but let me go, that I may hide myſelf in the field,
6 unto the third *day* at even. If thy father at all miſs me, then ſay,
David earneſtly aſked *leave* of me, that he might run to Bethlehem
his city, for *there is* a ‡ yearly ſacrifice there for all the family.
7 If he ſay thus, *It is* well, thy ſervant ſhall have peace: but if he
8 be very wroth *then* be ſure that evil is determined by him. There-
fore thou ſhalt deal kindly with thy ſervant: for § thou haſt brought
thy ſervant into a covenant of the LORD with thee: notwithſtanding,
if there be in me iniquity, ſlay me thyſelf: for why ſhouldſt thou
9 bring me to thy father? And Jonathan ſaid, Far be it from thee:
for if I knew certainly, that evil were determined by my father to
10 come upon thee, then would not I tell it thee? Then ſaid David
to Jonathan, Who ſhall tell me? Or what *if* thy father anſwer thee
11 roughly? And Jonathan ſaid unto David, Come, and let us go out
into the field. And they went out both of them into the field.
12 And Jonathan ſaid unto David, O LORD God of Iſrael, when I
have ſounded my father, about to-morrow any time, *or* the third
day, and behold, *if there be* good toward David, and I then ſend
13 not unto thee, and ſhew it thee; The LORD do ſo, and much
more to Jonathan: but if it pleaſe my father to do thee evil, then

verſe. Only he interpoſeth a reaſon why *Saul* concealed it from *Jonathan*.

V. 5. *To the third day*—That is, unto the next day, but one after the new moon. His meaning is not, that he would hide himſelf in any certain place all the three days, but that he would ſecure himſelf either at *Bethlehem* with his friends, or in any other place 'till the third day.

V. 6. *Aſked me*—Who being the king's ſon and deputy, uſed to give licenſe to military men to depart for a ſeaſon upon juſt occaſions.

V. 8. *Deal kindly*—In giving me timely notice, and a true account of *Saul's* diſpoſition and intention towards me. *A covenant of the Lord*—That is, a ſolemn covenant, not lightly undertaken, but ſeriouſly entred into, in the name and fear of God, and in his preſence, calling him to be the witneſs of our ſincerity therein, and the avenger of perfidiouſneſs in him that breaks it. *Slay me*—I am contented thou ſhouldſt kill me. *For why*—Why ſhouldſt thou betray me to thy father, by concealing his evil intentions from me?

V. 12. *O Lord God*—Do thou hear and judge between us. It is an a-

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† *Pſal.* lxxxi. 3. ‡ *John* vii. 42. § Chap. xviii. 3. xxiii. 18.

I will ſhew it thee, and ſend thee away, that thou mayeſt go in
peace; and the LORD be with thee, as he hath been with my father.
14 And thou ſhalt not only while yet I live, ſhew me the kindneſs of
15 the LORD, that I die not: But *alſo* thou ſhalt not cut off || thy kind-
neſs from my houſe for ever: no not when the LORD hath cut off
16 the enemies of David, every one from the face of the earth. So
Jonathan made *a covenant* with the houſe of David, *ſaying*, Let the
17 LORD even require *it* at the hand of David's enemies. And Jona-
than cauſed David to ſwear again, becauſe he loved him: for he
18 loved him as he loved his own ſoul. Then Jonathan ſaid to David,
To-morrow *is* the new-moon: and thou ſhalt be miſſed, becauſe
19 thy ſeat will be empty. And *when* thou haſt ſtayed three days, *then*
thou ſhalt go down quickly, and come to the place where thou didſt
hide thyſelf, when the buſineſs was *in hand*, and ſhalt remain by the
20 ſtone Ezel. And I will ſhoot three arrows on the ſide *thereof* as
21 though I ſhot at a mark. And behold, I will ſend a lad, *ſaying*,
Go, find out the arrows. If I expreſly ſay unto the lad, Behold,
the arrows *are* on this ſide of thee, take them; then come thou,
22 for *there is* peace to thee, and no hurt, as the LORD liveth. But if
I ſay thus unto the young man, Behold the arrows *are* beyond thee:

brupt ſpeech which is uſual in great paſſions.

V. 14. *Kindneſs of the Lord*—That kindneſs to which thou haſt engaged thyſelf, in the covenant ſworn between thee and me in God's preſence. *I die not*—That thou do not kill me or mine, as princes of another line uſe to kill the neareſt relations of the former line, from whom the kingdom was tranſlated to them.

V. 16. *A covenant*—The covenant which before was perſonal, he now extends to the whole houſe of *David*, expecting a reciprocal enlargement of it on *David*'s ſide, which doubtleſs he obtained. *Enemies*—If either I or any of my houſe ſhall break this covenant, and ſhall prove enemies to *David* or to his houſe, let the Lord, the witneſs of this covenant, ſeverely puniſh the violators of it.

V. 17. *Swear again*—Heb. *and* Jonathan *added or proceeded to make* David *ſwear*; that is, having himſelf ſworn to *David*, or adjured *David*, in the foregoing verſe, he here requires *David*'s oath to him, by way of reſtipulation or confirmation. *Loved him*—Becauſe he had a true friendſhip for *David*, he deſired that the covenant might be inviolably obſerved through all their generations.

V. 19. *Was in hand*—When *this* ſame *buſineſs* which now they were treating about, was in agitation formerly; namely, to diſcover *Saul*'s mind and purpoſe toward's him, chap. xix. 2, 3. *Ezel*—By that ſtone which directs travellers in the way; namely, in ſome cave, or convenient place, which was near it.

V. 21. *I will ſend*—I will ſend him out before I ſhoot, to find out, and take up the arrows which I ſhall ſhoot. And I ſhall ſhoot them either ſhort of him, or beyond him, as I ſhall ſee occaſion.

V. 23. *Between*

|| 2 *Sam.* ix. 3.

23 go thy way, for the Lord hath ſent thee away. And *as touching*
* the matter which thou and I have ſpoken of, behold, the Lord
24 *be* between thee and me for ever. So David hid himſelf in the
field: and when the new moon was come, the king ſat him down
25 to eat meat. And the king ſat upon his ſeat as at other times, *even*
upon a ſeat by the wall: and Jonathan aroſe, and Abner ſat by
26 Saul's ſide, and David's place was empty. Nevertheleſs, Saul
ſpake not any thing that day: for he thought, ſomething hath be-
27 fallen, he *is* not clean, ſurely he *is* not clean. And it came to paſs
on the morrow, *which was* the ſecond *day* of the month, that David's
place was empty: and Saul ſaid unto Jonathan his ſon, Wherefore
cometh not the ſon of Jeſſe to meat, neither yeſterday, nor to-day?
28 And Jonathan anſwered Saul, David earneſtly aſked *leave* of me, *to*
29 go to Beth-lehem: And he ſaid, Let me go, I pray thee, for our
family hath a ſacrifice in the city, and my brother, he hath com-
manded me *to be there*; and now if I have found favour in thine
eyes, let me get away, I pray thee, and ſee my brethren: There-
30 fore he cometh not unto the king's table. Then Saul's anger was
kindled againſt Jonathan, and he ſaid unto him, † Thou ſon of the
perverſe rebellious woman, do not I know that thou haſt choſen the
ſon of Jeſſe to thine own confuſion, and unto the confuſion of thy
31 mother's nakedneſs? For as long as the ſon of Jeſſe liveth upon the
ground, thou ſhalt not be eſtabliſhed, nor thy kingdom: wherefore
32 now ſend and fetch him unto me, for he ſhall ſurely die. And Jo-

V. 23. *Between*—As a witneſs and a judge between us and our families for ever, if on either ſide this league of friendſhip be violated.

V. 24. *Hid himſelf*—Namely, at the time appointed: for it ſeems probable, that he went firſt to *Bethlehem,* and thence returned to the field, when the occaſion required.

V. 25. *Aroſe*—He roſe from his ſeat where he was ſat next the king, and ſtood up at *Abner's* coming, to do honour to him, who was his father's couſin, and the general of the army.

V. 26. *Something*—Some accident which has rendered him unclean, and ſo unfit to partake of this feaſt, which conſiſted in part of the remainders of the peace-offerings, according to the law, *Levit.* vii. 20. Unfit alſo to come into any company, much more, into the king's company, leſt he ſhould pollute them alſo.

V. 27. *Son of Jeſſe*—So he calls him in ſcorn, to note the meanneſs of his original; and as not deigning to call him by his proper name. *To day*—For the uncleanneſs which came by ſome chance, uſually laſted but for one day.

V. 30. *Thy confuſion*—Men will conclude that thou haſt no royal blood in thy veins, that canſt ſo tamely give up thy crown to ſo contemptible a perſon.

V. 33. *To*

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* Verſe 14, 15. † *Matt.* v. 22. *Eph.* vi. 4.

nathan anſwered Saul his father, and ſaid unto him, Wherefore
33 ſhall he be ſlain? What hath he done? And Saul caſt a javelin at
him to ſmite him: whereby Jonathan knew that it was determined
34 of his father to ſlay David. So Jonathan aroſe from the table in
fierce anger, and did eat no meat the ſecond day of the month:
for he was grieved for David, becauſe his father had done him
35 ſhame. And it came to paſs in the morning, that Jonathan went
out into the field, at the time appointed with David, and a little
36 lad with him. And he ſaid unto his lad, Run, find out now the
arrows which I ſhoot. *And* as the lad ran, he ſhot an arrow beyond
37 him. And when the lad was come to the place of the arrow
which Jonathan had ſhot, Jonathan cried after the lad, and ſaid,
38 *Is* not the arrow beyond thee? And Jonathan cried after the lad,
Make ſpeed, haſte, ſtay not. And Jonathan's lad gathered up the
39 arrows, and came to his maſter. But the lad knew not any thing:
40 only Jonathan and David knew the matter. And Jonathan gave
his artillery unto his lad, and ſaid unto him, Go, carry *them* to the
41 city. *And* as ſoon as the lad was gone, David aroſe out of *a
place* toward the ſouth, and fell on his face to the ground, and
bowed himſelf three times: and they kiſſed one another, and wept
42 one with another, until David exceeded. And Jonathan ſaid to
David, Go in peace, for as much as we have ſworn both of us in
the name of the LORD, ſaying, The LORD be between me and thee,
and between my ſeed and thy ſeed for ever. And he aroſe and departed:
and Jonathan went into the city.

CHAP. XXI.

David *coming to* Nob, *takes the ſhew-bread, and* Goliath's *ſword*, ver. 1—9. *Goes to* Achiſh, *and feigns himſelf mad*, ver. 10—13. *Is diſmiſſed by* Achiſh, ver. 14, 15.

1 THEN came David to Nob to Ahimelech the prieſt, and * Ahimelech
was afraid at the meeting of David, and ſaid unto

V. 33. *To ſmite him—Saul* ſeemed to be in great care, that *Jonathan* ſhould be *eſtabliſhed in his kingdom*: and now he himſelf aims at his life! What fools, what worſe than ſavage beaſts does anger make us?

V. 37. *To*—That is, near the place. For the words following ſhew, that he was not yet come thither.

V. 40. *Artillery*—His bow, and arrows, and quiver.

V. 1. *Nob*—A city of prieſts, where the tabernacle now was. Hither *David* reſorted, for a ſupply of his neceſſities, which

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* *Mark* ii. 26.

2 him why *art* thou alone, and no man with thee? And David ſaid
unto Ahimelech the prieſt, The King hath commanded me a buſi-
neſs, and hath ſaid unto me, Let no man know any thing of the
buſineſs whereabout I ſend thee, and what I have commanded thee:
3 and I have appointed *my* ſervants to ſuch and ſuch a place. Now
therefore what is under thine hand? Give *me* five *loaves* of bread in
4 mine hand, or what there is preſent. And the prieſt anſwered Da-
vid, and ſaid, *There is* no common bread under my hand, but there
is † hallowed bread if the young men have kept themſelves at leaſt
5 from women. And David anſwered the prieſt, and ſaid unto him,
Of a truth women *have been* kept from us about theſe three days, ſince
I came out, and the ‡ veſſels of the young men are holy, and *the
bread* *is* in a manner common: yea, though it were ſanctified this

he ſuppoſed he might receive here, without danger of being betrayed into *Saul*'s hands: and principally, that in this great diſtreſs, he might receive comfort and counſel from the Lord. *Ahimelech*—The chief prieſt, brother to that *Ahiah*, chap. xiv. 3. and he being now dead, his ſucceſſor in the prieſthood, for they were both ſons of *Ahitub*. *Was afraid*—Suſpecting ſome extraordinary cauſe of his coming in ſuch a manner. *Alone*—For though *David* had ſome ſervants as is manifeſt from ver. 4, 5. whom *Jonathan* probably had ſent to a place appointed, yet they were left at a another place: as *David* himſelf affirmeth, ver. 2. And *David* was now alone, as alſo he was when he fled to *Achiſh*. He who had been ſuddenly advanced to the higheſt honour, is as ſoon reduced to the deſolate condition of an exile. Such changes are there in this world, and ſo uncertain are its ſmiles.

V. 2. *The king*, &c.—This ſeems to be a plain lye extorted from him, by fear. But it was pernicious to all the prieſts there. Whence *David* afterwards declares his repentance for this ſin of lying, *Pſalm* cxix. 29. *To ſuch a place*—To a certain place which it not convenient now to mention; becauſe the whole buſineſs requires concealment.

V. 4. *There is*, &c.—Here in the tabernacle: though doubtleſs he had other proviſions in his houſe; but *David* was in great haſte, and in fear of *Doeg* whom he ſaw, and knew and therefore would not ſtay 'till any thing could be fetched thence. There was a double impediment to the giving this bread to them; 1. Its ſacredneſs in itſelf; which the prieſt implies, and *David* anſwers ver. 5. and the prieſt was ſatisfied therein by *David*'s great neceſſities. 2. The abſtinence from all women, which he ſuppoſed ſhould be in thoſe that uſe it; concerning which he now enquires. And though he mention this only concerning *David*'s young men, and out of reverence forbears to name him; yet he is alſo included in the number, as *David*'s anſwer ſhews.

V. 5. *Three days*—As long as the law required, *Exod.* xix. 15. And ſo long *David* and his men had, it ſeems, hid themſelves for fear of *Saul*, whereby they were kept both from women: and from food convenient for them. *Veſſels*—That is, Either, 1. Their garments, or other utenſils for their journey. Or 2. their bodies. *The bread*
—Heb.

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† *Exod.* xxv. 30. *Lev.* xxiv. 5. ‡ *Acts* ix. 15. 2 *Cor.* iv. 7. 1 *Theſ.* iv. 3, 4.
2 *Tim.* ii. 21. 1 *Pet.* iii. 7.

6 day in the veſſel. So the prieſt § gave him hallowed *bread*, for there
was no bread there, but the ſhew-bread that was taken from before
the Lord, to put hot bread in the day when it was taken away.
7 (Now a certain man of the ſervants of Saul *was* there that day detained
|| before the Lord, and his name *was* Doeg an Edomite the
8 chiefeſt of the herdmen that *belonged* to Saul. And David ſaid unto
Ahimelech, And is there not here under thine hand ſpear or ſword?
For I have neither brought my ſword, nor my weapons with me,
9 becauſe the king's buſineſs required haſte. And the prieſt ſaid, The
ſword of Goliath the Phliſtine, whom thou ſleweſt in * the valley
of Elah, behold, it *is here* wrapt in a cloth behind the ephod: if
thou wilt take that, take *it*, for *there is* no other ſave that, here.
10 And David ſaid, *There is* none like that, give it me. And David
aroſe and fled that day for fear of Saul, and went to Achiſh the
11 king of Gath. And the ſervants of Achiſh ſaid unto him, *Is* not this
David the king of the land? Did they not ſing one to another of him
in dances, ſaying, † Saul hath ſlain his thouſands, and David his

—Heb. *and this* bread; is in *a manner, common:* that is, conſidering the time, and our neceſſity, this may be uſed in a manner, like common bread. For though for a ſeaſon while it is to ſtand before the Lord, it be ſo holy, that the prieſt himſelf might not eat it; yet afterwards it is eaten by the prieſt, and his whole family, and ſo it may be by us, in our circumſtances. *Tho' it were*—But newly put into the veſſel, it muſt give place to the great law of neceſſity, and charity; becauſe God will have *mercy* preferred before *ſacrifice*.

V. 7. *Detained*—Not by force but by his choice; he fixed his abode there for that day; either becauſe it was the ſabbath-day; on which he might not proceed in his journey, or for the diſcharge of ſome vow. *Before the Lord*—That is, at the tabernacle. *An Edomite*—By birth, but he was proſelited to the *Jewiſh* religion.

V. 9. *Ephod*—That is, behind that holy place allotted for the keeping of the ſacred, or prieſtly garments; all which are here comprehended under the *ephod*; which, as the chief is put for all the reſt. Here it was laid up as a ſacred monument of God's power and goodneſs. *None like it*—Becauſe it not only ſerved him for his uſe, for he was a ſtrong and tall man, and one that could wield that ſword, but was alſo a pledge of God's favour to him. Whenever he looked upon it, it would be a ſupport to his faith, by reminding him of what God had already done.

V. 10. *To Achiſh*—A ſtrange Action; but it muſt be conſidered, that *Saul*'s rage was ſo great, his power alſo, and diligence in hunting after him that he deſpaired of eſcaping any other way: and a deſperate diſeaſe, produceth a deſperate remedy. The king elect is here an exile: anointed to the crown, and yet forced to run his country. So do God's providences ſometimes run counter to his promiſes, for the trial of our faith, and the glorifying his name in accompliſhing his counſels, notwithſtanding the difficulties that lie in the way.

V. 11. *King of the land*—Of *Canaan*. They

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§ *Mark* ii. 26. *Luke* vi. 4. || *Iſa.* i. 15. *Jer.* vii. 9, 10. *Tit.* i. 16. * Chap. xvii. 2. † Chap. xviii. 7.

12 ten thouſands? And David laid up theſe words in his heart, and
13 was ſore afraid of Achiſh the king of Gath. And he changed his
behaviour before them, and feigned || himſelf mad in their hands,
and ſcrabbled on the doors of the gate, and let his ſpittle fall down
14 upon his beard. Then ſaid Achiſh unto his ſervants, Lo, you ſee
the man is mad: wherefore *then* have ye brought him to me?
15 Have I need of mad-men, that ye have brought this *fellow* to play the
mad-man in my preſence? Shall this *fellow* come into my houſe?

CHAP. XXII.

David *eſcapes to the cave of* Adullam, *where many reſort to him*, ver. 1, 2. *Lodges his parents with the king of* Moab, ver. 3, 4. *Comes to the foreſt of* Hareth, ver. 5. Saul *complains of his ſervants as unfaithful to him*, ver. 6—8. *On the information of* Doeg, *he orders the prieſts of* Nob *to be ſlain, and their city deſtroyed*, ver. 9—19. David *is informed of this by* Abiathar, ver. 20—23.

1 DAVID therefore departed thence, and eſcaped to the cave
Adullam: and when his brethren, and all his father's houſe
2 heard *it*, they went down thither to him. And every one that was
in diſtreſs, and every one that was in debt, and every one *that was*
diſcontented, gathered themſelves unto him, and he became a cap-
tain over them: and there were with him about four hundred men.
3 And David went thence to Mizpeh of Moab, and he ſaid unto the

call him *king*, either more generally for the governor, the moſt eminent captain and commander, or, as the king elect, the perſon deſigned to be king: for, by this time, the fame of *Saul*'s rejection, and *David*'s deſtination to the kingdom, was got abroad among the *Iſraelites*, and from them, probably to the *Philiſtines*. *Did they not ſing*, &c.—And therefore conſider what to do; and now our great enemy is in thy hand, be ſure thou never let him go alive.

V. 12. *Was afraid*—Leſt either their revenge or policy ſhould prompt them to kill him. Perhaps he was the more apprehenſive, becauſe he wore *Goliath*'s ſword, which was probably well known at *Gath*. He now learned by experience what he afterward taught us, *Pſal.* cxviii. 9. *It is better to truſt in the Lord, than to put any confidence in* princes.

V. 15. *Mad men*—It is highly probable, *Achiſh* was aware, that this madneſs was counterfeit. But being deſirous to preſerve *David*, he ſpeaks as if he thought it real.

V. 2. *Debt*—Probably poor debtors, whom the creditors were obliged to ſpare, *Exod.* xxii. 25. And though their perſons were with *David*, yet their lands and goods were liable to their creditors. *Captain over them*—He did not maintain any injuſtice or wickedneſs, which ſome of them poſſibly might be guilty of; but on the contary, he inſtructed and obliged them to the practice of all juſtice and honeſty.

V. 3. *'Till I know, &c.*—He expreſſes his

|| *Prov.* xxix. 25.

king of Moab, Let my father and my mother, I pray thee, come
4 forth, *and be* with you, 'till I know what God will do for me. And
he brought them before the king of Moab, and they dwelt with him
5 all the while David was in the hold. And the prophet *Gad ſaid
unto David, Abide not in the hold; depart, and get thee into the
land of Judah. Then David departed and came into the foreſt of
6 Hareth. When Saul heard that David was diſcovered, and the
men that *were* with him, (now Saul abode in Gibeah under a tree in
Ramah, having his ſpear in his hand, and all his ſervants *were*
7 ſtanding about him.) Then Saul ſaid unto his ſervants that ſtood
about him, Hear now, ye Benjamites, will the ſon of Jeſſe give
every one of you fields, and vineyards, *and* make you all captains
8 of thouſands, and captains of hundreds: That all of you have
conſpired againſt me, and *there is* none that ſheweth me that my
ſon hath made a league with the ſon of Jeſſe, and *there is* none of
you that is ſorry for me, or ſheweth unto me, that my ſon hath
ſtirred up my ſervant againſt me to lie in wait, as at this day?
9 Then anſwered Doeg the Edomite (who was ſet over the ſervants
of Saul) and ſaid, I ſaw the ſon of Jeſſe coming to Nob, to Ahi-
10 melech the ſon of † Ahitub. And he enquired of the LORD for

hopes very modeſtly, as one that had intirely caſt himſelf upon God, and committed his way to him, truſting not in his own arts or arms, but in the wiſdom, power and goodneſs of God.

V. 4. *Hold*—In holds; the ſingular number being put for the plural; as is frequent; that is, as long as *David* was forced to go from place to place, and from hold to hold, to ſecure himſelf: for it concerned *David* to ſecure his father, and he did doubtleſs ſecure him for all that time; and not only while he was in the hold of *Mizpeh*, or of *Adullam*, which was but a little while.

V. 5. *Abide not*—Do not ſhut up thyſelf here. *Judah*—Go and ſhew thyſelf in the land of *Judah*, that thou mayeſt publicly put in thy claim to the kingdom after *Saul*'s death; and that thy friends may be invited and encouraged to appear on thy behalf. Hereby alſo God would exerciſe *David*'s faith, and wiſdom, and courage; and ſo prepare him for the kingdom.

V. 6. *Spear*—It ſeems, as an enſign o majeſty, for in old times kings carried a ſpear inſtead of a ſceptre.

V. 7. *Ye Benjamites*—You that are of my own tribe and kindred, from whom *David* deſigns to tranſlate the kingdom to another tribe. Will he diſtribute profits and preferments among you *Benjamites*, as I have done? Will he not rather prefer thoſe of his own tribe before you?

V. 8. *That all, &c.*—See the nature of jealouſy, and its arts of wheedling, to extort diſcoveries of things that are not.

V. 10. *He enquired*—*David* chargeth him with the ſin of lying, *Pſal.* lii. 3. and it is not

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* 2 *Sam.* xxiv. 11. 1 *Chron.* xxi. 9. 2 *Chron.* xxix. 25. † Chap. xiv. 3.

him, and [‡] gave him victuals, and gave him the ſword of Goliath
11 the Philiſtine. Then the king ſent to call Ahimelech the prieſt, the
ſon of Ahitub, and all his father's houſe, the prieſts that *were* in
12 Nob: and they came all of them to the king. And Saul ſaid,
Hear now thou ſon of Ahitub: and he anſwered, Here I *am*, my
13 lord. And Saul ſaid unto him, Why have ye conſpired againſt me,
thou, and the ſon of Jeſſe, in that thou haſt given him bread, and
a ſword, and haſt enquired of God for him, that he ſhould riſe
14 againſt me to lie in wait, as at this day? Then Ahimelech anſwered
the king, and ſaid, And who *is* ſo faithful among all thy ſervants
as David, who is the king's ſon-in-law, and goeth at thy bidding,
15 and is honourable in thine houſe? Did I then begin to enquire of
of God for him? Be it far from me: let not the king impute *any*
thing unto his ſervant, *nor* to all the houſe of my father: for thy
16 ſervant knew nothing of all this, leſs or more. And the king ſaid,
Thou ſhalt ſurely die, Ahimelech, thou and all thy father's houſe.
17 And the king ſaid unto the guard that ſtood about him, Turn, and
ſlay the prieſts of the LORD, becauſe their hand *is* with David, and
becauſe they knew when he fled, and did not ſhew it me. But the
ſervants of the king would not put forth their hand to fall upon the
18 prieſts of the LORD. And the king ſaid to Doeg, Turn thou, and
fall upon the prieſts. And Doeg the Edomite turned, and fell upon
the prieſts, and [§] ſlew on that day fourſcore and five perſons that
19 did wear a linen ephod. And Nob the city of the prieſts ſmote he
with the edge of the ſword, both men and women, children and

not improbable, that he told many lyes not here expreſſed; and withal, he was guilty of concealing part of the truth, which in this caſe he was obliged to declare for *Ahimelech*'s juſt defence, namely, the artifice whereby *David* circumvented *Ahimelech*: making him believe, that he was then going upon the king's buſineſs, ſo that the ſervice he did to *David*, was deſigned in honour to *Saul*.

V. 11. *The prieſts*—Of the houſe of *Eli*, which God had threatned to cut off, chap. ii. 31.

V. 14. *And ſaid*—He doth not determine the difference between *Saul* and *David*; nor affirm what *David* now was: but only declared what *David* formerly had been, and what he was ſtill, for any thing he knew to the contrary.

V. 15. *Knew nothing of all this*—Of any deſign againſt thee.

V. 18. *The Edomite*—This is noted to wipe off the ſtain of this butchery from the *Iſraelitiſh* nation, and to ſhew, why he was ſo ready to do it, becauſe he was one of that nation which had an implacable hatred againſt all *Iſraelites*, and againſt the prieſts of the Lord.

V. 19. *Both men, &c.*—In all the life of *Saul*, there is no wickedneſs to be com-

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[‡] Chap. xxi. 6. 9.

[§] Chap. ii. 31.

ſucklings, and oxen, and aſſes, and ſheep, with the edge of the
20 ſword. And one of the ſons of Ahimelech, the ſon of Ahitub,
21 named Abiathar, eſcaped and fled after David: And Abiathar
22 ſhewed David, that Saul had ſlain the Lord's prieſts. And David
ſaid unto Abiathar, I knew it that day, when Doeg the Edomite
was there, that he would ſurely tell Saul: I have occaſioned *the*
23 *death* of all the perſons of thy father's houſe. Abide thou with me,
fear not: for he that ſeeketh my life, ſeeketh thy life: but with me
thou *ſhalt be* in ſafeguard.

CHAP. XXIII.

David *ſaves* Keilah *from the* Philiſtines, ver. 1—6. *His danger there, and deliverance from it*, ver. 7—13. *He remains in the wilderneſs of* Ziph, *and is viſited by* Jonathan, ver. 14—18. Saul *purſues him*, ver. 19—25. *His narrow eſcape*, ver. 26—29.

1 THEN they told David, ſaying, Behold, the Philiſtines fight
2 againſt Keilah, and they rob the threſhing-floors. Therefore
David enquired of the Lord, ſaying, Shall I go and ſmite theſe
Philiſtines? And the Lord ſaid unto David, Go, and ſmite the
3 Philiſtines, and ſave Keilah. And David's men ſaid unto him, Be-
hold, we be afraid here in Judah: how much more then if we come
4 to Keilah againſt the armies of the Philiſtines? Then David enquir-
ed of the Lord yet again: And the Lord anſwered him, and ſaid,
Ariſe, go down to Keilah: for I will deliver the Philiſtines into thine
5 hand. So David and his men went to Keilah, and fought with the
Philiſtines, and brought away their cattle, and ſmote them with a great
6 ſlaughter: ſo David ſaved the inhabitants of Keilah. And it came to
paſs when Abiathar the ſon of Ahimelech fled to David to Keilah,

pared to this. He appears now to be wholly under the power of that evil ſpirit which had long tormented him. And this deſtruction could not but go to the heart of every pious *Iſraelite*, and make them wiſh a thouſand times, they had been content with the government of *Samuel*.

V. 20. *Abiathar*—Who by his father's death was now high-prieſt.

V. 1. *The Philiſtines*, &c.—Probably it was the departure of God and *David* from *Saul*, that incouraged the *Philiſtines* to make this inroad. When princes begin to perſecute God's people and miniſters, let them expect nothing but vexation on all ſides.

V. 4. *Enquired again*—Not for his own, but for his ſoldiers ſatisfaction.

V. 6. *Ephod*—With *the Ephod*, the high prieſt's *Ephod*, wherein were the *Urim* and the *Thummim*, which when *Ahimelech* and the

7 *that* he came down *with* an ephod in his hand. And it was told Saul
that David was come to Keilah: and Saul ſaid, God hath delivered
him into mine hand: for he is ſhut in, by entering into a town that
8 hath gates and bars. And Saul called all the people together, to
9 war, to go down to Keilah, to beſiege David and his men. And
David knew that Saul ſecretly practiſed miſchief againſt him, and *
10 he ſaid to Abiathar the prieſt, Bring hither the ephod. Then ſaid
David, O LORD God of Iſrael, thy ſervant hath certainly heard that
Saul ſeeketh to come to Keilah, to deſtroy the city for my ſake.
11 Will the men of Keilah deliver me up into his hand? Will Saul come
down as thy ſervant hath heard? O LORD God of Iſrael, I beſeech
thee tell thy ſervant. And the LORD ſaid, He will come down.
12 Then ſaid David, Will the men of Keilah deliver me and my men
into the hand of Saul? And the LORD ſaid, they will deliver thee up.
13 Then David and his men, *which were* about ſix hundred, aroſe, and
departed out of Keilah, and went witherſoever they could go: and
it was told Saul that David was eſcaped from Keilah, and he forbare
14 to go forth. And David abode in the wilderneſs in ſtrong
holds, and remained in a mountain in the wilderneſs of Ziph: and
Saul ſought him every day, but God † delivered him not into his
15 hand. And David ſaw that Saul was come out to ſeek his life: and
16 David *was* in the wilderneſs of Ziph in a wood. And Jonathan
Saul's ſon aroſe, and went to David into the wood, and ſtrengthned
17 his hand in God. And ſaid unto him, Fear not, for the hand of
Saul my father ſhall not find thee, and thou ſhalt be king over Iſrael,

the reſt of the prieſts went to *Saul*, were probably left in his hand. This gave him the opportunity both of eſcaping, whilſt *Doeg* the butcher was killing his brethren, and of bringing away the *Ephod*, which *Saul* now was juſtly deprived of.

V. 11. *The Lord ſaid*—From this place it may appear that God's anſwer by *Urim* and *Thummim*, was not by any change in the colour or ſituation of the precious ſtones in the breaſt-plate of the *Ephod*, but by a voice or ſuggeſtion from God to the high-prieſt. *He will*—He purpoſeth to come, if thou continueſt here. For ſtill as *David's* queſtion, ſo God's anſwer, is upon ſuppoſition.

V. 16. *And ſtrengthned*—He comforted and ſupported him againſt all his fears, by minding him of God's infallible promiſes made to him, and his ſingular providence which hitherto had and ſtill would be with him.

V. 17. *Next to thee*—Which he gathered either from *David*'s generoſity, and friendſhip to him; or from ſome promiſe made to him by *David* concerning it. So that

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* *Numb.* xxvii. 21. † *Prov.* xxxii. 7. *Prov.* xxi. 30. *Rom.* viii. 31.

and I ſhall be next unto thee: and ‡ that alſo Saul my father know-
18 eth. And they two made a covenant before the LORD: and David
19 abode in the wood, and Jonathan went to his houſe. Then came
up the Ziphites to Saul to Gibeah, ſaying, Doth not David hide
himſelf with us in ſtrong holds in the woods, in the hill of Hachilah,
20 which *is* on the ſouth of Jeſhimon? Now therefore, O King, come
down according to all the deſire of thy ſoul to come down, and our
21 part *ſhall be* to deliver him into the king's hand. And Saul ſaid,
22 Bleſſed *be* ye of the LORD, for ye have compaſſion on me. Go, I
pray you, prepare yet, and know, and ſee his place where his
haunt is, *and* who hath ſeen him there: for it is told me that he
23 dealeth very ſubtilly. See therefore, and take knowledge of all
the lurking places where he hideth himſelf, and come ye again
to me with the certainty, and I will go with you: and it ſhall come
to paſs, if he be in the land, that I will ſearch him out throughout
24 all the thouſands of Judah. And they roſe, and went to Ziph before
Saul: but David and his men *were* in the wilderneſs of Maon, in
25 the plain on the ſouth of Jeſhimon. Saul alſo and his men went to
ſeek *him*, and they told David; wherefore he came down into a
rock, and abode in the wilderneſs of Maon: and when Saul heard
26 *that*, he purſued after David in the wilderneſs of Maon. And Saul
went on this ſide of the mountain, and David and his men on that
ſide of the mountain: and David made haſte to get away for fear of
Saul: for Saul and his men compaſſed David and his men round
27 about to take them. But there came a ‖ meſſenger unto Saul, ſay-
ing, Haſte thee, and come: for the Philiſtines have invaded the
28 land. Wherefore Saul returned from purſuing after David, and

the whole imports thus much; I do not look to be king myſelf (as by my birth I might expect.) but that thou ſhalt be king (God having ſo appointed) and I but in a ſecondary place inferior to thee.

V. 18. *Made a covenant*—They then parted, and never came together again, that we find, in this world.

V. 19. *Ziphites*—Who were of *David's* own tribe tho' for this their unnatural carriage to him, he calls them *ſtrangers*, *Pſ.* liv. 3.

V. 25. *A rock*—That is, into a cave which was in the rock; where at firſt he might think to hide himſelf, but upon farther conſideration he removed from thence upon *Saul's* approach.

V. 27. *A meſſenger*, &c.—the wiſdom of God is never at a loſs for ways, and means to preſerve his people.

V. 28. *Called*, &c.—That is, *The rock of diviſions*, becauſe there *Saul* was ſeparated, and in a manner pulled a ſunder from

David,

‡ Chap. xxiv. 20. § *Pſal.* liv. ‖ *Gen.* xxii. 14. *Deut.* xxxii. 36. *Pſal.* cxvi. 3, 4.

went againſt the Philiſtines: therefore they called that place Sela-
29 hammahlekoth. And David went up from thence, and dwelt in
ſtrong holds at En-gedi.

CHAP. XXIV.

Saul *purſues* David *to* En-gedi, ver. 1, 2. David *cuts off his ſkirt*, ver. 3—7. *He reaſons with* Saul, ver. 8—15. Saul *owns his fault, and returns home*, ver. 16—22.

1 AND it came to paſs, when Saul was returned from following
the Philiſtines, that it was told him, ſaying, Behold, David
2 is in the wilderneſs of En-gedi. Then Saul took three thouſand choſen
men out of all Iſrael, and went to ſeek David and his men upon
3 the rocks of the wild goats. And he came to the ſheep-cotes by
the way, where *was* a cave, and Saul went in to cover his feet: and
4 David and his men remained in the ſides of the cave: And the
men of David ſaid unto him, Behold, the day of which the LORD
ſaid unto thee, Behold, I will deliver thine enemy into thine hand,
that thou mayeſt do to him as it ſhall ſeem good unto thee. Then
5 David aroſe and cut off the ſkirt of Saul's robe privily. And it
came to paſs afterwards, that * David's heart ſmote him, becauſe
6 he had cut off Saul's ſkirt. And he ſaid unto his men, † The
LORD forbid that I ſhould do this thing unto my maſter the LORD's
anointed, to ſtretch forth mine hand againſt him, ſeeing he *is* the

David, who was now almoſt within his reach.

V. 2. *Rocks*—Which the wild goats uſed to delight in and climb over. Theſe very rocks are exceeding ſteep, and full of precipices, and dangerous to travellers, as an eye-witneſs hath left upon record. And yet *Saul* was ſo tranſported with rage, as to venture himſelf and his army here, that he might take *David*, who, as he thought, would judge himſelf ſafe, and therefore be ſecure in ſuch inacceſſible places.

V. 3. *Went in—To ſleep there: Saul* being a military man, uſed to ſleep with his ſoldiers upon the ground. And it is not improbable, that being weary with his eager and almoſt inceſſant purſuit, firſt of *David*, then of the *Philiſtines*, and now of *David* again, he both needed and deſired ſome ſleep, God alſo diſpoſing him thereto, that *David* might have this eminent occaſion to demonſtrate his integrity to *Saul*, and to all *Iſrael*. *Of the cave*—For that there were vaſt caves in thoſe parts is affirmed, not only by *Joſephus*, but alſo by *Heathen* authors; *Strabo* writes of one which could receive four thouſand men.

V. 4. *Behold, &c.*—Not that God had ſaid theſe words, or made any ſuch promiſe; but they put this conſtruction upon thoſe promiſes which God had made to him, of delivering him from all his enemies, and carrying him through all difficulties to the throne. This promiſe they con-

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* 2 *Sam.* xxiv. 10. † *Matt.* v. 44. *Rom.* xii, 17. 19.

7 anointed of the LORD. So David ſtayed his ſervants with theſe
words, and ſuffered them not to riſe againſt Saul: but Saul roſe up
8 out of the cave, and went on *his* way. David alſo aroſe afterward,
and went out of the cave, and cried after Saul, ſaying, My lord
the king. And when Saul looked behind him, David ſtooped with
9 his face to the earth, and bowed himſelf. And David ſaid unto
Saul, ‡ Wherefore heareſt thou mens words, ſaying, Behold, David
10 ſeeketh thy hurt? Behold, this day thine eyes have ſeen, how that
the LORD had delivered thee to-day into mine hand in the cave:
and *ſome* bad *me* kill thee, but § *mine eye* ſpared thee, and I ſaid, I
will not put forth mine hand againſt my lord, for he *is* the LORD's
11 anointed. Moreover, my father, See, yea, ſee the ſkirt of thy
robe in my hand: for in that I cut off the ſkirt of thy robe, and
killed thee not, know thou and ſee, that there is * neither evil nor
tranſgreſſion in mine hand, and I have not ſinned againſt thee; yet
12 thou hunteſt my ſoul to take it. The LORD will judge between me
and thee, and the LORD will avenge me of thee: but mine hand
13 ſhall not be upon thee. As ſaith the proverb of the antients,
Wickedneſs proceedeth from the wicked: but mine hand ſhall not
14 be upon thee. After whom is the king of Iſrael come out? After
15 whom doſt thou purſue? After a dead dog, after a flea. The LORD
therefore be judge, and judge between me and thee, and ſee, and
16 plead my cauſe, and deliver me out of thine hand. And it came
to paſs when David had made an end of ſpeaking theſe words
unto Saul, that Saul ſaid, *Is* this thy voice, my ſon David? And
17 Saul lift up his voice, and wept. And he ſaid to David, Thou *art*
more righteous than I: for thou haſt rewarded me good, whereas I

conceived put him under an obligation of taking all opportunities which God put into his hand for their accompliſhment.

V. 10. *Mine eye*—The eye is ſaid to ſpare, becauſe it affects the heart with pity, and moves a man to ſpare.

V. 12. *Will avenge*—If thou perſiſteſt in thy injuries and cruel deſigns againſt me.

V. 13. *Wickedneſs, &c.*—That is, wicked men will do wicked actions, among which this is one, to kill their ſovereign lord and king; and therefore if I were ſo wicked a perſon as thy courtiers repreſent me, I ſhould make no conſcience of laying violent hands upon thee.

V. 16. *Thy voice*—He knew his voice, though being at a great diſtance from him, he could not diſcern his face. *Wept*—From the ſenſe of his ſin againſt God, and his baſe carriage to *David*. He ſpeaks as one quite overcome with *David*'s kindneſs, and as one that relents at the ſight of his own folly and ingratitude.

V. 17. *More righteous than I*—He ingenu-

ouſly

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‡ *Pſal.* ci. 5. cxli. 6. *Prov.* xvi. 28. § 2 *Sam.* xiii. 39. *Pſal.* xvi. 2. * *Pſal.* xxxv. 7. *John* xv. 25.

18 have rewarded thee evil. And thou haſt ſhewed this day how that
thou haſt dealt well with me: foraſmuch, as when the LORD had
19 delivered me into thine hand, thou killedſt me not. For if a man
find his enemy, will he let him go well away? Wherefore the LORD
20 reward thee good, for that thou haſt done unto me this day. And
now behold, [||] I know well that thou ſhalt be ſurely king, and that
21 the kingdom of Iſrael ſhall be eſtabliſhed in thine hand. Sware
now therefore unto me by the LORD, that thou wilt not cut off my
ſeed after me, and that thou wilt not deſtroy my name out of my
22 father's houſe. And David ſware unto Saul: and Saul went home;
but David and his men gat them up unto the hold.

CHAP. XXV.

Samuel's *death*, ver. 1. *The character of* Nabal, ver. 2, 3. David's *requeſts to him*, ver. 4—9. *His churliſh anſwer*, ver. 10—13. David's *purpoſe to deſtroy him told to* Abigail, ver. 13—17. *She pacifies* David, ver. 18—31. *His anſwer*, ver. 32—35. *The death of* Nabal, ver. 36—38. David *marries* Abigail *and* Ahinoam, ver. 39—44.

1 AND [*] Samuel died, and all the Iſraelites were gathered together, and lamented him, and buried him in his houſe at
Ramah. And David aroſe, and went down to the wilderneſs of
2 Paran. And *there was* a man in Maon, [†] whoſe poſſeſſions *were*
in Carmel, and the man *was* very great, and he had three thouſand
ſheep, and a thouſand goats: and he was ſhearing his ſheep in Car-
3 mel. Now the name of the man *was* Nabal, and the name of his
wife Abigail; and ſhe *was* a woman of good underſtanding, and of
a beautiful countenance: but the man *was* churliſh, and evil in his

ouſly acknowledges *David*'s integrity, and his own iniquity.

V. 19. *The Lord reward thee*—Becauſe he thought himſelf not able to recompenſe ſo great a favour, he prays God to recompenſe it.

V. 22. *Unto the hold*—Of *En-gedi*, ver. 1. for having had ſo frequent experience of *Saul*'s inconſtancy, he would truſt him no more.

V. 1. *Lamented him*—Thoſe have hard hearts, that can bury their faithful miniſters with dry eyes, and are not ſenſible of the loſs of them who have prayed for them; and taught them the way of the Lord.

V. 2. *Carmel*—In ſome part of this wilderneſs *Iſrael* wandered, when they came out of *Egypt*. The place would bring to mind God's care concerning them, which *David* might now improve for his own encouragement.

V. 3. *Abigail*—That is, *the joy of his father*: yet he could not promiſe himſelf much joy of her, when he married her to

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[||] Chap. xxiii. 17. [*] Chap. xxviii. 3. *Eccles*. xlvi. 13. 20. [†] *Pſal*. xvii. 14. lxiii. 3. 4

4 doings, and he *was* of the houſe of Caleb. And David heard in
5 the wilderneſs, that Nabal did ſhear his ſheep. And David ſent
out ten young men, and David ſaid unto the young men, Get ye up
6 to Carmel, and go to Nabal, and greet him in my name. And
thus ſhall ye ſay to him that liveth *in proſperity,* Peace *be* both to
thee, and peace *be* to thine houſe, and peace *be* unto all that thou
7 haſt. And now I have heard that thou haſt ſhearers: now thy ſhepherds
which were with us, we hurt them not, neither was there
8 ought miſſing unto them, all the while they were in Carmel. Aſk
thy young men, and they will ſhew thee: wherefore let the young
men find favour in thine eyes: (for we come in a good day) give
I pray thee, whatſoever cometh to thine hand, unto thy ſervants,
9 and to thy ſon David. And when David's young men came, they
ſpake to Nabal according to all thoſe words in the name of David,
10 and ceaſed. And Nabal anſwered David's ſervants, and ſaid,
Who *is* David? And who *is* the ſon of Jeſſe? There be many ſervants
now a days that break away, every man from his maſter.
11 Shall I then take my bread, and my water, and my fleſh that I have
killed for my ſhearers, and give it unto men whom I know not
12 whence they *be?* So David's young men turned their way, and
13 went again, and came and told him all thoſe ſayings. And David
ſaid unto his men, Gird ye on every man his ſword. And
they girded on every man his ſword, and David alſo girded on his
ſword: and there went up after David about four hundred men,
14 and two hundred abode by the ſtuff. But one of the young men
told Abigail Nabal's wife, ſaying, Behold, David ſent meſſengers
out of the wilderneſs to ſalute our maſter; and he railed on them.
15 But the men *were* very good unto us, and we were not hurt, neither

ſuch an huſband: it ſeems, in inquiring, (no unfrequent thing) more after his wealth, than after his wiſdom. *Caleb*—This is added to aggravate his crime, that he was a degenerate branch of that noble ſtock of *Caleb*, and conſequently of the tribe of *Judah*, as *David* was.

V. 4. *Shear ſheep*—Which times were celebrated with feaſting.

V. 6. *Proſperity*—By this expreſſion *David* both congratulates *Nabal's* felicity, and tacitly minds him of the diſtreſs in which he and his men were.

V. 7. *We hurt not*—This conſidering the licentiouſneſs of ſoldiers, and the neceſſities *David* and his men were expoſed to, was no ſmall favour, which *Nabal* was bound both in juſtice, and gratitude, and prudence to requite.

V. 8. *A good day*—That is, in a day of feaſting

miſſed we any thing as long as we were converſant with them,
16 when we were in the fields. They were a wall unto us both by
night and day, all the while we were with them keeping the
17 ſheep. Now therefore know, and conſider what thou wilt do: for
evil is determined againſt our maſter, and againſt all his houſhold:
for he *is ſuch* a ſon of Belial, that *a man* cannot ſpeak to him.
18 Then Abigail made haſte, and took two hundred loaves, and two
bottles of wine, and five ſheep ready dreſſed, and five meaſures of
parched corn, and an hundred cluſters of raiſins, and two hundred
19 cakes of figs, and laid *them* on aſſes. And ſhe ſaid unto her ſervants,
Go on before me, behold, I come after you: but ſhe told not her
20 huſband Nabal. And it was *ſo, as* ſhe rode on the aſs, that ſhe
came down by the covert of the hill, and behold, David and his
21 men came down againſt her, and ſhe met them. (Now David had
ſaid, Surely in vain have I kept all that this *fellow* hath in the wilderneſs,
ſo that nothing was miſſed of all that *pertained* unto him,
22 and he hath requited me evil for good. So, and more alſo do God
unto the enemies of David, if I leave of all that *pertain* unto him by
23 the morning light, any male.) And when Abigail ſaw David, ſhe
haſted and lighted off the aſs, and fell before David on her face,
24 and bowed herſelf to the ground. And fell at his feet, and ſaid,
Upon me, my Lord, *upon* me let *this* iniquity *be*, and let thine handmaid,
I pray thee, ſpeak in thine audience, and hear the words of

feaſting and rejoicing; when men are moſt chearful and liberal; when thou mayſt relieve us out of thy abundance without damage to thyſelf; when thou art receiving the mercies of God, and therefore obliged to pity and relieve diſtreſſed and indigent perſons.

V. 17. *Cannot ſpeak*—But he flies into a paſſion.

V. 18. *Abigail took*, &c.—This ſhe did without his leave, becauſe it was a caſe of apparent neceſſity, for the preſervation of herſelf, and huſband, and all the family from imminent ruin. And ſurely, that neceſſity which diſpenſeth with God's poſitive commands, might diſpenſe with the huſband's right, in this caſe. *Bottles*—Caſks or rundlets.

V. 22. *Enemies of David*—That is, unto *David* himſelf. But becauſe it might ſeem ominous to curſe himſelf, therefore inſtead of *David*, he mentions *David's enemies*. But is this the voice of *David?* Can he ſpeak ſo unadviſedly with his lips? Has he been ſo long in the ſchool of affliction, and learned no more patience therein? Lord, *what is man?* And what need have we to pray, *lead us not into temptation*.

V. 24. *And ſaid*, &c.—Impute *Nabal's* ſin to me, and if thou pleaſeſt, puniſh it in me, who here offer myſelf as a ſacrifice to thy juſt indignation. This whole ſpeech of

25 thine handmaid. Let not my lord, I pray thee, regard this man
of Belial, *even* Nabal: for as his name *is,* ſo *is* he: Nabal *is* his
name, and folly *is* with him: but I thine handmaid ſaw not the
26 young men of my lord, whom thou didſt ſend. Now therefore, my
lord, *as* the LORD liveth and *as* thy ſoul liveth, ſeeing the LORD hath
with-holden thee from coming to *ſhed* blood, and from avenging
thyſelf with thine own hand; now let thine enemies, and they that
27 ſeek evil to my lord be as Nabal. And now this bleſſing which
thine handmaid hath brought unto my lord, let it even be given
28 unto the young men that follow my lord. I pray thee, forgive the
treſpaſs of thine handmaid: for the LORD will certainly make my
lord a ſure houſe, becauſe my lord fighteth the battles of the LORD,
29 and evil hath not been found in thee, *all* thy days. Yet a man is

of *Abigail* ſhews great wiſdom, by an abſolute ſubmitting to mercy, without any pretence of juſtification, of what was done, (but rather with aggravation of it) ſhe endeavours to work upon *David's* generoſity, to pardon it. And there is hardly any head of argument, whence the greateſt orator might argue in this caſe, which ſhe doth not manage to the beſt advantage.

V. 25. *Nabal is his name*—*Nabal* ſignifies a fool.

V. 26. *As Nabal*—Let them be as contemptible as *Nabal* is, and will be for this odious action; let them be as unable to do thee any hurt as he is; let them be forced to yield to thee, and implore thy pardon, as *Nabal* now doth by my mouth: let the vengeance thou didſt deſign upon *Nabal* and his family, fall upon their heads, who, by their inveterate malice againſt thee, do more deſerve it than this fool for this miſcarriage; and much more than all the reſt of our family, who, as they are none of thine enemies, ſo they were no way guilty of this wicked action. And therefore ſpare theſe, and execute thy vengeance upon more proper objects.

V. 27. *Bleſſing*—So a gift or preſent is called here, and elſewhere; not only becauſe the matter of it comes from God's bleſſing; but alſo becauſe it is given with a bleſſing, or with a good will. *Unto the young men*—As being unworthy of thine acceptance or uſe.

V. 28. *The treſpaſs*—That is, which I have taken upon myſelf, and which, if it be puniſhed, the puniſhment will reach to me. *Sure houſe*—Will give the kingdom to thee, and to thy houſe for ever, as he hath promiſed thee. And therefore let God's kindneſs to thee, make thee gentle and merciful to others; do not ſully thy approaching glory with the ſtain of innocent blood; but conſider, that it is the glory of a king, to paſs by offences: and that it will be thy loſs to cut off ſuch as will ſhortly be thy ſubjects. *The battles*—For the Lord, and for the people of the Lord againſt their enemies; eſpecially, the *Philiſtines*. And as this is thy proper work, and therein thou mayeſt expect God's bleſſing; ſo it is not thy work to draw thy ſword in thy own private quarrel againſt any of the people of the Lord; and God will not bleſs thee in it. *Evil hath not, &c.*—Though thou haſt been charged with many crimes, by *Saul* and others; yet thy innocency is evident to all men: do not therefore by this cruel act, juſtify thine enemies reproaches, or blemiſh thy great and juſt reputation.

V. 29. *A man*—*Saul,* though no way in-

riſen to purſue thee, and to ſeek thy ſoul: but the ſoul of my lord
‡ ſhall be bound in the bundle of life with the Lord thy God, and
the ſouls of thine enemies, them ſhall he ſling out, *as out* of the
30 middle of a ſling. And it ſhall come to paſs, when the Lord ſhall
have done to my lord, according to all the good that he hath ſpoken
concerning thee, and ſhall have appointed thee ruler over Iſrael;
31 That this ſhall be no grief unto thee, nor offence of heart unto my
lord, either that thou haſt ſhed blood cauſeleſs, or that my lord
hath avenged himſelf: but when the Lord ſhall have dealt well
32 with my lord, then remember thine handmaid. And David ſaid
unto Abigail, Bleſſed *be* the Lord God of Iſrael, who ſent thee this
33 day to meet me: And bleſſed *be* thy advice, and bleſſed *be* thou,
who haſt kept me this day from coming to *ſhed* blood, and from

jured. *Thy ſoul*—To take away thy life. *Bundle of life*—Or, *in the bundle*: that is, in the ſociety, or congregation *of the living*; out of which, men are taken, and cut off by death. The phraſe is taken from the common uſage of men, who bind thoſe things in bundles, which they are afraid to loſe. The meaning is, God will preſerve thy life; and therefore it becomes not thee, unneceſſarily to take away the lives of any; eſpecially of the people of thy God. *With the Lord*—That is, in the cuſtody of God, who by his watchful providence, preſerves this bundle, and all that are in it; and thee in a particular manner, as being *thy God* in a particular way, and ſpecial covenant. The *Jews* underſtand this, not only of the preſent *life*, but of *that which is to come*, even the happineſs of ſeparate ſouls; and therefore uſe it commonly, as an inſcription on their grave-ſtones. "Here we have laid the body, truſting the ſoul is *bound up in the bundle of life with the Lord*." *Sling out*—God himſelf will cut them off ſuddenly, violently, and irreſiſtibly; and caſt them far away; both from his preſence, and from thy neighbourhood, and from all capacity of doing thee hurt.

V. 31. *No grief*—The mind and conſcience will be free from all the torment which ſuch an action would cauſe in thee. By which, ſhe inſinuates, what a blemiſh this would be to his glory, what a diſturbance to his peace, if he proceeded to execute his purpoſe: and withall implies, how comfortable it would be to him to remember, that he had, for conſcience to God, reſtrained his paſſions. *Cauſeleſs*—Which ſhe ſignifies would be done if he ſhould go on. For though *Nabal* had been guilty of abominable rudeneſs, and ingratitude; yet he had done nothing worthy of death, by the laws of God or of man. And whatſoever he had done, the reſt of his family were innocent. *Avenged*—Which is directly contrary to God's law, *Levit.* xix. 18. *Deut.* xxxii. 35. *Then*—When God ſhall make thee king, let me find grace in thy ſight.

V. 32. *The Lord*—Who by his gracious providence ſo diſpoſed matters, that thou ſhouldſt come to me: He rightly begins at the fountain of this deliverance; and then proceeds to the inſtruments.

V. 33. *From coming*, &c.—Which I had ſworn to do. Hereby it plainly appears, that oaths whereby men bind themſelves

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‡ *Pſal.* cxvi. 15. *Matt.* x. 30.

34 avenging myſelf with mine own hand. For in very deed, *as* the
LORD God of Iſrael liveth, which hath kept me back from hurting
thee, except thou hadſt haſted and come to meet me, ſurely there
had not been left unto Nabal by the morning light, any male.
35 So David received of her hand *that* which ſhe had brought him,
and ſaid unto her, Go up in peace to thine houſe: ſee, I have
36 hearkened to thy voice, and have accepted thy perſon. And
Abigail came to Nabal, and behold he held a feaſt in his houſe like
the feaſt of a king, and Nabal's heart *was* merry within him, for he
was very drunken: wherefore ſhe told him nothing, leſs or more,
37 until the morning light. But it came to paſs in the morning, when
the wine was gone out of Nabal, and his wife had told him theſe
things that his heart died within him, and he became as a ſtone.
38 And it came to paſs about ten days *after*, that the LORD ſmote Nabal,
39 that he died. And when David heard that Nabal was dead, he
ſaid, Bleſſed *be* the LORD, that hath pleaded the cauſe of my reproach
from the hand of Nabal, and hath kept his ſervant from evil:
for the LORD hath § returned the wickedneſs of Nabal upon his own
head. And David ſent and communed with Abigail, to take her to
40 him to wife. And when the ſervants of David were come to Abigail
to Carmel, they ſpake unto her, ſaying, David ſent us unto
41 thee, to take thee to him to wife. And ſhe aroſe, and bowed herſelf
on *her* face to the earth, and ſaid, Behold, *let* thine handmaid
42 *be* a ſervant to waſh the feet of the ſervants of my lord. And Abigail
haſted, and aroſe and rode upon an aſs with five damſels of
hers that went after her: and ſhe went after the meſſengers of Da-

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to any ſin, are null and void: and as it was a ſin to make them; ſo it is adding ſin to ſin to perform them.

V. 35. *Accepted*—That is, ſhewed my acceptance of thy perſon, by my grant of thy requeſt.

V. 36. *A feaſt*—As the manner was upon thoſe ſolemn occaſions. Sordid covetouſneſs, and vain prodigality were met together in him. *Told nothing*—As he was then incapable of admonition, his reaſon and conſcience being both aſleep.

V. 37. *His heart died*—He fainted away through the fear and horror of ſo great a miſchief, though it was paſt. As one, who having in the night galloped over a narrow plank, laid upon a broken bridge, over a deep river; when in the morning he came to review it, was ſtruck dead with the horror of the danger he had been in.

V. 38. *Smote*—God either inflicted ſome other ſtroke upon him, or increaſed his grief and fear to ſuch an height, as killed him.

V. 39. *Bleſſed*, &c.—This was another inſtance of human infirmity in *David.*

§ 1 *Kings* ii. 44. *Pſal.* lii. 7. *Eſther* vii. 10. *James* ii. 13.

43 vid, and became his wife. David alſo took Ahinoam || of Jezreel,
44 and they were alſo both of them his wives. For Saul had given
* Michal his daughter, David's wife, to Phalti the ſon of Laiſh,
who *was* of Gallim.

CHAP. XXVI.

The Ziphites *inform* Saul *of* David, *who purſues him again,* ver. 1—3. David *ſends out ſpies, and views his camp,* ver. 4, 5. *Comes to him, being aſleep, and takes his ſpear and cruſe of water,* ver. 6—12. *Reaſons with him upon it,* ver. 13—20. Saul *again owns his fault, and promiſes to purſue him no more,* ver. 21—25.

1 AND the Ziphites came unto Saul to Gibeah, ſaying, † Doth
not David hide himſelf in the hill of Hachilah *which is* before
2 Jeſhimon? Then Saul aroſe, and went down to the wilderneſs of
Ziph, having three thouſand choſen men of Iſrael with him, to
3 ſeek David in the wilderneſs of Ziph. And Saul pitched in the hill
of Hachilah which *is* before Jeſhimon by the way: but David
abode in the wilderneſs, and he *ſaw* that Saul came after him into
4 the wilderneſs. David therefore ſent out ſpies, and underſtood
5 that Saul was come in very deed. And David aroſe and came to
the place where Saul had pitched: and David beheld the place
where Saul lay, and ‡ Abner the ſon of Ner the captain of his hoſt:
and Saul lay in the trench, and the people pitched round about
6 him. Then anſwered David, and ſaid to Ahimelech the Hittite,
and to Abiſhai the ſon of Zerujah, brother to Joab, ſaying, Who
will go down with me to Saul to the camp? And Abiſhai ſaid, I
7 will go down with thee. So David and Abiſhai came to the people
by night, and behold, Saul lay ſleeping within the trench, and his
ſpear ſtuck in the ground at his bolſter: but Abner and the people

David ſent—But this doubtleſs was not done immediately after *Nabal*'s death, but ſome time after it; though ſuch circumſtances be commonly omitted in the ſacred hiſtory; which gives only the heads, and moſt important paſſages of things.

V. 1. *The Ziphites*—Probably *Saul* would have purſued *David* no more, had not theſe wretches ſet him on.

V. 6. *Zerujah*—*David*'s ſiſter. His father is not named; either becauſe he was now dead; or becauſe he was an obſcure perſon.

V. 7. *Came*—That is, to *Saul*'s hoſt. It might ſeem a bold and ſtrange attempt; but it may be conſidered: 1. That *David* had a particular aſſurance that God would preſerve him to the kingdom. 2. That he had a ſpecial inſtinct from God, to this work; and poſſibly God might inform him, that he had caſt them into a deep ſleep, that he might have this ſecond opportunity

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|| *Joſh.* xv. 56. * 2 *Sam.* iii. 14, 15. † Chap. xxiii. 19. ‡ Chap. xiv. 50. xvii. 55.

8 lay round about him. Then ſaid Abiſhai to David, God hath delivered
thine enemy into thine hand this day: now therefore let
me ſmite him, I pray thee, with the ſpear, even to the earth at
9 once, and I will not *ſmite* him the ſecond time. And David ſaid to
Abiſhai, Deſtroy him not: for who can ſtretch forth his hand againſt
10 the Lord's anointed, and be guiltleſs? David ſaid furthermore,
As the Lord liveth, ‡ the Lord ſhall ſmite him, or § his day ſhall
11 come to die, or he ſhall deſcend into battle and periſh. The Lord
forbid that I ſhould ſtretch forth mine hand againſt the Lord's
anointed: but I pray thee, take thou now the ſpear that is at his bolſter,
12 and the cruſe of water, and let us go. So David took the ſpear,
and the cruſe of water from Saul's bolſter, and they gat them away,
and no man ſaw *it*, nor knew *it*, neither awaked: for they *were* all
aſleep, becauſe a deep ſleep from the Lord was fallen upon them.
13 Then David went over to the other ſide, and ſtood on the top of
14 an hill afar off (a great ſpace *being* between them.) And David
cried to the people, and to Abner the ſon of Ner, ſaying, Anſwereſt
thou not, Abner? Then Abner anſwered and ſaid, Who
15 *art* thou *that* crieſt to the king? And David ſaid to Abner, *Art* not
thou a valiant man? And who *is* like to thee in Iſrael? Wherefore
then haſt thou not kept thy lord the king? For there came one of
16 the people in to deſtroy the king thy lord. This thing *is* not good
that thou haſt done: *as* the Lord liveth, ye *are* worthy to die, becauſe
ye have not kept your maſter the Lord's anointed. And now
ſee where the king's ſpear *is*, and the cruſe of water that was at
17 his bolſter. And Saul knew David's voice, and ſaid, *Is* this thy
voice, my ſon David? And David ſaid, *It is* my voice, my lord,
18 O king. And he ſaid, Wherefore doth my lord purſue thus after
his ſervant? For what have I done? Or what evil is in mine hand?

nity of manifeſting his innocency towards *Saul*.

V. 9. *Deſtroy him not*, &c.—Though *Saul* be a tyrant, yet he is our Lord and king; and I, though deſigned king, as yet am his ſubject; and therefore cannot kill him without ſin, nor will I conſent that thou ſhouldſt do it.

V. 11. *Take the ſpear*—Which will ſhew where we have been, and what we could have done.

V. 13. *Afar off*—That his perſon might be out of their reach, and yet his voice might be heard; which in a clear air, and in the ſilence of the night might be heard at a great diſtance.

V. 14. *Cried to the people*—It is probable this was early in the morning.

V. 19. *The*

‡ *Pſal.* xciv. 1. *Luke* xviii. 7. § *Job* vii. 1. xiv. 15. *Pſal.* xxxvii. 10.

19 Now therefore, I pray thee, let my lord the king hear the words of
his ſervant. If the Lord have ſtirred thee up againſt me, let him
accept an offering: but if *they be* the children of men, || curſed be
they before the Lord: for they have driven me out this day from
* abiding in the inheritance of the Lord, † ſaying, Go, ſerve other
20 gods. Now therefore let not my blood fall to the earth before the
face of the Lord: for the king of Iſrael is come out to ſeek ‡ a
21 flea, as when one doth hunt a partridge in the mountains. Then
ſaid Saul, I have ſinned. Return, my ſon David, for I will no
more do thee harm, becauſe my ſoul was precious in thine eyes this
day: behold, I have played the fool, and have erred exceedingly.
22 And David anſwered and ſaid, behold the king's ſpear, and let one
23 of the young men come over and fetch it. The Lord render to
every man his righteouſneſs and his faithfulneſs: for the Lord delivered thee into *my* hand to-day, but I would not ſtretch forth my
24 hand againſt the Lord's anointed. And behold, as thy life was
much ſet by this day in mine eyes, ſo let my life be much ſet by in
the eyes of the Lord, and let him deliver me out of all tribulation.
25 Then Saul ſaid to David, Bleſſed be thou, my ſon David: thou

V. 19. *The Lord*—If the Lord hath by the evil ſpirit which he hath ſent, or by his ſecret providence, directed thy rage againſt me for the puniſhment of thine, or my ſins. *An offering*—Let us offer up a ſacrifice to God to appeaſe his wrath againſt us. *Driven me*—From the land which God hath given to his people for their inheritance, and where he hath eſtabliſhed his preſence and worſhip. *Go ſerve*—This was the language of their actions. For by driving him from God's land, and the place of his worſhip, into foreign and idolatrous lands, they expoſed him to the peril of being either enſnared by their counſels, or examples; or forced by their power to worſhip idols.

V. 20. *Before the Lord*—Remember, if thou doſt it, God the judge of all men ſeeth it, and will avenge it; though I will not avenge myſelf.

V. 21. *My ſoul, &c.*—This ſecond inſtance of *David*'s tenderneſs wrought more upon *Saul* than the former. He owns himſelf melted and quite overcome by *David*'s kindneſs to him. *My ſoul was precious in thine eyes*, which I thought had been odious. He acknowledges he had done very ill to perſecute him: I have acted againſt God's law, *I have ſinned:* and againſt my own intereſt, *I have played the fool*, in purſuing him as an enemy, who was indeed one of my beſt friends. And herein *I have erred exceedingly*, have wronged both thee and myſelf. Nothing can be more full and ingenuous than this confeſſion: God ſurely now touched his heart. And he promiſes to perſecute him no more: nor does it appear that he ever attempted it.

V. 25. *Bleſſed, &c.*—So ſtrong was his conviction now, that he could not forbear bleſſing him, foretelling his ſucceſs, applauding *David*, and condemning himſelf,

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|| *Prov.* vi. 19. *Gal.* v. 19. * *Prov.* xlii. 1, 2. lxxxiv. 2. † *Rom.* xiv. 15.
‡ Chap. xxiv. 14.

ſhalt both do *great things*, and alſo ſhalt ſtill prevail. So David went on his way, and Saul returned to his place.

CHAP. XXVII.

David *retires to* Gath, ver. 1—4. Achiſh *gives him* Ziklag, ver. 5—7. David *deſtroys the* Canaanites, ver. 8, 9. *Perſuades* Achiſh *he fought againſt* Judah, ver. 10—12.

1 AND David * ſaid in his heart, I ſhall now periſh one day by
the hand of Saul, *there is* nothing better for me, than that I
ſhould ſpeedily eſcape into the land of the Philiſtines, and Saul
ſhall deſpair of me to ſeek me any more in any coaſt of Iſrael, ſo
2 ſhall I eſcape out of his hand. And David aroſe, and he paſſed
over with the ſix hundred men that *were* with him, unto Achiſh the
3 ſon of Maoch, king of Gath. And David dwelt with Achiſh at
Gath, he and his men, every man with his houſhold *even* David with
his two wives, Ahinoam the Jezreeliteſs, and Abigail the Car-
4 meliteſs, Nabal's wife. And it was told Saul that David was fled to
5 Gath, and he ſought no more again for him. And David ſaid
unto Achiſh, If I have now found grace in thine eyes, let them give
me a place in ſome town in the country, that I may dwell there:
for why ſhould thy ſervant dwell in the royal city with thee.

ſelf, even in the hearing of his own ſoldiers. And this, it ſeems, was their laſt interview. After this they ſaw each other no more.

V. 1. *I ſhall periſh*—But this was certainly a very great fault in *David*: for 1. This proceeded from groſs diſtruſt of God's promiſe and providence; and that after ſuch repeated demonſtrations of God's peculiar care over him. 2. He forſakes the place where god had ſettled him, chap. xxii. 5. and given him both aſſurance and experience of his protection there. 3. He voluntarily runs upon that rock, which he curſed his enemies for throwing him upon, chap. xxvi. 19. and upon many other ſnares and dangers, as the following hiſtory will ſhew; and withal, deprives the people of the Lord of thoſe ſuccours which he might have given them, in caſe of a battle. But God hereby deſigned to withdraw *David* from the *Iſraelites*, that they might fall by the hand of the *Philiſtines*, without any reproach or inconvenience to *David*.

V. 4. *Sought no more for him*—At their meeting *Saul*'s heart was deeply wounded, and he had ſaid, "*Return, my ſon David.* Be with me as in time paſt." Nor have we the leaſt proof, that he would have *fought for him again*, with any other deſign.

V. 5. *Give me a place*—A prudent deſire. Hereby *David* deſigned to preſerve his people, both from the vices, which converſation with the *Philiſtines* would have expoſed them to; and from that envy, and malice, which diverſity of religion might have cauſed. *With thee*—Which is too

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* *Pſal.* cxvi. 11. *Prov.* xiii. 12.

6 Then Achiſh gave him Ziklag that day: wherefore Ziklag pertaineth
7 unto the kings of Judah unto this day. And the time that David
dwelt in the country of the Philiſtines, was a full year and four
8 months. And David and his men went up, and invaded the
Geſhurites, and the Gezrites, and the Amalekites: for thoſe *nations*
were of old the inhabitants of the land, as thou goeſt to Shur,
9 even unto the land of Egypt. And David ſmote the land, and left
neither man nor woman alive, and took away the ſheep, and the
oxen, and the aſſes, and the camels, and the apparel, and returned,
10 and came to Achiſh. And Achiſh ſaid, Whither have ye made
a rode to-day? And David ſaid, Againſt the ſouth of Judah, and
againſt the ſouth of the Jerahmeelites, and againſt the ſouth of
11 the Kenites. And David ſaved neither man nor woman alive, to
bring *tidings* to Gath, ſaying, Leſt they ſhould tell on us, ſaying,
ſo did David, and ſo *will be* his manner all the while he dwelleth in
12 the country of the Philiſtines. And Achiſh believed David, ſaying,
He hath made his people Iſrael utterly to abhor him: therefore he
ſhall be my ſervant forever.

great an honour for me, and too burdenſome to thee, and may be an occaſion of offence to thy people.

V. 6. *Gave Ziklag*—Not only to inhabit, but to poſſeſs it as his own. Which he did, to lay the greater obligations upon *David*, whom he knew ſo able to ſerve him. It was given to the tribe of *Judah* before, *Joſh.* xv. 31. but the *Philiſtines* kept the poſſeſſion of it 'till this time. And being given by them to *David*, it now belonged not to the tribe of *Judah*; but to the king of *Judah*, *David* and his heirs forever. *To this day*—This, and ſome ſuch clauſes ſeem to have been added, after the main ſubſtance of the ſeveral books was written.

V. 8. *Amalekites*—The remnant of thoſe whom *Saul* deſtroyed, chap. 15. who retired into remote and deſert places.

V. 9. *Left neither man, &c.*—In that part where he came: but there were more of the *Amalekites* yet left in another part of that land.

V. 10. *David ſaid*—Theſe and the following words are ambiguous, and contrary to that ſimplicity which became *David*, both as a prince, and as an eminent profeſſer of the true religion. The fidelity of *Achiſh* to him, and the confidence he put in him, aggravates his ſin in thus deceiving him, which *David* ſeems penitently to reflect on, when he prays, *Remove from me the way of lying*.

CHAP. XXVIII.

The conference between Achiſh *and* David, ver. 1—2. *The preparation of the* Philiſtines, *and the diſtreſs of* Saul, ver. 3—6. *He applies to a woman that had a familiar ſpirit, to raiſe* Samuel, ver. 7—11. Samuel *appears, and foretells his defeat and death,* ver. 12—19. Saul *faints, and is with difficulty purſuaded to take any ſuſtenance,* ver. 20—25.

1 AND it came to paſs in thoſe days, that the Philiſtines gathered
their armies together for warfare, to fight with Iſrael: and
Achiſh ſaid unto David, Know thou aſſuredly, that thou ſhalt go
2 out with me to battle, thou and thy men. And David ſaid unto
Achiſh, Surely thou ſhalt know what thy ſervant can do. And
Achiſh ſaid to David, Therefore will I make thee keeper of mine head
3 for ever. Now Samuel was dead, and all Iſrael had lamented
him, and buried him in Ramah, even in his own city: * and Saul had
put away thoſe that had familiar ſpirits, and the wizards, out of
4 the land. And the Philiſtines gathered themſelves together, and
came and pitched in Shunem: and Saul gathered all Iſrael together,
5 and they pitched in Gilboa. And when Saul ſaw the hoſt of the Philiſtines,
6 he was afraid, and his heart greatly trembled. And when
Saul enquired of the LORD, the LORD anſwered him † not, neither
7 by dreams, nor by Urim, nor by prophets. Then ſaid Saul unto
his ſervants, Seek me a woman that hath a familiar ſpirit, that I
may go to her, and enquire of her. And his ſervants ſaid to him,
8 Behold, there is a woman that hath a familiar ſpirit at Endor. And
Saul diſguiſed himſelf, and put on other raiment, and he went, and
two men with him, and they came to the woman by night, and he
ſaid, I pray thee divine unto me by the familiar ſpirit, and bring me
9 *him* up whom I ſhall name unto thee. And the woman ſaid unto
him, Behold, thou knoweſt what Saul hath done, how he hath cut
off thoſe that have familiar ſpirits, and the wizards out of the land:

V. 2. *Can do*—He ſpeaks ambiguouſly, as he did before.

V. 5. *He trembled*—Had he kept cloſe to God, he needed not fear all the armies of the *Philiſtines.*

V. 7. *That hath,* &c.—One that converſeth with the devil, or dead men's ghoſts, and by them can diſcover future things. See *Iſa.* viii. 19.

V. 8. *Diſguiſed*—Both becauſe he was aſhamed to be known, or thought guilty of this practice; and becauſe he ſuſpected, the woman, had ſhe known him, would not practiſe her art before him.

V. 11. *Samuel*

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* *Lev.* xix. 31. † *Prov.* i. 28.

wherefore then layeſt thou a ſnare for my life, to cauſe me to die?
10 And Saul ſware to her by the Lord, ſaying, *As* the Lord liveth,
11 there ſhall no puniſhment happen to thee for this thing. Then ſaid
the woman, Whom ſhall I bring up unto thee? And he ſaid, Bring
12 me up Samuel. And when the woman ſaw Samuel, ſhe cryed
with a loud voice: and the woman ſpake to Saul, ſaying, Why
13 haſt thou deceived me? For thou *art* Saul. And the king ſaid unto
her, Be not afraid: for what ſaweſt thou? And the woman ſaid
14 unto Saul, I ſaw gods aſcending out of the earth. And he ſaid unto
her, What form *is* he of? And ſhe ſaid, An old man cometh up;
and he is covered with a mantle. And Saul perceived that it *was*
Samuel, and he ſtooped with his face to the ground, and bowed
15 himſelf. And Samuel ſaid to Saul, Why haſt thou diſquieted me
to bring me up? And Saul anſwered, I *am* ſore diſtreſſed; for the
Philiſtines make war againſt me, and God is departed from me, and
anſwereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayeſt make known unto me
16 what I ſhall do. Then ſaid Samuel, Wherefore then doſt thou
aſk of me, ſeeing the Lord is departed from thee, and is become
17 thine enemy? And the Lord hath done to him, ‡ as he ſpake by
me: for the Lord hath rent the kingdom out thine hand, and given
18 it to thy neighbour, *even* to David: § Becauſe thou obeyedſt not
the voice of the Lord, nor executedſt his fierce wrath upon Amalek,

V. 11. *Samuel*—Whoſe kindneſs and compaſſion, as he had formerly experienced, ſo now he expected it in his deep diſtreſs. This practice of divination by the dead, or the ſouls of dead perſons, was very uſual among all nations.

V. 12. *Saw Samuel*—The words are expreſs, *the woman ſaw Samuel,* inſtead of the ſpirit whom ſhe expected to ſee, God ordering it ſo for his own glory. *She cried with a loud voice*—Terrified and aſtoniſhed, and thence eaſily conjectured, whom ſhe had been talking with.

V. 13. *Gods*—That is, a god, and divine perſon, glorious, and full of majeſty and ſplendor, exceeding not only mortal men, but common ghoſts. She uſed the plural number, *gods,* either after the manner of the *Hebrew* language, which commonly uſes that word of one perſon: or, after the language and cuſtom of the *heathens.*

V. 14. *A mantle*—The uſual habit of prophets, and particularly of *Samuel,* chap. xv. 27. If it was not *Samuel,* but an other ſpirit in his ſhape, it is not true, that *Saul perceived it was Samuel.* It ſeem's *Saul* did not ſee him, ſo ſoon as the woman, which occaſioned his aſking thoſe queſtions.

V. 15. *Called Samuel*—Happy had it been, if he had called *Samuel* ſooner, or rather the God of *Samuel!* It was now too late: deſtruction was at hand, and God had determined, it ſhould not be ſtayed.

V. 17. *To him*—To *David.*

V. 19. *To*

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‡ Chap. xv. 28. § Chap. xv. 19.

19 therefore hath the Lord done this thing unto thee this day. Moreover,
the Lord will alſo deliver || Iſrael with thee, into the hand
of the Philiſtines: and to-morrow *ſhalt* thou and thy ſons *be* with me:
the Lord alſo ſhall deliver the hoſt of Iſrael into the hand of the
20 Philiſtines. Then Saul fell ſtraightway all along on the earth, and
was ſore afraid; becauſe of the words of Samuel, and there was no
ſtrength in him: for he had eaten no bread all the day, nor all the
21 night. And the woman came unto Saul, and ſaw that he was ſore
troubled, and ſaid unto him, Behold, thine handmaid hath obeyed
thy voice, and I have put my life in mine hand, and have hearkened
22 unto thy words which thou ſpeakeſt unto me. Now therefore, I
pray thee, hearken thou alſo unto the voice of thine hand maid,
and let me ſet a morſel of bread before thee; and eat, that thou
23 mayſt have ſtrength when thou goeſt on thy way. But he refuſed,
and ſaid I will not eat. But his ſervants, together with the woman,
compelled him, and he hearkened unto their voice: ſo he aroſe
24 from the earth, and ſat upon the bed. And the woman had a fat
calf in the houſe, and ſhe haſted, and killed it, and took flour, and
25 kneaded *it*, and did bake unleavened *bread* thereof. And ſhe
brought *it* before Saul, and before his ſervants, and they did eat:
then they roſe up, and went away that night.

V. 19. *To morrow ſhalt thou and thy ſons be with me:*

> "What do theſe ſolemn words portend?
> A gleam of hope, when life ſhall end.
> Thou and thy ſons, tho' ſlain ſhall be
> To-morrow in repoſe with me."
> Not in a ſtate of helliſh pain
> If *Saul* with *Samuel* doth remain;
> Not in a ſtate of damn'd deſpair,
> If loving *Jonathan* is there."

Tho' theſe words may only mean, ye ſhall ſurely die, without any reference to the ſtate of their ſouls after death. See Note on chap. xxxi. ver. 8.

V. 20. *Fell*—As if the Archers of the *Philiſtines* had already hit him, and *there was no ſtrength in him,* to bear up againſt theſe heavy tidings: eſpecially, as we cannot doubt, but all his paſt ſins were now brought to his remembrance and what authority has any man to affirm, that he felt no contrition all this time? Altho' it did not ſeem good to the holy ghoſt, to leave it upon record?

V. 21. *Came to Saul*—From whom ſhe departed, when ſhe had brought him and *Samuel* together, that they might more freely converſe together.

V. 24. *Unleavened*—Not having time to leaven it.

|| Chap. xxxi. 7.

CHAP. XXIX.

The princes of the Philiſtines *object againſt* David's *going with them to the battle,* ver. 1—5.
He is diſmiſſed by Achiſh, ver. 6—11.

1 NOW the Philiſtines gathered together all their armies to Aphek:
and the Iſraelites pitched by a fountain which *is* in Jezreel.
2 And the lords of the Philiſtines paſſed on by hundreds, and by
thouſands: but David, and his men paſſed on in the rereward with
3 Achiſh. Then ſaid the princes of the Philiſtines, What *do* theſe
Hebrews *here?* And Achiſh ſaid unto the princes of the Philiſtines,
Is not this David the ſervant of Saul the king of Iſrael, which hath
been with me theſe days, or theſe years, and I have found no fault
4 in him, ſince he fell *unto me,* unto this day. And the princes of the
Philiſtines were wroth with him, and the princes of the Philiſtines
ſaid unto him, * Make this fellow return, that he may go again to
his place which thou haſt appointed him, and let him not go down
with us to battle, leſt in the battle he be an adverſary to us: for
wherewith ſhould he reconcile himſelf unto his maſter? *Should* it
5 not *be* with the heads of theſe men? *Is* not this David, of whom
they ſang one to another in dances, ſaying, † Saul ſlew his thou-
6 ſands, and David his ten thouſands? Then Achiſh called David,
and ſaid unto him, Surely, *as* the LORD liveth, thou haſt been up-
right, and thy going out, and thy coming in with me in the hoſt *is*
good in my ſight; for I have not found evil in thee, ſince the day
of thy coming unto me, unto this day: nevertheleſs the lords fa-
7 vour thee not. Wherefore now return and go in peace, that thou

V. 2. *With Achiſh*—As the life-guard of *Achiſh*. *Achiſh* being, as it ſeems, the general of the army.

V. 3. *The princes*—The Lords of the other eminent cities, who were confederate with him in this expedition. *Theſe days or years*—That is, did I ſay *days?* I might have ſaid *years:* He hath now been with me *a full year and four months,* chap. xxvii. 7. and he was with me ſome years ago, 1 *Sam.* xxi. 10. and ſince that time hath been known to me. And it is not improbable, but *David,* after his eſcape from thence, might hold ſome correſpondence with *Achiſh,* as finding him to be a man of a more generous temper than the reſt of the *Philiſtines,* and ſuppoſing that he might have need of him for a refuge, in caſe *Saul* continued to ſeek his life. *Since he fell*—Revolted, or left his own king to turn to me.

V. 4. *Make this fellow*—Herein the wiſe and gracious providence of God appeared, both in helping him out of thoſe difficulties,

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* 1 *Chron.* xii. 19. † Chap. xviii. 7. xxi. 11.

8 diſpleaſe not the lords of the Philiſtines. And David ſaid unto
Achiſh, But what have I done? And what haſt thou found in thy
ſervant ſo long as I have been with thee unto this day, that I may
9 not go to fight againſt the enemies of my lord the king? And
Achiſh anſwered and ſaid to David, I know thou *art* good in my
ſight, as an angel of God: notwithſtanding the princes of the Philiſtines
10 have ſaid, He ſhall not go up with us to the battle. Wherefore
now riſe up early in the morning, with thy maſter's ſervants
that are come with thee: and as ſoon as ye be up early in the
11 morning, and have light, depart. So David and his men roſe up
early to depart in the morning, to return into the land of the Philiſtines,
and the Philiſtines went up to Jezreel.

CHAP. XXX.

Ziklag *plundered:* David *and his men diſtreſſed,* ver. 1—6. *Encouraged of God, he purſues them,* ver. 7—10. *He gains intelligence from a ſtraggler,* ver. 11—15. *Routs the enemy, and recovers all they had taken,* ver. 16—20. *Makes an order for dividing the ſpoil,* ver. 21—25. *Sends preſents to his friends,* ver. 26—31.

1 AND it came to paſs, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the

ties, out of which no human wit could have extricated him, but he muſt have been, an ungrateful perſon either to the one or the other ſide, and moreover in giving him the happy opportunity of recovering his own, and his all from the *Amalekites,* which had been irrecoverably loſt, if he had gone into this battle. And the kindneſs of God to *David* was the greater, becauſe it had been moſt juſt for God to have left *David* in thoſe diſtreſſes into which his own ſinful counſel had brought him. *Theſe men*—That is, of theſe our ſoldiers, they ſpeak according to the rules of true policy; for by this very courſe, great enemies have ſometimes been reconciled together.

V. 8. *David ſaid,* &c.—This was deep diſſimulation and flattery, no way to be juſtified. None knows, how ſtrong a temptation they are in to compliment and diſſemble, which they are in who attend great men.

V. 9. *Angel of God*—In whom nothing is blame-worthy. The *Heathens* acknowledged good ſpirits, which alſo they worſhipped as an inferior ſort of deities, who were meſſengers and miniſters to the ſupreme God; *Achiſh* had learned the title of angels, from the *Iſraelites* his neighbours, and eſpecially from *David's* converſation.

V. 11. *Roſe up early*—*David* did not then know, how neceſſary this was, for the relief of his own city. But God knew it well, and ſent him thither accordingly. On how many occaſions may he ſay, *What I do thou knoweſt not now; but thou ſhalt know hereafter?*

V. 1. *The ſouth*—Namely, the ſouthern part of *Judah,* and the adjacent parts:

2 ſouth, and Ziklag, and ſmitten Ziklag, and burnt it with fire: And
had taken the women captives that *were* therein: they ſlew not any,
either great or ſmall, but carried *them* away, and went on their way.
3 So David and his men came to the city, and behold, *it was* burnt
with fire, and their wives, and their ſons, and their daughters were
4 taken captives. Then David and the people that *were* with
him, lifted up their voice and wept, until they had no more power to
5 weep. And David's two wives were taken captives, Ahinoam the
6 Jezreeliteſs, and Abigail the wife of Nabal, the Carmelite. And
David was greatly diſtreſſed: for the people ſpake of ſtoning him,
becauſe the ſoul of all the people was grieved, every man for his
ſons, and for his daughters: but David encouraged himſelf in the
7 Lord his God. And David ſaid to Abiathar the prieſt, Ahimelech's
ſon, I pray thee bring me hither the ephod: and Abiathar
8 brought thither the ephod to David. And David enquired at the
Lord, ſaying, ſhall I purſue after this troop? Shall I overtake them?
And he anſwered him, Purſue, for thou ſhalt ſurely overtake *them*,
9 and without fail recover *all*. So David went, he and the ſix hundred
men that *were* with him, and came to the brook Beſor, where
10 thoſe that were left behind, ſtayed. But David purſued, he and
four hundred men: (for two hundred abode behind, which were
11 ſo faint, that they could not go over the brook Beſor.) And they
found an Egyptian in the field, and brought him to David, and gave

V. 4. *Wept*—It is no diſparagement to the boldeſt, braveſt ſpirits, to lament the calamities of friends or relations.

V. 6. *Stoning him*—As the author of their miſeries, by coming to *Ziklag* at firſt, by provoking the *Amalekites* to this cruelty, and by his forwardneſs in marching away with *Achiſh*, and leaving their wives and children unguarded. *Encouraged himſelf*—That is, in this that the all-wiſe, and all-powerful Lord, was his God by covenant and ſpecial promiſe, and fatherly affection, as he had ſhewed himſelf to be in the whole courſe of his providence towards him. It is the duty of all good men, whatever happens, to encourage themſelves in the Lord their God, aſſuring themſelves, that he both can and will bring light out of darkneſs.

V. 7. *The ephod*—And put it upon thyſelf, that thou mayſt enquire of God according to his ordinance, *David* was ſenſible of his former error in neglecting to aſk counſel of God by the ephod, when he came to *Achiſh*, and when he went out with *Achiſh* to the Battle; and his neceſſity now brings him to his duty, and his duty meets with ſucceſs.

V. 8. *He anſwered*—Before, God anſwered more ſlowly and gradually, chap. xxiii. 11, 12. but now he anſwers ſpeedily, and fully at once, becauſe the buſineſs required haſte. So gracious is our God, that he conſiders even the degree of our neceſſities, and accommodates himſelf to them.

V. 10. *Four hundred*—A ſmall number for ſuch an attempt: but *David* was ſtrong in faith, giving God the glory of his power and faithfulneſs.

12 him bread, and he did eat, and they made him drink water. And
they gave him a piece of a cake of figs, and two cluſters *of raiſins*:
and when he had eaten, his ſpirit came again to him: for he had
eaten no bread, nor drank any water, three days, and three nights.
13 And David ſaid unto him, To whom *belongeſt* thou? And whence
art thou? And he ſaid, I *am* a young man of Egypt, ſervant to an
Amalekite, and my maſter left me, becauſe three days ago I fell
14 ſick. We made an invaſion upon the ſouth of the Cherethites, and
upon *the coaſt* which *belongeth* to Judah, and upon the ſouth of Caleb,
15 and we burnt Ziklag with fire. And David ſaid unto him, Canſt
thou bring me down to this company? And he ſaid, Swear unto
me by God, that thou wilt neither kill me, nor deliver me into the
hands of my maſter, and I will bring thee down to this company.
16 And when he had brought him down, behold, *they were* ſpread
abroad upon all the earth, eating, and drinking, and dancing, be-
cauſe of all the great ſpoil that they had taken out of the land of the
17 Philiſtines, and out of the land of Judah. And David ſmote them
from the twilight, even unto the evening of the next day: and there

V. 12. *Three days and nights*—One whole day and part of two others, as appears from the next verſe, where he ſaith, *three days ago I fell ſick*, but in the *Hebrew* it is, *this is the third day ſince I fell ſick.*

V. 13. *Egypt*—God by his providence ſo ordering it, that he was not one of that curſed race of the *Amalekites*, who were to be utterly deſtroyed, but an *Egyptian*, who might be ſpared. *Left me*—In this place and condition: which was barbarous inhumanity: for he ought, and eaſily might have carried him away with the prey which they had taken. But he paid dear for this cruelty, for this was the occaſion of the ruin of him and all their company. And God by his ſecret providence ordered the matter thus for that very end. So that there is no fighting againſt God, who can make the ſmalleſt accidents ſerviceable to the production of the greateſt effects.

V. 14. *Cherethites*—That is, the *Philiſtines*. *Caleb*—This is added by way of explication: that part of the ſouth of *Judah* which belongs to *Caleb's* poſterity.

V. 15. *Will bring thee*—For his maſter had told him whither they intended to go, that he might come after them, as ſoon as he could.

V. 16. *Upon all the earth*—Secure and careleſs, becauſe they were now come almoſt to the borders of their own country, and the *Philiſtines* and *Iſraelites* both were otherwiſe engaged, and *David*, as they believed, with them. So they had no viſible cauſe of danger; and yet then they were neareſt to deſtruction.

V. 17. *Twilight*—The word ſignifies both the morning and evening twilight. But the latter ſeems here intended, partly becauſe their eating, and drinking, and dancing, was more proper work for the evening, than the morning; and partly becauſe the evening was more convenient for *David*, that the fewneſs of his forces might not be diſcovered by the day-light. It is probable, that when he came near them, he repoſed himſelf, and his army, in ſome ſecret place, whereof there were many parts, for a convenient ſeaſon; and

then

eſcaped not a man of them, ſave four hundred young men which
18 rode upon camels, and fled. And David recovered all that the
Amalekites had carried away: and David reſcued his two wives.
19 And there was nothing lacking to them, neither ſmall nor great,
neither ſons nor daughters, neither ſpoil, nor any thing that they
20 had taken to them: David recovered all. And David took all the
flocks, and the herds: *which* they drave before thoſe *other* cattle, and
21 ſaid, This *is* David's ſpoil. And David came to the two hundred
men, which were ſo faint that they could not follow David, whom
they had made alſo to abide at the brook Beſor: and they went
forth to meet David, and to meet the people that *were* with him; and
22 when David came near to the people, he ſaluted them. Then
anſwered all the wicked men, and *men* of Belial of thoſe that went
with David, and ſaid, Becauſe they went not with us, we will not
give them *ought* of the ſpoil that we have recovered, ſave to every
man his wife, and his children, that they may lead *them* away, and
23 depart. Then ſaid David, Ye ſhall not do ſo, my brethren, with
that which the LORD hath given us, who hath preſerved us, and
24 delivered the company that came againſt us, into our hand. For
who will hearken unto you in this matter? But * as his part *is* that
goeth down to the battle, ſo *ſhall* his part *be* that tarrieth by the ſtuff:
25 they ſhall part alike. And it was *ſo* from that day forward that he made
26 it a ſtatute, and an ordinance for Iſrael unto this day. And when

then marched on ſo as to come to them at the evening time.

V. 20. *Other cattle*—Before thoſe that belonged to *Ziklag*. *David's ſpoil*—The ſoldiers, who lately were ſo incenſed againſt *David*, that they ſpake of ſtoning him: now upon this ſucceſs magnify him, and triumphantly celebrate his praiſe; and ſay concerning this ſpoil, *David* purchaſed it by his valour and conduct, and he may diſpoſe of it as he pleaſeth.

V. 21. *Saluted them*—He ſpoke kindly to them, and did not blame them becauſe they went no further with them.

V. 23. *My brethren*—He uſeth his authority to over-rule them; but manageth it with all ſweetneſs, tho' they were ſuch wicked and unreaſonable men, calling them brethren; not only as of the ſame nation and religion with him, but as his fellow-ſoldiers. What God hath freely imparted to us, we ſhould not unkindly and injuriouſly with-hold from our brethren.

V. 24. *Part alike*—A prudent and equitable conſtitution, and therefore practiced by the *Romans*, as *Polybius* and others note. The reaſon of it is manifeſt; becauſe they were expoſed to hazards, as well as their brethren: and were a reſerve to whom they might retreat in caſe of a defeat; and they were now in actual ſervice, and in the ſtation in which their general had placed them.

V. 26. *Elders of Judah*—Partly in grati-

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* *Numb.* xxxi. 27.

David came to Ziklag, he ſent of the ſpoil unto the eledrs of Judah
even to his friends (ſaying, Behold, a preſent for you of the ſpoil of
27 the enemies of the LORD.) To *them* which *were* in Bethel, and to
them which *were* in ſouth Ramoth, and to *them* which *were* in Jatter,
28 And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth,
29 and to *them* which *were* in Eſhtemoa. And to *them* which *were* in
Rachal, and to *them* which *were* in the cities of the Jerahmeelites,
30 and to *them* which *were* in the cities of the Kenites, And to *them*
which *were* in Hormah, and to *them* which *were* in Chor-aſhan, and to
31 *them* which *were* in Athach, And to *them* which *were* in Hebron, and
to all the places where David himſelf, and his men were wont to
haunt.

CHAP. XXXI.

Iſrael *overthrown, and* Saul, *his three ſons, his armour-bearer and all his men ſlain,* ver. 1—6. *The* Iſraelites *forſake their cities,* ver. 7. *The camp plundered and the dead bodies inſulted,* ver. 8—10. *But reſcued by the men of* Jabeſh-Gilead, ver. 11—13.

1 NOW * the Philiſtines fought againſt Iſrael: and the men of
Iſrael fled from before the Philiſtines, and fell down ſlain in
2 mount Gilboa. And the Philiſtines followed hard upon Saul, and
upon his ſons: and the Philiſtines ſlew † Jonathan, and Abinadab,
3 and Malchiſhua, Saul's ſons. And the battle went ſore againſt Saul,
and the archers hit him, and he was ſore wounded of the archers.
4 Then ſaid Saul unto his armour-bearer, Draw thy ſword, and
thruſt me through therewith, leſt theſe uncircumciſed come, and
thruſt me through, and abuſe me. But his armour-bearer would
not, for he was ſore afraid: therefore Saul took a ſword and fell
5 upon it. And when his armour-bearer ſaw that Saul was dead, he
6 fell likewiſe upon his ſword, and died with him. So Saul died
and his three ſons, and his armour-bearer, and all his men that
7 ſame day together. And when the men of Iſrael that *were* on the

tude for their former favours to him: and partly, in policy, to engage their affections to him.

V. 2. *Jonathan—David's* dear friend; God ſo ordering it for the farther exerciſe of *David's* faith and patience; and that *David* might depend upon God alone for his crown, and receive it ſolely from him, and not from *Jonathan*; who doubtleſs, had he lived, would have ſpeedily ſettled the crown upon *David's* head. There was alſo a ſpecial providence of God, in taking away *Jonathan*, (who of all *Saul's* ſons, ſeems to have been the faireſt for the crown

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* 1 *Chron.* x. 1. † 1 *Chron.* viii. 33.

other ſide of the valley, and *they* that *were* on the other ſide Jordan,
ſaw that the men of Iſrael fled, and that Saul and his ſons were dead,
they forſook the cities, and fled; and the Philiſtines came and
8 dwelt in them. And it came to paſs on the morrow, when the
Philiſtines came to ſtrip the ſlain, that they found Saul and his three
9 ſons fallen in mount Gilboa. And they cut off his head, and
ſtripped off his armour, and ſent into the land of the Philiſtines
round about, to publiſh *it* in the houſe of their idols, and among the
10 people. And they put his armour in the houſe of Aſhtaroth: and
11 they faſtened his body to the wall of Beth-ſhan. And when the
inhabitants of Jabeſh-gilead heard of that which the Philiſtines had
12 done to Saul: All the valiant men aroſe, and went all night, and
took the body of Saul, and the bodies of his ſons from the wall of
13 Beth-ſhan, and came to Jabeſh, and burnt them there. And they
took their bones, and buried *them* under a tree at Jabeſh, and faſted
ſeven days.

crown) for preventing diviſions which might have happened amongſt the people concerning the ſucceſſor: *David*'s way to the crown being by this means made the more clear. *Abinadab*—Called alſo *Iſhui*, chap. xiv. 49. *Iſhboſheth* was not here, being poſſibly at home for the management of affairs there.

V. 8. *Saul and his three ſons*—"The ſcripture, as Mr. *Henry* well obſerves, makes no mention of the ſouls of *Saul* and his ſons, what became of them after they were dead: ſecret things belong not to us."

V. 9. *Cut off his head*—As the *Iſraelites* did by *Goliath*, and faſtened it in the temple of *Dagon*, 1 *Chron.* x. 10. *Idols*—To give them the glory of this victory. And by this reſpect ſhewn to their pretended deities, how do they ſhame thoſe, who give not the honour of their atchievements to the living God?

V. 12. *Took the body, &c.*—This they did, not only out of a concern, for the honour of *Iſrael*, and the crown of *Iſrael*, but out of gratitude to *Saul*, for his zeal and forwardneſs to reſcue them from the *Ammonites*.

V. 13. *Faſted*—To teſtify their ſorrow for the loſs of *Saul*, and of the people of God; and to intreat God's favour to prevent the utter extinction of his people. But you muſt not underſtand this word of *faſting* ſtrictly, as if they eat nothing for ſeven whole days; but in a more large ſenſe, as it is uſed both in ſacred and prophane writers; that they did eat but little, and that but mean food, and drank only water for that time. This book began with the birth of *Samuel*, and ends with the death of *Saul*: The comparing theſe together will teach us to prefer the honour that comes from God, before all the honours of the world.

NOTES

ON

The Second Book of *SAMUEL.*

This book is the hiſtory of the reign of David. *It gives us an account of his triumphs and of his troubles.* I. *His triumphs, over the houſe of* Saul, chap. 1—4. *Over the* Jebuſites *and* Philiſtines, chap. 5. *In the bringing up of the ark,* chap. 6, 7. *Over the neighbouring nations,* chap. 8—10. II. *His troubles*; *the cauſe of them, his ſin in the matter of* Uriah, chap. 11—12. *The troubles themſelves, from the ſin of* Amnon, chap. 13. *The rebellion of* Abſolom, chap. 14—19. *And of* Sheba, chap. 20. *From the famine,* chap. 21. *And the peſtilence, for his numbering the people,* chap. 24. *His ſong we have,* chap. 22. *And his words and worthies,* chap. 23. *In many inſtances throughout this book, he appears as a great and a good man. Yet it muſt be confeſſed he had great vices: So that his hononr ſhines brighter in his pſalms then in his annals.*

II. SAMUEL.

CHAP. I.

David *receives an account of the death of* Saul *and* Jonathan, ver. 1—10. *He mourns over them,* ver. 11, 12. *Puts the man to death, who boaſted he had killed* Saul, ver. 13—16. *His elegy upon* Saul *and* Jonathan, ver. 17—27.

1 NOW it came to paſs after the death of Saul, when David was
returned from * the ſlaughter of the Amalekites, and David
2 had abode two days in Ziklag. It came even to paſs on the third
day, that behold a man came out of the camp from Saul, with his
clothes rent, and earth upon his head: and *ſo* it was when he came

V. 1. *Ziklag*—Which though burnt, yet was not ſo conſumed by the fire, that *David* and his men could not lodge in it.

V. 2. *Third day*—From *David's* return to *Ziklag*. *With his clothes rent,* &c.—As a mourner.

V. 18. *Judah*

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* 1 *Sam.* xxx. 17.

3 to David, that he fell to the earth, and did obeiſance. And David
ſaid unto him, From whence comeſt thou? And he ſaid unto him,
4 Out of the camp of Iſrael am I eſcaped. And David ſaid unto him,
How went the matter? I pray thee tell me. And he anſwered, The
people are fled from the battle, and many of the people alſo are fallen
5 and dead, and Saul and Jonathan his ſon are dead alſo. And David ſaid unto the young man that told him, How knoweſt thou that
6 Saul and Jonathan his ſon be dead? And the young man that told
him, ſaid, As I happened by chance upon mount Gilboa, behold,
Saul leaned upon his ſpear: and lo, the chariots and horſemen
7 followed hard after him. And when he looked behind him, he ſaw
8 me, and called unto me: and I anſwered, Here *am* I. And he ſaid unto
9 me, Who *art* thou? and I anſwered him, I *am* an Amalekite. He
ſaid unto me again, ſtand, I pray thee, upon me, and ſlay me:
for anguiſh is come upon me, becauſe my life *is* yet whole within
10 me. So I ſtood upon him, and ſlew him, becauſe I was ſure that
he could not live after that he was fallen: and I took the crown that
was upon his head, and the bracelet that *was* on his arm, and have
11 brought them hither unto my lord. Then David took hold on
his clothes, and rent them, and likewiſe all the men that *were* with
12 him. And they mourned and wept, and faſted until even, for Saul
and for Jonathan his ſon, and for the people of the Lord, and for
13 the houſe of Iſrael, becauſe they were fallen by the ſword. And
David ſaid unto the young man that told him, Whence *art* thou?
14 And he anſwered, I *am* the ſon of a ſtranger, an Amalekite. And
David ſaid unto him, † How waſt thou not afraid to ſtretch forth
15 thine hand to deſtroy the Lord's anointed? And David called one
of the young men, and ſaid, Go near *and* fall upon him. And he
16 ſmote him that he died. And David ſaid unto him, Thy blood *be*
upon thy head: for thy mouth hath teſtified againſt thee, ſaying,
17 I have ſlain the Lord's anointed. And David lamented with this
18 lamentation over Saul, and over Jonathan his ſon: (Alſo he bade

V. 18. *Judah*—Theſe he more particularly teacheth, becauſe they were the chief, and now the royal tribe, and likely to be the great bulwark to all *Iſrael* againſt the *Philiſtines*, upon whoſe land they bordered; and withal, to be the moſt true to him, and to his intereſt. *The bow*—That is, of their arms, expreſſed, under the name of the *bow*, which then was one of the chief weapons; and for the dextrous uſe whereof *Jonathan* is commended in the following ſong: which may be one reaſon, why he now gives forth this order, that ſo they might ſtrive to imitate *Jonathan* in

military

them, teach the children of Judah *the uſe of* the bow: behold, *it is*
19 written ‡ in the book of Jaſher.) The beauty of Iſrael is ſlain upon
20 the high places: how are the mighty fallen! § Tell *it* not in Gath,
publiſh *it* not in the ſtreets of Aſkelon: leſt the daughters of the Phi-
liſtines rejoice; leſt the daughters of the uncircumciſed triumph.
21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain
upon you, nor fields of offerings: for there the ſhield of the mighty
is vilely caſt away; the ſhield of Saul, *as though he had* not *been*
22 anointed *with oil.* From the blood of the ſlain, from the fat of the
mighty, the bow of Jonathan turned not back, and the ſword of Saul
23 returned not empty. Saul and Jonathan *were* lovely, and pleaſant

military ſkill, and to excel in it, as he did. *Jaſher*—It is more largely and particularly deſcribed *in the book of Jaſher.*

V. 19. *Beauty*—Their flower and glory. *Saul* and *Jonathan,* and their army. *High places*—Heb. *upon thy high places;* that is, thoſe which belong to thee, O land of *Iſrael.* *How*—How ſtrangely! how ſuddenly! how univerſally!

V. 20. *Tell it not*—This is not a precept, but a poetical wiſh; whereby he doth not ſo much deſire, that this might not be done, which he knew to be impoſſible; as, expreſs his great ſorrow, becauſe it would be done, to the diſhonour of God, and of his people. *The daughters*—He mentions theſe, becauſe it was the cuſtom of women in thoſe times and places to celebrate thoſe victories which their men obtained, with triumphant ſongs and dances;

V. 21. *Let there be,* &c.—This is no proper imprecation; but a paſſionate repreſentation of the horror which he conceived at this publick loſs; which was ſuch, as if he thought every perſon or thing which contributed to it, were fit to bear the tokens of divine diſpleaſure, ſuch as this is, when the earth wants the neceſſary influences of dew and rain. *Fields of offerings*—That is, fruitful fields, which may produce fair and goodly fruits fit to be offered to God. *Vilely*—Diſhonourably: for it was a great reproach to any ſoldier, to caſt away or loſe his ſhield. *Caſt away*—By themſelves, that they might flee more ſwiftly as the *Iſraelites* did, and *Saul* with the reſt. *As though,* &c.—As if he had been no more, than a common ſoldier: he was expoſed to the ſame kind of death and reproach as they were.

V. 22. *Not back*—Without effect: their arrows ſhot from their bow, and their ſwords did ſeldom miſs, and commonly pierced fat, and fleſh, and blood, and reached even to the heart and bowels. *Returned not,* &c.—But filled and glutted with blood: for the ſword is metaphorically ſaid to have a *mouth,* which we tranſlate an *edge;* and to *devour.* And this their former ſucceſsfulneſs is mentioned as an aggravation of their laſt infelicity.

V. 23. *Lovely*—Amiable, and obliging in their carriage and converſation, both towards one another, and towards their people: for, as for *Saul*'s fierce behaviour towards *Jonathan,* it was only a ſudden paſſion, by which his ordinary temper was not to be meaſured; and for his carriage towards *David,* that was from that jealouſy and reaſon of ſtate which uſually engageth even well-natured princes, to the ſame hoſtilities. But it is obſervable, that *David* ſpeaks not a word here of his piety; but only commends him for thoſe things which were truly in him. A fit pattern for all preachers

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‡ *Joſh.* x. 13.

§ *Mich.* i. 10.

in their lives, and in their death they were not divided: they were
24 ſwiſter than eagles, they were ſtronger than lions. Ye ‖ daughters
of Iſrael weep over Saul, who clothed * you in ſcarlet, *with other* de-
25 lights; who put on ornaments of gold upon your apparel. How
are the mighty fallen in the midſt of the battle! O Jonathan, *thou waſt*
26 ſlain in thine high places. I am diſtreſſed for thee, my brother
Jonathan, very pleaſant haſt thou been unto me: thy love to me
27 was wonderful, paſſing the love of women. How are the mighty
fallen, and the weapons of war periſhed?

CHAP. II.

David *goes up to* Hebron *and is crowned there,* ver. 1—4. *Thanks the men of* Jabeſh-gilead, ver. 5—7. Iſhboſheth *is ſet up in oppoſition to him,* ver. 8—11. *An encounter between* David's *men and* Iſhboſheth's, *in which the latter are beaten,* ver. 12—17. Aſahel *is killed by* Abner, ver. 18—23. Joab *ſounds a retreat by the advice of* Abner, *who retires to* Mahanaim, ver. 24—29. *The loſs on each ſide,* ver. 30—31. Aſahel *buried,* ver. 32.

1 AND it came to paſs after this, that David enquired of the
LORD, ſaying, Shall I go up into any of the cities of Judah:

ers in their funeral commendations. *Swifter, &c.*—Expeditious in purſuing their enemies, and executing their deſigns; which is a great commendation in a prince, and in a ſoldier. *Stronger, &c.*—In regard of their bodily ſtrength, and the courage of their mind.

V. 24. *Daughters*—Theſe he mentions; becauſe the women then uſed to make ſongs both of triumph, and of lamentation, and, becauſe they uſually are moſt delighted with the ornaments of the body here following. *Clothed you*—This he did, becauſe he procured them ſo much peace as gave them opportunity of enriching themſelves: and, becauſe he took theſe things as ſpoils from the enemies, and clothed his own people with them.

V. 25. *Thine*—Which were in thy country, and (had not thy father diſinherited thee by his ſins) in thy dominions.

V. 26. *Diſtreſſed*—That is, for the loſs of thee. For, beſides the loſs of a true friend, which is ineſtimable; he loſt him who both could, and undoubtedly would have given him a ſpeedy, and quiet, and ſure poſſeſſion of the kingdom, whereas now, he met with long and troubleſome interruptions. *Of women*—That is, that love wherewith they love their huſbands, or children: for their affections are uſually more ardent than mens.

V. 1. *Enquired*—By *Urim.* Thus *David* begins at the right end, and lays his foundation in God's counſel and aſſiſtance. *Shall I go*—He aſked not whether he ſhould take the kingdom; for that was appointed before; and he would not offend God, nor diſhonour his ordinance with unneceſſary enquiries; but only where he ſhould enter upon it; whether in *Judah,* as he ſuppoſed, becauſe of his relation to that tribe, and his intereſt in it; or in ſome other tribe: for he doth not limit God, but reſolves exactly to follow his counſels. *Hebron*—Which was next to

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‖ *Tim.* ii. 9. 1 *Pet.* iii. 3. * *Pſal.* lxxxviii. 12.

And the LORD ſaid unto him, Go up. And David ſaid, Whither
2 ſhall I go up? And he ſaid, Unto Hebron. So David went up thither,
and his two wives alſo, Ahinoam the Jezreeliteſs, and Abigail
3 Nabal's wife the Carmelite. And his men that *were* with him, did
David bring up, every man with his houſhold: and they dwelt in
4 the cities of Hebron. And * the men of Judah came, and there
they anointed David king over the houſe of Judah: and they told
David, ſaying, *That* † the men of Jabeſh-Gilead *were they* that
5 buried Saul. And David ſent meſſengers unto the men of Jabeſh-Gilead,
and ſaid unto them, Bleſſed *be ye* of the LORD, that ye
have ſhewed this kindneſs unto your lord, *even* unto Saul, and have
6 buried him. And now the LORD ſhew kindneſs and truth unto
you: and I alſo will requite you this kindneſs, becauſe ye have
7 done this thing. Therefore now let your hands be ſtrengthened,
and be ye valiant: for your maſter Saul is dead, and alſo the houſe
8 of Judah have anointed me king over them. But Abner the ſon
of Ner, captain of Saul's hoſt, took Iſhboſheth the ſon of Saul, and

Jeruſalem (part whereof the *Jebuſites* now poſſeſſed) the chief city of that tribe, and a city of the prieſts, and in the very center of that tribe, to which the whole tribe might ſpeedily reſort, when need required. And the ſepulchres of the patriarchs adjoining to *Hebron*, would remind him of the antient promiſe.

V. 3. *Dwelt in*—That is, the cities or towns belonging to *Hebron*, which was the *Metropolis*. For in *Hebron* itſelf there was not ſpace for them all, becauſe it was filled with prieſts, and with *David*'s court.

V. 4. *Anointed*—This they did upon juſt grounds, becauſe not only the kingdom was promiſed to that tribe, but *David* was deſigned and anointed by God, whoſe will both they and all *Iſrael* were obliged to obey. And they reſolved not to neglect their duty, though they ſaw the other tribes would. Yet their modeſty is obſervable, they make him king of *Judah* only, and not of all *Iſrael*. And therefore there was need of a third anointing to the kingdom over all *Iſrael*, which he had chap. v. 3. that firſt anointing, 1 *Sam.* xvi. 13. was only a deſignation of the perſon who ſhould be king, but not an actual inauguration of him to the kingdom.

V. 5. *Kindneſs*—This reſpect and affection. For as it is, an act of inhumanity to deny burial to the dead; ſo it is an act of mercy and kindneſs to bury them.

V. 6. *Kindneſs and truth*—That is, true and real kindneſs; not in words only, but alſo in actions, as you have done to your king. *I will requite*—So far am I from being offended with you for this kindneſs to my late enemy.

V. 7. *Be valiant*—Be not afraid leſt the *Philiſtines* ſhould puniſh you for this fact, but take good courage, I will defend you. *For, &c.*—Or, *though your maſter Saul be dead*, and ſo your hearts may faint, as if you were now ſheep without a ſhepherd.

V. 8. *Abner*—Tho' ambition and deſire of rule,

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* 1 *Mac.* ii. 57. † 1 *Sam.* xxxi. 13.

9 brought him over to Mahanaim; And he made him king over Gi-
lead, and over the Aſhurites, and over Jezreel, and over Ephraim,
10 and over Benjamin, and over all Iſrael. Iſhboſheth Saul's ſon *was*
forty years old when he began to reign over Iſrael, and reigned two
11 years: but the houſe of Judah followed David. (And the time
that David was king in Hebron over the houſe of Judah, *was* ſeven
12 years and ſix months.) And Abner the ſon of Ner, and the ſer-
vants of Iſhboſheth the ſon of Saul, went out from Mahanaim to
13 Gibeon. And Joab the ſon of Zeruiah, and the ſervants of David
went out, and met together by the * pool of Gibeon: and they ſat
down, the one on the one ſide of the pool, and the other on the
14 other ſide of the pool. And Abner ſaid to Joab, Let the young
men now ariſe, and play before us: and Joab ſaid, Let them ariſe.
15 Then there aroſe and went over by number twelve of Benjamin,
which *pertained* to Iſhboſheth the ſon of Saul, and twelve of the ſer-
16 vants of David. And they caught every one his fellow by the
head, and *thruſt* his ſword in his fellow's ſide: ſo they fell down
together: Wherefore that place was called Helkath-hazzurim,
17 which *is* in Gibeon. And there was a very ſore battle that day:
and Abner was beaten, and the men of Iſrael, before the ſervants
18 of David. And there were three ſons of Zeruiah there, Joab,
and Abiſhai, and Aſahel: and Aſahel *was as* light of foot as a wild

rule, becauſe he knew that *Iſhboſheth* would have only the name of king, whilſt he had the power.

V. 9. *Gilead*—Largely ſo taken, for all the land of *Iſrael* beyond *Jordan*. *Aſhurites*—That is, the tribe of *Aſher*, as the *Chaldee* paraphraſt and others underſtand it. *Jezreel*—A large and rich valley ſituate in the borders of the tribes of *Zebulun*, *Iſſachar* and *Naphtali*, and ſo put for them all. *All Iſrael*—Except *Judah*.

V. 10. *Two years*—Namely, before the following war broke out, which continued five years.

V. 12. *Went out*—To fight with *David*'s army, and to bring back the reſt of the kingdom to *Saul*'s houſe.

V. 13. *Met*—That is, met the oppoſite army, and put themſelves in a poſture for battle.

V. 14. *And play*—That is, ſhew their proweſs and dexterity in fighting together. He ſpeaks like a vain-glorious and cruel man, and a ſoldier of fortune, that eſteemed it a ſport to ſee men wounding and killing one another. So this he deſigned, partly for their mutual recreation, and trial of ſkill; and partly, that by this occaſion they might be engaged in a battle. But he is unworthy the name of a man, who is thus prodigal of human blood.

V. 16. *By the head*—By the hair of the head, which after their manner was of a conſiderable length. *Helkath-hazzurim*—Or, *the*

‡ *Jer.* xli. 12.

19 roe. And Aſahel purſued after Abner, and in going he turned
not to the right hand or to the left, from following Abner.
20 Then Abner looked behind him, and ſaid, *Art* thou
21 Aſahel? And he anſwered, I *am*. And Abner ſaid to him, Turn
thee aſide to thy right hand or to thy left, and lay thee hold on one
of the young men, and take thee his armour. But Aſahel would
22 not turn aſide from following of him. And Abner ſaid again to
Aſahel, Turn thee aſide from following me: wherefore ſhould I
ſmite thee to the ground? How then ſhould I hold up my face to
23 Joab thy brother? Howbeit he refuſed to turn aſide: wherefore
Abner with the hinder end of the ſpear ſmote him † under the fifth
rib, that the ſpear came out behind him; and he fell down there,
and died in the ſame place: and it came to paſs, *that* as many as
came to the place where Aſahel fell down and died, ſtood ſtill.
24 Joab alſo and Abiſhai purſued after Abner: and the ſun went down
when they were come to the hill of Ammah, that *lieth* before Giah
25 by the way of the wilderneſs of Gibeon. And the children of
Benjamin gathered themſelves together after Abner, and became
26 one troop, and ſtood on the top of an hill. Then Abner called
to Joab, and ſaid, Shall the ſword devour for ever? Knoweſt
thou not that it will be bitterneſs in the latter end? How long ſhall
it be then, ere thou bid the people return from following their brethren?
27 And Joab ſaid, *As* God liveth, unleſs thou hadſt ſpoken,
ſurely then in the morning, the people had gone up every one
28 from following his brother. So Joab blew a trumpet, and all the

field of rock; that is, of men who ſtood like rocks unmovable, each one dying upon the ſpot where he fought.

V. 21. *And take*, &c.—If thou art ambitious to get a trophy or mark of thy valour, deſiſt from me who am an old and experienced captain, and go to ſome young and raw ſoldier; try thy ſkill upon him, and take away his arms from him.

V. 23. *And died*—So *Aſahel*'s ſwiftneſs, which he preſumed on ſo much, only forwarded his fate! With it he ran upon his death, inſtead of running from it.

V. 26. *Bitterneſs*—It will produce dreadful effects. *Brethren*—By nation and religion: whom therefore they ſhould not purſue with ſo fierce a rage, as if they were purſuing the *Philiſtines*.

V. 27. *Unleſs, &c.*—Unleſs thou hadſt made the motion that they ſhould fight, ver. 14. It was thou, not I, that gave the firſt occaſion of this fight. *Abner* was the ſole cauſe of this war; otherwiſe all things had been ended by an amicable agreement: which might have been made that very morning, if he had ſo pleaſed.

V. 32. *In*

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† Chap. xx. 10.

people ſtood ſtill, and purſued after Iſrael no more, neither fought
29 they any more. And Abner and his men walked all that night
through the plain, and paſſed over Jordan, and went through all
30 Bithron, and they came to Mahanaim. And Joab returned from
following Abner: and when he had gathered all the people toge-
ther, there lacked of David's ſervants nineteen men, and Ahaſel.
31 But the ſervants of David had ſmitten of Benjamin and of Abner's
32 men, *ſo that* three hundred and threeſcore men died. And they
took up Aſahel, and buried him in the ſepulchre of his father, which
was in Bethlehem: and Joab and his men went all night, and they
came to Hebron at break of day.

CHAP. III.

David's *ſucceſs and ſons,* ver. 1—5. Abner's *quarrel with* Iſhboſheth, ver. 6—11. *His treaty with* David, ver. 12—16. *He undertakes to bring* Iſrael *over to* David, ver. 17—21. Joab *murders* Abner, ver. 22—27. David's *concern and mourning over him,* ver. 28—39.

1 NOW there was long war between the houſe of Saul, and the
houſe of David: but David waxed ſtronger and ſtronger,
2 and the houſe of Saul waxed weaker and weaker. And * unto
David were ſons born in Hebron: and his firſt-born was Ammon,
3 of Ahinoam the Jezreeliteſs: And his ſecond Chileab, of Abigail
the wife of Nabal the Carmelite: and the third Abſalom, the ſon
4 of Maacah, the daughter of Talmai king of Geſhur. And the
fourth, Adonijah the ſon of Haggith: and the fifth, Shephatiah
5 the ſon of Abital: And the ſixth, Ithream by Eglah David's wife:

V. 32. *In Bethlehem*—The reſt they buried in the field of battle, but *Aſahel* in the ſepulchre of his father. Thus are diſtinctions made upon earth, even between the duſt of ſome and of others! But in the reſurrection no difference will be made but between good and bad, which will remain for ever.

V. 1. *Long war*—For five years longer: for it is probable, *Iſhboſheth* was made king preſently upon *Saul's* death; and the other tribes did not ſubmit to *David* before ſeven years were expired.

V. 3. *Geſhur*—A part of *Syria*, northward from the land of *Iſrael*. Her he married, as it may ſeem, in policy, that he might have a powerful friend and ally to aſſiſt him againſt *Iſhboſheth's* party in the north, whilſt himſelf oppoſed him in the ſouthern parts. But he paid dear for making piety give place to policy, as the hiſtory of *Abſalom* ſheweth.

V. 5. *Eglah*—This is added, either becauſe ſhe was of obſcure parentage, and was known by no other title but her relation to *David*: or, becauſe this was his firſt and moſt proper wife, beſt known by her other name of *Michal*, who, though ſhe had no child by *David* after ſhe ſcoffed

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* 1 *Chron.* iii. 1.

6 theſe were born to David in Hebron. And it came to paſs while
there was war between the houſe of Saul, and the houſe of David,
7 that Abner made himſelf ſtrong for the houſe of Saul. And Saul
had a concubine whoſe name *was* † Rizpah the daughter of Aih:
and *Iſhboſheth* ſaid to Abner, Wherefore haſt thou gone in unto my
8 father's concubine. Then was Abner very wroth for the words of
Iſhboſheth, and ſaid, *Am* I a dog's head, which againſt Judah do
ſhew kindneſs this day unto the houſe of Saul thy father, to his
brethren, and to his friends, and have not delivered thee into the
hand of David, that thou chargeſt me to-day with a fault concerning
9 this woman. So do God to Abner, and more alſo, except as the
10 Lord hath ſworn to David, even ſo I do to him: To tranſlate the
kingdom from the houſe of Saul, and to ſet up the throne of David
over Iſrael, and over Judah, from Dan even to Beerſheba.
11 But he could not anſwer Abner a word again, becauſe he feared
12 him. And Abner ſent meſſengers to David on his behalf, ſaying,
Whoſe *is* the land? Saying *alſo*, Make thy league with me, and behold,
my hand *ſhall be* with thee, to bring about all Iſrael unto thee.
13 And he ſaid, Well, I will make a league with thee: but one thing
I require of thee, that is, Thou ſhalt not ſee my face, except thou
firſt bring Michal Saul's daughter, when thou comeſt to ſee my
14 face. And David ſent meſſengers to Iſhboſheth Saul's ſon, ſaying,
Deliver *me* my wife Michal, which I eſpouſed to me ‡ for an hun-

at him for dancing before the ark, chap. vi. 23. yet might have one before that time. And ſhe might be named the laſt, becauſe ſhe was given away from *David*, and married to another man. Six ſons in ſeven years. Some have had as numerous an offspring, and with much more honour and comfort, by one wife. And we know not that any of the ſix were famous: but three were very infamous.

V. 6. *Strong*—He uſed all his endeavours to ſupport *Saul*'s houſe: which is mentioned, to ſhew the reaſon of his deep reſentment of the following aſperſion.

V. 12. *Meſſengers*—Who in his name might treat with *David* concerning his reconciliation with him. Thus God over-rules the paſſions of wicked men, to accompliſh his own wiſe and holy purpoſes. And who then dare contend with that God who makes even his enemies to do his work, and deſtroy themſelves? *Whoſe, &c.*—To whom doth this whole land belong, but to thee? Is it not thine by Divine right?

V. 14. *Iſhboſheth*—Whoſe conſent was neceſſary, both to take her away from her preſent huſband, and to perſuade her to return to *David*. Hereby alſo *David* opened to him a door of hope for his reconciliation, leſt being deſperate he ſhould hinder *Abner* in his preſent deſign. *My wife*—Who, though ſhe was taken from me by force, and conſtrained to marry another, yet is my rightful wife. *David* demands her, both for the affection he ſtill retained to her,

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† Chap. xxi. 10. ‡ 1 *Sam.* xviii. 25. 27.

15 dred foreſkins of the Philiſtines. And Iſhboſheth ſent and took her
16 from *her* huſband, *even* from § Phaltiel the ſon of Laiſh. And her
huſband went with her along weeping behind her to Bahurim: then
17 ſaid Abner unto him, Go, return. And he returned. And
Abner had communication with the elders of Iſrael, ſaying, Ye
18 ſought for David in times paſt *to be* king over you. Now then do *it*;
for the LORD hath ſpoken of David, ſaying, By the hand of my
ſervant David, I will ſave my people Iſrael out of the hand of the
19 Philiſtines, and out of the hand of all their enemies. And Abner
alſo ſpoke in the ears of Benjamin: and Abner went alſo to ſpeak
in the ears of David in Hebron, all that ſeemed good to Iſrael, and
20 that ſeemed good to the whole houſe of Benjamin. So Abner
came to David to Hebron, and twenty men with him: and David
21 made Abner and the men that *were* with him, a feaſt. And Abner
ſaid unto David, I will ariſe, and go, and will gather all Iſrael
unto my lord the king, that they may make a league with thee,
and that thou mayeſt reign over all that thine heart deſireth. And
22 David ſent Abner away, and he went in peace. And behold,
the ſervants of David, and Joab, came from *purſuing* a troop, and
brought in a great ſpoil with them: (but Abner *was* not with David
in Hebron, for he had ſent him away, and he was gone in peace.)
23 When Joab and all the hoſt that *was* with him were come, they told
Joab ſaying, Abner the ſon of Ner came to the king, and he hath
24 ſent him away, and he is gone in peace. Then Joab came to the
king, and ſaid, What haſt thou done? Behold, Abner came unto
thee: why *is it* that thou haſt ſent him away, and he is quite gone?
25 Thou knoweſt Abner the ſon of Ner, that he came to deceive thee,
and to know thy going out, and thy coming in, and to know all
26 that thou doſt. And when Joab was come out from David, he

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her, and upon a political conſideration, that ſhe might ſtrengthen his title to the kingdom.

V. 19. *Benjamin*—To theſe he particularly applies himſelf, becauſe they might be thought moſt kind to *Saul* and his houſe, and moſt loth to let the kingdom go out of their own tribe; and therefore it was neceſſary that he ſhould uſe all his art and power with them, to perſuade them to a compliance with his deſign; and beſides, they were a valiant tribe, and bordering upon *Judah*, and ſituate between them and the other tribes; and therefore the winning of them, would be of mighty concernment to bring in all the reſt.

V. 22. *A troop*—Of robbers, or *Philiſtines*, who taking advantage of the diſcord between the houſes of *Saul* and *David*, made inroads into *Judah*.

V. 29. *Let*

§ 1 *Sam.* xxv. 44.

ſent meſſengers after Abner, which brought him again from the well
27 of Sirah: but David knew *it* not. And when Abner was returned
to Hebron, Joab ‖ took him aſide in the gate, to ſpeak with him
quietly: and ſmote him there under the fifth *rib*, that he died, for
28 the blood of * Aſahel his brother. And afterward when David
heard it, he ſaid, I and my kingdom *are* guiltleſs before the LORD
29 for ever, from the blood of Abner the ſon of Ner: Let it reſt
upon the head of Joab, and on all his father's houſe, and let there
not fail from the houſe of Joab one that hath an iſſue, or that is a
leper, or that leaneth on a ſtaff, or that falleth on the ſword, or that
30 lacketh bread. So Joab and Abiſhai his brother ſlew Abner, be-
cauſe he had ſlain their brother Aſahel at Gibeon in the battle.
31 And David ſaid to Joab, and to all the people that *were* with him,
‡ Rent your clothes, and gird you with ſackcloth, and mourn before
32 Abner. And king David *himſelf* followed the bier. And they bu-
ried Abner in Hebron, and the king lift up his voice, and wept at
33 the grave of Abner, and all the people wept. And the king la-
34 mented over Abner, and ſaid, Died Abner as a fool dieth? Thy
hands *were* not bound, nor thy feet put into fetters: as a man fal-
leth before wicked men, *ſo* felleſt thou. And all the people wept

V. 29. *Let it, &c.*—But would not a reſolute puniſhment of the murderer himſelf have become *David* better, than this paſſionate imprecation on his poſterity?

V. 30. *Abiſhai*—For though *Joab* only committed the murder, yet *Abiſhai* was guilty of it, becauſe it was done with his conſent, and counſel, and approbation. *In battle*—Which he did for his own neceſſary defence; and therefore it was no juſtification of this treacherous murder.

V. 31. *Joab*—Him he eſpecially obliged to it, to bring him to repentance for his ſin, and to expoſe him to public ſhame. *Followed*—That is, attending upon his corps, and paying him that reſpect which was due to his quality. Though this was againſt the uſage of kings, and might ſeem below *David*'s dignity; yet it was now expedient to vindicate himſelf from all ſuſpicion of concurrence in this action.

V. 33. *As a fool*—That is, as a wicked man. Was he cut off by the hand of juſtice for his crimes? Nothing leſs; but by *Joab*'s malice and treachery. It is a ſad thing to *die as a fool dieth*, as they do that any way ſhorten their own days: and indeed all they that make no proviſion for another world.

V. 34. *Not bound*—Thou didſt not tamely yield up thyſelf to *Joab*, to be bound hand and foot at his pleaſure. *Joab* did not overcome thee in an equal combat, nor durſt he attempt thee in that way, as a general or ſoldier of any worth would have done. *Wicked men*—By the hands of *froward*, or *perverſe*, or *crooked men*, by hypocriſy and perfidiouſneſs, whereby the vileſt coward may kill the moſt valiant perſon.

‖ 1 *Kings* ii. 5. * Chap. ii. 23. ‡ *Joſh.* vii. 6.

35 again over him. And when all the people came to cauſe David to
eat meat, while it was yet day, David ſware, ſaying, So do God
to me, and more alſo, If I taſte bread, or ought elſe, 'till the ſun
36 be down. And all the people took notice *of it*, and it pleaſed
37 them: as whatſoever the king did pleaſed all the people. For all
the people, and all Iſrael underſtood that day, that it was not of
38 the king to ſlay Abner the ſon of Ner. And the king ſaid unto his
ſervants, Know ye not that there is a prince, and a great man fallen
39 this day in Iſrael? And I *am* this day weak, though anointed
king; and theſe men, the ſons of Zeruiah *be* ‡ too hard for me:
§ the LORD ſhall reward the doer of evil according to his wickedneſs.

CHAP. IV.

Two of his ſervants murder Iſhboſheth, *and bring his head to* David, ver. 1—8. *He puts them to death*, ver. 9—12.

1 AND when Saul's ſon heard that Abner was dead in Hebron, his
hands were feeble, and all the Iſraelites were troubled.
2 And Saul's ſon had two men *that were* captains of bands, the name
of the one was Baanah, and the name of the other Rechab, the ſons
of Rimmon, a Beerothite, of the children of Benjamin: (for Beeroth
3 alſo was reckoned to Benjamin; But the Beerothites fled to Git-

V. 36. *Pleaſed them*—They were ſatisfied concerning *David*'s integrity.

V. 38. *Know ye not*, &c.—But how little, how mean are they made by death, who were the terror of the mighty in the land of the living.

V. 39. *Weak*—In the infancy of my kingdom, not well ſettled in it. The metaphor is taken from a young and tender child or plant. *Theſe men*—*Joab* and *Abiſhai*, the ſons of my ſiſter *Zeruiah*. *Too hard*—That is, too powerful. They have ſo great a command over all the ſoldiers, and ſo great favour with the people, that I cannot puniſh them without apparent hazard to my perſon and kingdom; eſpecially, now when all the tribes, except *Judah*, are in a ſtate of oppoſition againſt me. But although this might give ſome colour to the delay of their puniſhment, yet it was a fault that he did not do it within ſome reaſonable time, both becauſe this indulgence proceeded from a diſtruſt of God's power and faithfulneſs; as if God could not make good his promiſe to him, againſt *Joab* and all his confederates; and becauſe it was contrary to God's law, which ſeverally requires the puniſhment of wilful murderers. It was therefore carnal wicked policy, yea cruel pity that ſpared him. If the law had had its courſe againſt *Joab*, it is probable the murder of *Iſhboſheth*, *Ammon*, and others, had been prevented. So truly was he in theſe, and ſome other reſpects, *a bloody man*, which may be obſerved to the glory of the Divine grace, in his forgiveneſs and converſion.

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‡ Chap. xix. 7. § Chap. xx. 10. 1 *Kings* ii. 5, 6. 33, 34.

4 taim, and were ſojourners there until this day.) And Jonathan
Saul's ſon had a ſon *that was* lame of *his* feet, *and* was five years old
when the tidings came of Saul and Jonathan out of Jezreel, and his
nurſe took him up, and fled, and it came to paſs as ſhe made haſte
to flee, that he fell, and became lame; and his name *was* Mephi-
5 boſheth. And the ſons of Rimmon the Beerothite, Rechab and Baa-
nah, went and came about the heat of the day to the houſe of Iſh-
6 boſheth, who lay on a bed at noon. And they came thither into
the midſt of the houſe, *as though* they would have fetched wheat;
and they ſmote him under the fifth *rib;* and Rechab and Baanah his
7 brother eſcaped. For when they came into the houſe, he lay on his
bed in his bed-chamber: and they ſmote him, and ſlew him, and
beheaded him, and took his head, and gat them away through the
8 plain all night. And they brought the head of Iſhboſheth unto
David to Hebron, and ſaid to the king, Behold, the head of Iſhbo-
ſheth the ſon of Saul, thine enemy, which ſought thy life; and the
Lord hath avenged my lord the king this day of Saul and of his ſeed.
9 And David anſwered Rachab and Baanah his brother, the ſons of
Rimmon the Beerothite, and ſaid unto them, *As* the Lord liveth,
10 who hath redeemed my ſoul out of all adverſity, When * one told
me, ſaying, Behold, Saul is dead, (thinking to have brought good
tidings) I took hold of him, and ſlew him in Ziklag, who *thought*
11 that I would have given him a reward for his tidings: How much
more, when wicked men have ſlain a righteous perſon in his own
houſe upon his bed? Shall I not therefore now require his blood of
12 your hand, and take you away from the earth? And David com-
manded his young men, and they ſlew them, and cut off their hands

V. 4. *Jonathan had a ſon*—This hiſtory is inſerted as that which encouraged theſe men to this wicked murder, becauſe *Saul's* family was now reduced to a low ebb; and if *Iſhboſheth* was diſpatched, there would be none left, but a lame child, who was altogether unfit to manage the kingdom, and therefore the crown muſt neceſſarily come to *David* by their act and deed; for which they promiſed themſelves no ſmall recompenſe. *Jezreel*—The place of that laſt and fatal fight.

V. 6. *Fetched wheat*—Which was laid up in publick granaries in the king's houſe, and was fetched thence by the captains and commanders of the army for the pay of their ſoldiers, who, in thoſe ancient times were not paid in money, but in corn. Upon this pretence they were admitted into the houſe, and ſo went from room to room, to the place where the king lay.

V. 12. *David commanded*, &c.—But what a diſappointment to *Baanah* and *Rechab*, was the ſentence which *David* paſſed upon them! And ſuch they will meet with, who think to ſerve the Son of *David*, by cruelty or injuſtice:

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* Chap. i. 4. 15.

and their feet, and hanged *them* up over the pool in Hebron: but they took the head of Iſhboſheth, and buried *it* in the * ſepulchre of Abner in Hebron.

CHAP. V.

David *is anointed king by all the tribes*, ver. 1—5. *Takes the ſtrong hold of* Zion, ver. 6—10. David *builds him an houſe; his kingdom is eſtabliſhed*, ver. 11, 12. *Has more children*, ver. 13—16. *Conquers the* Philiſtines, ver. 17—25.

1 THEN † came all the tribes of Iſrael to David unto Hebron,
and ſpake, ſaying, Behold, we *are* thy bone and thy fleſh.
2 Alſo in time paſt, when Saul was king over us, ‡ thou waſt he that
leddeſt out, and broughteſt in Iſrael: and the LORD ſaid to thee,
§ Thou ſhalt feed my people Iſrael, and thou ſhalt be a captain over
3 Iſrael. So all the elders of Iſrael came to the king to Hebron, and
king David made a league with them in Hebron before the LORD:
4 and they anointed David king over Iſrael. David *was* thirty years
5 old when he began to reign, *and* he reigned forty years. In Hebron he reigned over Judah || ſeven years and ſix months: and in
Jeruſalem he reigned thirty and three years over all Iſrael and Ju-
6 dah. And the king and his men went to Jeruſalem unto the Jebuſites, the inhabitants of the land, who ſpake unto David, ſaying,
Except thou take away the blind and the lame, thou ſhalt not come
7 in hither: thinking, David cannot come in hither. Nevertheleſs,
David took the ſtrong hold of Zion: the ſame *is* the city of David.

injuſtice: who under colour of religion, outrage or murder of their brethren, *think they do God ſervice.* However men may now canonize ſuch methods of ſerving the church and the catholic cauſe, Chriſt will let them know another day, that Chriſtianity was not deſigned to deſtroy humanity. And they who thus think to merit heaven, ſhall not *eſcape the damnation of hell.*

V. 2. *Shalt feed*—That is, rule them, and take care of them, as a ſhepherd doth of his ſheep, *Pſal.* lxxviii. 70, 71. This expreſſion he uſeth to admoniſh *David*, that he was not made a king to advance his own glory, but for the good of his people; whom he ought to rule with all tenderneſs, and to watch over with all diligence.

V. 3. *A league*—Whereby *David* obliged himſelf to rule them according to God's laws; and the people promiſed obedience to him.

V. 6. *Cannot come*—They confided in the ſtrength of their fortifications, which they thought ſo impregnable, that *the blind and the lame* were ſufficient to defend them,

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* Chap. iii. 32. † 1 *Chron.* xi. 1. ‡ 1 *Sam.* xviii. 13. § *Pſal.* lxxviii. 71.
|| Chap. ii. 21.

8 And David ſaid on that day, Whoſoever getteth up to the gutter,
and ſmiteth the Jebuſites, and the lame, and the blind, *that are*
hated of David's ſoul, * *he ſhall be chief and captain*: wherefore they
9 ſaid, The blind and the lame ſhall not come into the houſe. So
David dwelt in the fort, and called it, The city of David; and
10 David built round about, from Millo and inward. And David
went on, and grew great, and the Lord God of hoſts *was* with him.
11 And † Hiram king of Tyre ſent meſſengers to David, and cedar-trees,
and carpenters, and maſons: and they built David an houſe.
12 And David perceived that the Lord had eſtabliſhed him king over
Iſrael, and that he had exalted his kingdom for his people Iſrael's
13 ſake. And ‡ David took *him* more concubines and wives out of
Jeruſalem, after he was come from Hebron: and there were yet
14 ſons and daughters born to David. And § theſe *be* the names of
thoſe that were born unto him in Jeruſalem; Shammuah, and
15 Shobab, and Nathan, and Solomon, Ibhar alſo, and Eliſhua,
16 and Nepheg, and Japhia, And Eliſhama, and Eliada, and Eliphalet.
17 || But when the Philiſtines heard that they had anointed

againſt the moſt powerful aſſailant. And probably they ſet a parcel of blind and lame people, invalids or maimed ſoldiers, to make their appearance on the wall, in contempt of *David* and his men.

V. 8. *To the gutter*—That is, whoſoever ſcaleth the fort, or getteth up to the top of it, where the gutter was. *That are hated*—The *Jebuſites, and the lame, and the blind,* Who had probably themſelves inſulted him, and blaſphemed God. *He ſhall be*—Theſe words are fitly ſupplied out of 1 *Chron.* xi. 6. where they are expreſſed. *They ſaid,* &c.—That is, whence it became a proverb, or a common ſaying, uſed by *David,* and others, *the blind and the lame Jebuſites,* were ſet to keep the houſe, that is, the fort of *Zion*; and to keep others from coming into it; but now they are ſhut out of it, and none of them, either of the *Jebuſites,* or of blind and lame perſons, ſhall be admitted to come into it again. Which *David* might ordain, to keep up the memory of this great exploit, and of the inſolent carriage of the *Jebuſites.*

V. 9. *Millo*—Which ſeems to have been the town-hall or ſtate-houſe, near the wall of the city of *Zion.*

V. 12. *King over Iſrael*—That he might be a bleſſing to them, and they might be happy under his adminiſtration.

V. 13. *David took,* &c.—This may well be reckoned amongſt *David*'s miſcarriages, the multiplication of wives being expreſly forbidden to the king, *Deut.* xvii. 17. It ſeems to have been his policy, that hereby he might enlarge his family, and ſtrengthen his intereſt by alliances with ſo many conſiderable families. But all theſe did not preſerve him, from coveting his neighbour's wife. Rather they inclined him to it: for men who have once broke the fence, will wander careleſly.

V. 17. *The hold*—To ſome fortified place

to

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* 1 *Chron.* xi. 6. † 1 *Kings* v. ii. 1 *Chron.* xiv. 1. ‡ 1 *Chron.* iii. 9. xiv. 3.
§ 1 *Chron.* iii. 5. || 1 *Chron.* xi. 16. xiv. 8.

David king over Iſrael, all the Philiſtines came up to ſeek David;
18 and David heard *of it*, and went down to the hold. The Philiſtines
19 alſo came and ſpread themſelves in the valley of Rephaim. And
David enquired of the Lord, ſaying, Shall I go up to the Philiſtines?
Wilt thou deliver them into mine hand? And the Lord ſaid unto
David, Go up: for I will doubtleſs deliver the Philiſtines into thine
20 hand. And David came to ‡ Baal-perazim, and David ſmote them
there, and ſaid, The Lord hath broken forth upon mine enemies
before me, as the breach of waters. Therefore he called the name
21 of that place Baal-perazim. And there they left their images, and
22 David and his men § burnt them. And the Philiſtines came up
23 yet again, and ſpread themſelves in the valley of Rephaim. And
when David enquired of the Lord, he ſaid, Thou ſhalt not go up:
but fetch a compaſs behind them, and come upon them over againſt
24 the mulberry-trees. And let it be when thou heareſt the ſound of a
going in the tops of the mulberry-trees, that then thou ſhalt beſtir
thyſelf: for then ſhall the Lord go out before thee, to ſmite the
25 hoſt of the Philiſtines. And David did ſo, as the Lord had commanded him; and ſmote the Philiſtines from Geba, until thou come
to Gazar.

to which his people might conveniently reſort from all places, and where he might intrench his army; which lay towards the *Philiſtines.*

V. 20. *Baal-perazim*—Whither the *Philiſtines* were come from the valley of *Rephaim,* 1 *Chron.* xiv. 11. *Baal-perazim,* ſignifies the *maſter of the breaches:* So he aſcribes all to God. *As waters*—As floods or rivers of waters, which break the banks, and overflow a land, and overturn all that ſtands in their way.

V. 21. *Images*—When the ark fell into the hand of the *Philiſtines,* it conſumed them: but when theſe images fell into the hands of *Iſrael,* they could not ſave themſelves from being conſumed.

V. 22. *And ſpread themſelves*—The expreſſion intimates, that they were very numerous, and made a very formidable appearance. So we read, *Rev.* xx. 9. of the churches enemies *going up on the breadth of the earth.* But the wider they ſpread themſelves, the fairer mark they are for God's arrows.

V. 23. *Go up*—Directly againſt them, as the following words explain it. *Behind*—Where they leaſt expect thee; God's purpoſes and promiſes do not exclude mens endeavours.

V. 24. *The ſound*—A noiſe as it were of perſons walking upon the tops of them, which I ſhall cauſe; and by this ſign, both thou ſhalt be aſſured that I am coming to help thee; and the *Philiſtines* ſhall be affrighted, and not perceive the noiſe of thy army, until thou art upon them. *Beſtir*—Fall upon them.

CHAP.

‡ *Iſa.* xxviii. 21. § 1 *Chron.* xiv. 12.

CHAP. VI.

The ark is brought from the houſe of Abinadab, ver. 1—5. *Its progreſs ſtopped by the death of* Uzzah, ver. 6—11. *It is brought into the city of* David *with ſolemn rejoicings,* ver. 12—19. David *anſwers the reproof of* Michal, ver. 20—23.

1 AGAIN David gathered together all *the* choſen *men* of Iſrael,
2 thirty thouſand. And * David aroſe, and went with all the
people that *were* with him, from Baale of Judah, to bring up from
thence the ark of God, on which the name, *even* the name of the
LORD of hoſts, that dwelleth between the cherubim is called upon.
3 And they ſet the ark of God † upon a new cart, and brought it out
of the houſe of Abinadab that *was* in Gibeah: and Uzzah and
4 Ahio the ſons of Abinadab, drave the new cart. And they brought
it out of ‡ the houſe of Abinadab which *was* at Gibeah, accompanying
5 the ark of God, and Ahio went before the ark. And
David and all the houſe of Iſrael played before the LORD, on all
manner of *inſtruments made of* fir-wood, even on harps, and on pſalteries,
6 and on timbrels, and on cornets, and on cymbals. And
§ when they came to Nachon's threſhing-floor, Uzzah || put forth *his*
hand to the ark of God, and took hold of it, for the oxen ſhook
7 it. And the anger of the LORD was kindled againſt Uzzah, and
God ſmote him there for *his* error, and there he died by the ark of

V. 2. *On which,* &c.—That is, by, or before which, they were to preſent their prayers to God for counſel and ſuccour upon all occaſions. And this is mentioned here as the reaſon why *David* put himſelf and his people to ſo great trouble and charge, becauſe it was to fetch up the choiceſt treaſure which they had.

V. 3. *They ſet,* &c.—Being taught, and encouraged to do ſo, by the example of the *Philiſtines,* who did ſo without any token of God's diſpleaſure upon them for ſo doing. But they did not ſufficiently conſider, that God might wink at the *Philiſtines,* becauſe they were ignorant of God's laws; and yet be angry with them for the ſame thing, becauſe they knew, or might have known the law of God, which commanded the prieſts to bear it upon their ſhoulders. But their preſent tranſports of joy of the happy change of their affairs, and their greedy deſire of having the ark of God removed, made them inconſiderate. *In Gibeah*—Or, *on the hill,* as 1 *Sam.* vii. 1.

V. 5. *Played before the Lord*—Public joy ſhould always be as *before the Lord,* with an eye to him, and terminating in him. Otherwiſe it is no better than public madneſs, and the ſource of all manner of wickedneſs.

V. 7. *He died*—This may ſeem very ſevere, conſidering his intention was pious, and his tranſgreſſion not great. But, beſides that, men are improper judges of the actions of God; and that God's judgments

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* 1 *Chron.* xiii. 5, 6.

† 1 *Sam.* vi. 7.

‡ 1 *Sam.* vii. 1.

§ 1 *Chron.* xiii. 9.

|| *Numb.* iv. 15.

8 God. And David was diſpleaſed, becauſe the LORD had made a
breach upon Uzzah: and he called the name of the place Perez-
9 uzzah to this day. And David was * afraid of the LORD that day,
10 and ſaid, How ſhall the ark of the LORD come to me? So Da-
vid would not remove the ark of the LORD unto him into the city
of David: but David carried it aſide into the houſe of Obed-edom
11 the † Gittite. And the ark of the LORD continued in the houſe of
Obed-edom the Gittite, three months: and the LORD ‡ bleſſed
12 Obed-edom, and all his houſhold. And it was told king David,
ſaying, The LORD hath bleſſed the houſe of Obed-edom, and all
that *pertaineth* unto him, becauſe of the ark of God. § So David
went and brought up the ark of God from the houſe of Obed-
13 edom, into the city of David, with gladneſs. And it was *ſo* that
when they that bare the ark of the LORD, had gone ſix paces, he
14 ſacrificed ‖ oxen and fatlings. And David danced before the LORD
15 with all *his* might, and David *was* girded with a linen ephod. So
David and all the houſe of Iſrael brought up the ark of the LORD

ments are always juſt, though ſometimes obſcure: it is reaſonable, God ſhould make ſome preſent examples of his high diſpleaſure againſt ſins, ſeemingly ſmall; partly, for the demonſtration of his own exact and impartial holineſs; partly, for the eſtabliſhment of diſcipline, and for the greater terror and caution of mankind, who are very prone to have ſlight thoughts of ſin, and to give way to ſmall ſins, and thereby to be led on to greater; all which is, or may be prevented by ſuch inſtances of ſeverity: and conſequently there is more of God's mercy, than of his juſtice, in ſuch actions, becauſe the juſtice is confined to one particular perſon, but the benefit of it common to mankind in that, and all future ages.

V. 8. *Diſpleaſed*—Or, *grieved*, both for the ſin, and for God's heavy judgment; whereby their hopes were daſhed, and their joys interrupted. *Perez-uzzah*—That is, *the breach of Uzzah.*

V. 10. *Houſe of Obed-edom*—*Obed-edom* knew what ſlaughter the ark had made among the *Philiſtines* and the *Bethſhemites.* He ſaw *Uzzah* ſtruck dead; yet invites it to his houſe, and opens his doors without fear, knowing it was a ſavour of death, only to them that treated it ill. "O the courage, ſays Biſhop *Hall*, of an honeſt and faithful heart! Nothing can make God otherwiſe than amiable to him: even his juſtice is lovely."

V. 11. *The Lord bleſſed,* &c.—The ſame hand that puniſhed *Uzzah*'s preſumption, rewarded *Obed-edom*'s humble boldneſs. None ever had, or ever ſhall have reaſon to ſay, that *it is in vain to ſerve God.* Piety is the beſt friend to proſperity. His houſhold too ſhared in the bleſſing. It is good living in a family that entertains the ark; for all about it will fare the better for it.

V. 14. *Danced*—To expreſs his thankfulneſs to God by his outward carriage, according to the manner of thoſe times *Linen ephod*—The uſual habit of the prieſts and *Levites*, in their ſacred miniſtrations,

yet

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* *Pſal.* cxix. 120. † *Joſh.* xxi. 24. 1 *Chron.* xiii. 13. ‡ *Prov.* iii. 9, 10. *Mal.* iii. 10. *Matt.* vi. 33. 1 *Tim.* iv. 8. § 1 *Chron.* xv. 25. ‖ 1 *Chron.* xv. 26.

16 with ſhouting, and with the ſound of the trumpet. And as the ark
of the LORD came into the city of David, Michal Saul's daughter
looked through a window, and ſaw king David leaping and dancing
17 before the LORD; and ſhe § deſpiſed him in her heart. And
‖ they brought in the ark of the LORD, and ſet it in his place, in the
midſt of the tabernacle that David had pitched for it: and David
offered burnt-offerings, and peace-offerings before the LORD.
18 And as ſoon as David had made an end of offering burnt-offerings,
and peace-offerings, * he bleſſed the people in the name of the
19 LORD of hoſts. And he dealt among all the people, *even* among the
whole multitude of Iſrael, as well to the women as men, to every
one a cake of bread, and a good piece *of fleſh*, and a flagon *of*
20 *wine*: ſo all the people departed every one to his houſe. Then
David returned to bleſs his houſhold: and Michal the daughter of
Saul came out to meet David, and ſaid, How glorious was the
king of Iſrael to-day, who uncovered himſelf to-day in the eyes of
the handmaids of his ſervants, as one of the vain fellows ſhameleſsly
21 uncovereth himſelf! And David ſaid unto Michal, *It was*
before the LORD, who choſe me before thy father, and before all
his houſe, to appoint me ruler over the people of the LORD, over

yet ſometimes worn by others, as it was by the young child *Samuel;* and ſo *David*, who laid by his royal robes, and put on this robe to declare, that although he was king of *Iſrael*, yet he willingly owned himſelf to be the Lord's miniſter and ſervant.

V. 16. *Deſpiſed*—As one of a baſe and mean ſpirit, that knew not how to carry himſelf with that majeſty which became his place.

V. 17. *David had pitched*—For *Moſes*'s tabernacle was ſtill at *Gibeon*, 1 *Chron.* xvi. 39. xxi. 29. 2 *Chron.* i. 3. which *David* left there, becauſe he deſigned to build a temple at *Jeruſalem* with all ſpeed.

V. 18. *He bleſſed*—That is, he heartily and ſolemnly prayed to God for his bleſſing upon them: which he did both as a prophet, and as their king, to whom by office it belongs, by all means, to ſeek his people's welfare.

V. 20. *Bleſs his houſhold*—Miniſters muſt not think, that their public performances will excuſe them from family worſhip: but when they have bleſſed the public aſſembly, they are to return and bleſs their own houſhold. And none is too great to do this. It is the work of angels to worſhip God; and therefore certainly can be no diſparagement to the greateſt of men. *Who uncovered*—By ſtripping himſelf of his royal robes, that he might put on a *Levitical* ephod.

V. 21. *Before the Lord*—In his preſence and ſervice, which though contemptible to thee, is, and ever ſhall be honourable in mine eyes. *Who choſe*—Who took away the honour from him and his, and transferred it unto me, whereby he hath obliged

me

§ *Acts* ii. 13. 1 *Cor.* ii. 14. ‖ 1 *Chron.* xvi. 1. * 1 *Chron.* xvi. 1.

22 Iſrael: therefore will I play before the Lord. And I will yet be more
vile than thus, and will be baſe in mine own ſight: and of the
maid-ſervants which thou haſt ſpoken of, of them ſhall I be had in
23 honour. Therefore Michal the daughter of Saul had no child
until the day of her death.

CHAP. VII.

Nathan *approves* David's *deſign of building an houſe for God*, ver. 1—3. *God forbids it, but promiſes to bleſs him and his ſeed*, ver. 4—17. *His prayer and thankſgiving*, ver. 18—29.

1 AND it came to paſs, * when the king ſat in his houſe, and the
Lord had given him reſt round about from all his enemies:
2 That the king ſaid unto Nathan the prophet, See now, I dwell in
an houſe of Cedar, but the ark of God dwelleth within curtains.
3 And Nathan ſaid to the king, † Go, do all that *is* in thine heart:
4 for the Lord *is* with thee. And it came to paſs that night, that
5 the word of the Lord came unto Nathan, ſaying, Go and tell my
ſervant David, Thus ſaith the Lord, ‡ Shalt thou build me an houſe
6 for me to dwell in? Whereas I have not dwelt in *any* houſe, § ſince

me to love and ſerve him with all my might.

V. 22. *More vile than thus*—The more we are vilified for well doing, the more reſolute therein we ſhould be, binding our religion the cloſer to us, for the endeavours of Satan's agents to ſhame us out of it. *Be baſe*—I will always be ready to abaſe myſelf before God, and think nothing too mean to ſtoop to for his honour. *Be had in honour*—So far will they be from deſpiſing me on this account, that they will honour me the more.

V. 23. *Therefore*—Becauſe of her proud and petulant ſpeech and carriage to *David*, which God juſtly puniſhed with barrenneſs. *No child*—After this time.

V. 1. *Sat*—That is, was ſettled in the houſe which *Hiram*'s men had built for him, then he reflected upon the unſettled ſtate of the ark.

V. 2. *Curtains*—That is, in a tent or tabernacle, ver. 6. compoſed of ſeveral curtains.

V. 3. *Nathan ſaid*—Purſue thy intentions, and build an houſe for the ark. The deſign being pious, and the thing not forbidden by God, *Nathan* haſtily approves it, before he had conſulted God about it, as both he and *David* ought to have done in a matter of ſo great moment. And therefore *Nathan* meets with this rebuke, that he is forced to acknowledge his error, and recant it. For the holy prophets did not ſpeak all things by prophetic inſpiration, but ſome things by an human ſpirit.

V. 4. *The word of the Lord came*—Becauſe *David*'s miſtake was pious, and from an honeſt mind, God would not ſuffer him to lie long in it.

V. 5. *Shalt thou*—That is, thou ſhalt not.

V. 6. *Tent and tabernacle*—Theſe two ſeem

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* 1 *Chron.* xvii. 1. † 1 *Cor.* xiii. 9. ‡ 1 *Kings* v. 3, 1 *Chron.* xxii. 8. xxviii. 3. § 1 *Kings* viii. 16,

the time that I brought up the children of Iſrael out of Egypt, even
7 to this day, but have walked in a tent, and in a tabernacle. In all
the places wherein I have walked with all the children of Iſrael,
ſpake I a word with || any of the tribes of Iſrael, whom I commanded
to feed my people Iſrael, ſaying, Why build ye not me an
8 houſe of cedar? Now therefore, ſo ſhalt thou ſay unto my ſervant
David: Thus ſaith the Lord of hoſts, * I took thee from the ſheepcoat,
from following the ſheep, to be ruler over my people, over
9 Iſrael. And I was with thee whitherſoever thou wenteſt, and have
cut off all thine enemies out of thy ſight, and have made thee a great
name, like unto the name of the † great *men* that are in the earth.
10 (Moreover, I will appoint a place for my people Iſrael, and will
plant them, that they may dwell in a place of their own, and move
no more: neither ſhall the children of wickedneſs afflict them any
11 more, as before time. And as ſince the time that I commanded
judges *to be* over my people Iſrael, and have cauſed thee to reſt
from all thine enemies.) Alſo the Lord telleth thee, That he will

ſeem thus to be diſtinguiſhed, the one may note the curtains and hangings within, the other the frame of boards, and coverings upon it.

V. 8. *My ſervant*—Leſt *David* ſhould be too much diſcouraged, or judge himſelf neglected of God, as one thought unworthy of ſo great an honour, God here gives him the honourable title of *his ſervant*, thereby ſignifying that he accepted of his ſervice, and good intentions.

V. 10. *Appoint*—That is, I will make room for them, whereas hitherto they have been much diſtreſſed by their enemies. Or, *I will eſtabliſh a place* for them, that is, I will eſtabliſh them in their place or land. *My people*—Among the favours which God had vouchſafed, and would vouchſafe to *David*, he reckons his bleſſings to *Iſrael*, becauſe they were great bleſſings to *David*; partly, becauſe the ſtrength and happineſs of a king conſiſts in the multitude and happineſs of his people; and partly, becauſe *David* was a man of a public ſpirit, and therefore no leſs affected with *Iſrael's* felicity than with his own. *Before time*—Namely in *Egypt*.

V. 11. *And as ſince*—Nor as they did under the judges. But all this is to be underſtood with a condition, except they ſhould notoriouſly forſake God. *And have cauſed thee*—That is, and as until this time in which I have given thee reſt. But theſe words, though according to our tranſlation they be incloſed in the ſame parentheſis with the foregoing clauſes, may be better put without it, and taken by themſelves. For the foregoing words in this verſe, and in ver. 10. all concern the people of *Iſrael*; but theſe words concern *David* alone, to whom the ſpeech returns after a ſhort digreſſion concerning the peope of *Iſrael*. And they may be rendered thus. *And I will cauſe thee to reſt*, &c. more fully and perfectly than yet thou doſt. *He will*, &c.—For thy good intentions to make

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|| 1 *Chron.* xvii. 6. * 1 *Sam.* xvi. 11, 12. *Pſal.* lxxviii. 71. † *Pſal.* cxiii. 8.

12 make thee an houſe. And ‡ when thy days are fulfilled, and
thou ſhalt ſleep with thy fathers, I will ſet up thy ſeed after thee,
which ſhall proceed out of thy bowels, and I will eſtabliſh his king-
13 dom. § He ſhall build an houſe for my name, and I will || eſtabliſh
14 the throne of his kingdom for ever. * I will be his father, and he
ſhall be my ſon : † if he commit iniquity, I will chaſten him with
the rod of men, ‡‡ and with the ſtripes of the children of men :
15 But my mercy ſhall not depart away from him, as I took *it* from
16 Saul, whom I put away before thee. And thine houſe, and thy
kingdom ſhall be eſtabliſhed for ever §§ before thee : thy throne

make him an houſe, *he will make thee an houſe, a ſure houſe,* that is, he will increaſe and uphold thy poſterity, and continue thy kingdom in thy family.

V. 12. *And when,* &c.—When the time of the life ſhall expire. This phraſe implies, that his days ſhall be prolonged to the uſual courſe of nature, and not cut off in the midſt, by any violent or untimely death. *I will ſet*—I will ſet up in thy throne, thy poſterity, firſt *Solomon,* and then others ſucceſſively, and at laſt the Meſſiah. So the following words may be underſtood, part of his poſterity in general, part of *Solomon,* and part of Chriſt only, according to the different nature of the ſeveral paſſages.

V. 13. *He ſhall*—This is meant literally of *Solomon,* who alone did build the material houſe or temple ; but ultimately of Chriſt, who is the builder of God's ſpiritual houſe or temple. *For my name*—That is, for my ſervice, and glory. *For ever*—This is not meant of *Solomon,* for his kingdom was not *for ever.* But it is to be underſtood of *David*'s poſterity in general, and with ſpecial reſpect to Chriſt, in whoſe perſon the kingdom was to be lodged for ever.

V. 14. *His father*—I will carry myſelf towards him as a father, with all affection, and I will own him as my ſon. This is intended both of *Solomon,* as a type of Chriſt ; and of Chriſt himſelf, as is evident from *Heb.* i. 5. *If he commit*—This agrees only to *Solomon* and ſome others of *David*'s poſterity ; but not to Chriſt, who never committed iniquity, as *Solomon* did, who therein was no type of Chriſt, and therefore this branch is terminated in *Solomon ;* whereas in thoſe things wherein *Solomon* was a type of Chriſt, the ſenſe paſſes through *Solomon* to Chriſt. *Rod of men*—With ſuch rods as are gentle and moderate, and ſuited to man's weakneſs.

V. 15. *My mercy*—That is, Or, *my kindneſs,* that is, the kingdom which I have mercifully promiſed to thee and thine. *From Saul*—In regard of his poſterity, for the kingdom was continued to his perſon during life.

V. 16. *Before thee*—Thine eyes in ſome ſort beholding it : for he lived to ſee his wiſe ſon *Solomon* actually placed in the throne, with reputation and general applauſe, which was in itſelf a good preſage of the continuance of the kingdom in his family ; and being conſidered, together

with

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‡ 1 *Kings* viii. 20. *Acts* xiii. 36. § 1 *Kings* v. 5. vi. 12. 1 *Chron.* xxii. 10. *Matt.* xvi. 18. *Luke* i. 32, 33. *Heb.* iii. 3. 1 *Pet.* ii. 5. || *Pſal.* xlv. 6. *Iſa.* ix. 7. *Dan.* ii. 44. * *Heb.* i. 5. † *Pſal.* lxxxix. 26. 30, 31, 32. ‡‡ *Jer.* xxx. 11. 1 *Cor.* x. 13. *Heb.* xii. 6. §§ 1 *Kings* i. 48.

17 ſhall be eſtabliſhed for ever. According to all theſe words, and
18 according to all this viſion, ſo did Nathan ſpeak unto David. Then
went king David in, and ſat before the LORD, and he ſaid, ‖ Who
am I, O LORD God? And what *is* my houſe, that thou haſt brought
19 me hitherto? And this was yet a ſmall thing in thy ſight, O LORD
God: but thou haſt ſpoken alſo of thy ſervant's houſe for a great
20 while to come: and *is* this the manner of man, O LORD God? And
what can David ſay more unto thee? For thou LORD God, knoweſt
21 thy ſervant. For thy word's ſake, and according to thine own heart
haſt thou done all theſe great things, to make thy ſervant know
22 *them*. Wherefore thou art great, O LORD God: for * *there is* none
like thee, neither *is there any* God beſides thee, according to all that
23 we have heard with our ears. And † what one nation in the earth *is*

with the infallible certainty of God's promiſe to him and his, (of the accompliſhment whereof, this was an earneſt,) gave him good aſſurance thereof; eſpecially conſidering that he had his eyes and thoughts upon the Meſſiah, *Pſal.* cx. 1, &c. whoſe *day he ſaw* by faith, as *Abraham* did, *John* viii. 56. and whom he *knew that God would raiſe out of the fruit of his loins to ſit on his throne*, and that for ever: and ſo the eternity of his kingdom is rightly ſaid to be before him.

V. 18. *In*—Into the tabernacle. *Sat*—He might ſit for a ſeaſon whilſt he was meditating upon theſe things, and then alter his poſture and betake himſelf to prayer. *Who am I*, &c.—How infinitely unworthy am I and my family of this great honour and happineſs!

V. 19. *This*—Which thou haſt already done for me, *that thou haſt brought me hitherto*, to that pitch of honour, and peace, and proſperity, in which through thy favour I now ſtand. *Was ſmall*—Though it was more than I deſerved, or could expect, yet thou didſt not think it enough for thee to give to me. *A great while*—For many future ages, and indeed to all eternity. *Is this*, &c.—Do men uſe to deal ſo kindly with their inferiors, as thou haſt done with me? No: this is the prerogative of divine grace.

V. 20. *David ſay*—Either in a way of gratitude and praiſe, words cannot expreſs my obligations to thee, nor my ſenſe of theſe obligations: Or in a way of prayer. What can I aſk of thee more than thou haſt freely done? *Thou knoweſt*—Thou knoweſt my deep ſenſe of thy favours, and my obligations to thee. And my condition and neceſſities, what I do or may need hereafter; and as thou knoweſt this, ſo I doubt not thou wilt ſupply me.

V. 21. *Thy word's ſake*—That thou mighteſt fulfil thy promiſes made to me, and thereby demonſtrate thy faithfulneſs. *Own heart*—Of thy own mere liberality and good pleaſure, without any deſert of mine. So far was *David*, though a very gracious man, from thinking his actions meritorious.

V. 22. *Great*—Both in power and in goodneſs, as appears by the great and good things which thou haſt done for me.

V. 24. *Confirmed*—Partly, by thy promiſes, and that ſure covenant which thou

haſt

‖ *Gen.* xxxii. 10. *Pſal.* viii. 4. * *Deut.* iii. 24. iv. 35. xxxii. 39. 1 *Sam.* ii. 2. *Iſa.* xlv. 5. 18. 22. † *Deut.* iv. 7. 32. xxxiii. 29. *Pſal.* cxlvii. 20.

like thy people, *even* like Iſrael, whom God went to redeem for a
people to himſelf, and to make him a name, and to do for you
great things, and terrible, for thy land, before thy people which
thou redeemedſt to thee from Egypt, *from* the nations and their
24 gods? For thou haſt confirmed to thyſelf thy people Iſrael *to be* a
people unto thee for ever: and thou, LORD, art become their God.
25 And now, O LORD God, the word that thou haſt ſpoken concerning
thy ſervant, and concerning his houſe, eſtabliſh *it* for ever and
26 do as thou haſt ſaid. And let thy name be magnified for ever, ſaying,
The LORD of hoſts *is* the God over Iſrael: and let the houſe of
27 thy ſervant David be eſtabliſhed before thee. For thou, O LORD
of hoſts, God of Iſrael, haſt revealed to thy ſervant, ſaying, I will
build thee an houſe: therefore hath thy ſervant found in his heart
28 to pray this prayer unto thee. And now, O LORD God, thou *art*
that God, and ‡ thy words are true, and thou haſt promiſed this
29 goodneſs unto thy ſervant. Therefore now let it pleaſe thee to
bleſs the houſe of thy ſervant, that it may continue for ever before
thee: for thou, O LORD God haſt ſpoken *it*, and with thy bleſſing
let the houſe of thy ſervant be bleſſed for ever.

CHAP. VIII.

David *ſubdues the* Philiſtines *and* Moabites, ver. 1—2. *Smites* Hadadezer, *and the* Syrians, ver. 3—8. *Dedicates the preſents he had received and the ſpoils to God*, ver. 9—12. *Conquers the* Syrians *again, and the* Edomites, ver. 13, 14. *His adminiſtration of juſtice and chief officers*, ver. 15—18.

1 AND after this it came to paſs, that David ſmote the Philiſtines,
and ſubdued them: and David took Metheg-ammah

haſt made with them: and partly, by thy glorious works wrought on their behalf, as it appears this day. *Their God*—In a peculiar manner, and by ſpecial relation and covenant: for otherwiſe he is the *God and father of all things*.

V. 26. *Let thy name*—That is, do thou never ceaſe to manifeſt thyſelf to be the God and governor of *Iſrael*.

V. 27. *This prayer*, &c.—That prayer that is found in the tongue only will not pleaſe God. It muſt be *found in the heart*. That muſt be lifted up and poured out before God.

V. 28. *That God*—That God who haſt declared thyſelf to be *Iſrael's* God, and in particular my God.

V. 29. *Continue for ever*, &c.—When Chriſt for ever ſat down on the right-hand of God, and received all poſſible aſſurance, that his ſeed and throne ſhould be as the days of heaven, then this prayer was abundantly anſwered.

V. 1. *And David took*—*Gath and her towns*, as it
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‡ *John* xvii. 17.

2 out of the hand of the Philiſtines. And he ſmote Moab, and
measured them *as* with a line, caſting them down to the ground:
even with two lines meaſured he, to put to death; and with one
full line, to keep alive: and *ſo* the Moabites became David's ſer-
3 vants, *and* brought gifts. David ſmote alſo Hadadezer the ſon
of Rehob, king of Zobah, as he went to recover his border at
4 the river Euphrates. And David took from him a thouſand *chariots*,
and ſeven hundred horſemen, and twenty thouſand footmen: and
David houghed all the chariot-*horſes*, but reſerved of them *for* an
5 hundred chariots. And when the Syrians of Damaſcus came to
ſuccour Hadadezer king of Zobah, David ſlew of the Syrians two
6 and twenty thouſand men. Then David put garriſons in Syria of
Damaſcus: and the Syrians became ſervants to David, *and* brought
7 gifts: and the LORD preſerved David whitherſoever he went. And
David took the ſhields of gold that were on the ſervants of Ha-
8 dadezer, and brought them to Jeruſalem. And from Betah, and
from Berothai, cities of Hadadezer, king David took exceeding

is expreſſed in the parallel place, 1 *Chron.* xviii. 1. which are called *Metheg-ammah*, or *the bridle of Ammah*, becauſe *Gath* was ſituate in the mountain of *Ammah;* and becauſe this being the chief city of the *Philiſtines*, and having a king, which none of the reſt had, was the bridle which had hitherto kept the *Iſraelites* in ſubjection.

V. 2. *Moab*—For although the king of *Moab*, out of of hatred to *Saul*, gave protection to his parents, 1 *Sam.* xxii. 3, 4. yet the *Moabites* were perpetual and ſworn enemies to the *Iſraelites*, who therefore were forbidden to admit them *into the congregation of the Lord*. And though God commanded them in their march to *Canaan*, to ſpare the *Moabites*, yet afterwards they proved fierce enemies to God and his people, and thereby provoked God to alter his carriage towards them. *Meaſured them*—That is, having conquered the land, he made an eſtimate of it, and diſtributed the towns and people into three parts. *Caſting down*—Overthrowing their towns, and utterly deſtroying their people in manner following. And now that prophecy, *Numb.* xxiv. 17. was accompliſhed.

V. 3. *As he went*—*David*, remembering the grant which God had made to his people of all the land as far as *Euphrates*, and having ſubdued his neighbouring enemies, went to recover his rights, and ſtabliſh his dominion as far as *Euphrates*.

V. 4. *Seven hundred*—Or, *ſeven hundred* companies of *horſemen*, that is, in all *ſeven thouſand;* as it is 1 *Chron.* xviii. 4. there being ten in each company, and each ten having a ruler or captain. *Houghed*—That is, cut the ſinews of their legs, that they might be uſeleſs for war.

V. 5. *Of Damaſcus*—That is, who were ſubject to *Damaſcus*, the chief city of *Syria*.

V. 7. *On the ſervants*—Or rather, *which were with the ſervants*, that is, committed to their cuſtody, as being kept in the king's armoury: for it is not probable they carried them into the field.

V. 8. *From Betah*, &c.—In 1 *Chron.* xviii. 8 it is, *from Tibhath, and from Chun.* Either

9 much braſs. When Toi king of Hamath heard that David had
10 ſmitten all the hoſt of Hadadezer, Then Toi ſent Joram his ſon
unto king David to ſalute him, and to bleſs him, becauſe he had
fought againſt Hadadezer, and ſmitten him: (for Hadadezer had
wars with Toi) and *Joram* brought with him veſſels of ſilver, and
11 veſſels of gold, and veſſels of braſs; Which alſo king David †dedicated
to the Lord, with the ſilver and gold that he had dedicated
12 of all nations which he ſubdued: Of Syria, and of Moab, and
of the children of Ammon, and of the Philiſtines, and of Amalek,
and of the ſpoil of Hadadezer ſon of Rehob, king of Zobah.
13 And David gat *him* a name when he returned from ſmiting
of the Syrians in the valley of ſalt, *being* eighteen thouſand *men*.
14 And he put garriſons in Edom; throughout all Edom put he garriſons,
and all § they of Edom became David's ſervants: and the
15 Lord preſerved David witherſoever he went. And David reigned
over all Iſrael, and David executed judgment and juſtice unto all his
16 people. And Joab the ſon of Zeruiah *was* over the hoſt: and Jehoſhaphat
17 the ſon of Ahilud *was* recorder; And ‖ Zadok the ſon of
Ahitub, and Ahimelech the ſon of Abiathar, *were* the prieſts; and
18 Seraiah *was* the ſcribe; * And Benaiah the ſon of Jehoiada *was*

therefore the ſame cities were called by ſeveral names, as is uſual, the one by the *Hebrews*, the other by the *Syrians*: or thoſe were two other cities, and ſo the braſs was taken out of theſe four cities.

V. 14. *The Lord preſerved*, &c.—All *David*'s victories were typical of the ſucceſs of the goſpel over the kingdom of Satan, in which the Son of *David* rode forth, *conquering and to conquer*, and will reign 'till he has brought down all oppoſing *rule, principality and power*.

V. 16 *Recorder*—The treaſurer, who examined all the accounts, and kept records of them.

V. 17. *Scribe*—Or, ſecretary of ſtate.

V. 18. *Cherethites*, &c.—The *Cherethites* and *Perethites* were undoubtedly ſoldiers, and ſuch as were eminent for their valour and fidelity. Moſt probable they were the king's guards, which conſiſted of theſe two bands, who might be diſtinguiſhed either by their ſeveral weapons, or by the differing time or manner of their ſervice. They are ſuppoſed to be thus called, either, firſt, from their office, which was upon the king's command to cut off or puniſh offenders, and to preſerve the king's perſon, as their names in the *Hebrew* tongue may ſeem to imply. Or, ſecondly, from ſome country, or place to which they had relation. As for the *Cherethites*, it is certain they were either a branch of the *Philiſtines*, or a people neighbouring to them, and ſo might the *Pelethites* be too, though that be not related in ſcripture. And theſe *Iſraelites* and ſoldiers of *David* might be ſo called, either becauſe they went and lived

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† 1 *Chron*. xviii. 11. xxvi. 26. § *Gen*. xxv. 23. *Numb*. xxiv. 18. ‖ 1 *Chron*. xxiv. 3, 4.
* 1 *Chron*. xviii. 17.

over both the Cherethites, and the Pelethites; and David's ſons were chief rulers.

CHAP. IX.

David *ſends for* Jonathan's *ſon*, Mephiboſheth, ver. 1—6. *Reſtores to him all the land that was* Saul's, *and appoints him to eat at his own table*, ver. 7—13.

1 AND David ſaid, Is there yet any that is left of the houſe of
Saul, that I may ſhew him kindneſs for * Jonathan's ſake?
2 And *there was* of the houſe of Saul a ſervant whoſe name *was* † Ziba:
and when they had called him unto David, the king ſaid unto him,
3 *Art* thou Ziba? And he ſaid, Thy ſervant *is he*. And the king ſaid,
Is there not yet any of the houſe of Saul, that I may ſhew the kindneſs
of God unto him? And Ziba ſaid unto the king, Jonathan hath
4 yet a ſon, *who is* ‡ lame on his feet. And the king ſaid unto him,
Where *is* he? And Ziba ſaid unto the king, Behold, he *is* in the
5 houſe of Machir; the ſon of Ammiel, in Lo-debar. Then king David
ſent, and fetched him out of the houſe of Machir the ſon of Ammiel,
6 from Lo-debar. Now when Mephiboſheth the ſon of Jonathan,
the ſon of Saul, was come unto David, he fell on his face, and did
reverence: And David ſaid, Mephiboſheth. And he anſwered,
7 Behold thy ſervant. And David ſaid unto him, Fear not: for I
will ſurely ſhew thee kindneſs for Jonathan thy father's ſake, and
will reſtore thee all the land of Saul thy father, and thou ſhalt eat
8 bread at my table continually. And he bowed himſelf, and ſaid,
What *is* thy ſervant, that thou ſhouldeſt look upon ſuch a § dead

with *David* when he dwelt in thoſe parts: or, for ſome notable exploit againſt, or victory over theſe people.

V. 1. *Of Saul*—He ſaith not *of the houſe of Jonathan*, for he knew not of any ſon he had left, and therefore thought his kindneſs and obligation was to paſs to the next of his kindred. As for *Mephiboſheth*, he was very young and obſcure, and poſſibly concealed by his friends, leſt *David* ſhould cut him off, as hath been uſual among princes.

V. 5. *Machir*—This *Machir* appears to have been a generous man, who entertained *Mephiboſheth* out of mere compaſſion, not of diſaffection to *David:* for afterwards we find him kind to *David* himſelf, when he fled from *Abſalom*. *David* now little thought, that the time would come, when he himſelf ſhould need his aſſiſtance. Let us be forward to give, becauſe we know not what we ourſelves may ſometime want.

V. 8. *Bowed himſelf*—It is good to have the heart humbled under humbling providences. If when divine providence brings our condition down, divine grace brings

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* *Prov.* xxvii. 10. † Chap. xvi. 1. xix. 29. ‡ Chap. iv. 4. § 1 *Sam.* xxiv. 14.

9 dog as I *am?* Then the king called to Ziba Saul's ſervant, and
ſaid unto him, ‖ I have given unto thy maſter's ſon all that pertained
10 to Saul, and to all his houſe. Thou therefore, and thy ſons, and
thy ſervants ſhall till the land for him, and thou ſhalt bring in *the*
fruits, that thy maſter's ſon may have food to eat: but Mephiboſheth
thy maſter's ſon ſhall eat bread alway at my table. Now Ziba had
11 fifteen ſons, and twenty ſervants. Then ſaid Ziba unto the king,
According to all that my lord the king hath commanded his ſervant,
ſo ſhall thy ſervant do. As for Mephiboſheth, *ſaid the king*, he
12 ſhall eat at my table, as one of the king's ſons. And Mephiboſheth
had a young ſon, whoſe name *was* Micha: and all that dwelt in
13 the houſe of Ziba *were* ſervants unto Mephiboſheth. So Mephiboſheth
dwelt in Jeruſalem: for he did eat continually at the king's
table; and was lame on both his feet.

CHAP. X.

David's *ambaſſadors are abuſed by* Hanun, ver. 1—4. *The* Ammonites *prepare for war and are routed*, ver. 5—14. *Their allies, the* Syrians *rally and are defeated again*, ver. 15—19.

1 AND it came to paſs after this, that the * king of the children
of Ammon died, and Hanun his ſon reigned in his ſtead.
2 Then ſaid David, I will ſhew kindneſs unto Hanun the ſon of Nahaſh,
as his father ſhewed kindneſs unto me. And David ſent to
comfort him by the hand of his ſervants, for his father: and David's
3 ſervants came into the land of the children of Ammon. And
the princes of the children of Ammon ſaid unto Hanun their lord,
Thinkeſt thou that David doth honour thy father, that he hath ſent
comforters unto thee? Hath not David *rather* ſent his ſervants unto
thee, to ſearch the city, and to ſpy it out, and to overthrow *it?*
4 Wherefore Hanun took David's ſervants, † and ſhaved off the one
half of their beards, and cut off their garments in the middle, *even*
5 to their buttocks, and ſent them away. When they told *it* unto

brings our ſpirits down, we ſhall be eaſy.

V. 2. *David ſent*—There had hitherto been friendſhip between *David* and him: and therefore the *ſpoils of the children of Ammon* are mentioned, chap. viii. 12. by way of anticipation, and with reſpect to the ſtory here following.

V. 4. *Shaved*—To faſten this is a reproach upon them, and to make them ridiculous and contemptible. *Cut off*, &c.—This

‖ Chap. xix. 29. * 1 *Chron.* xix. 1. † *Iſa.* xx. 4. xlvii. 2, 3.

David, he ſent to meet them, becauſe the men were greatly aſhamed
: and the king ſaid, Tarry at Jericho until your beards be grown,
6 and *then* return. And when the children of Ammon ſaw that
they ſtank before David, the children of Ammon ſent and hired the
Syrians of Beth-rehob, and the Syrians of Zoba, twenty thouſand
footmen, and of king Maacah a thouſand men, and of Iſh-tob
7 twelve thouſand men. And when David heard of *it*, he ſent Joab
8 and all the hoſt of the mighty men. And the children of Ammon
came out, and put the battle in aray at the entering in of the gate :
and the Syrians of Zoba and of Rehob, and Iſh-tob, and Maacah,
9 *were* by themſelves in the field. When Joab ſaw that the front of
the battle was againſt him before and behind, he choſe of all the
10 choice *men* of Iſrael, and put *them* in aray againſt the Syrians. And
the reſt of the people he delivered into the hand of Abiſhai his brother,
that he might put *them* in aray againſt the children of Ammon.
11 And he ſaid, If the Syrians be too ſtrong for me, then thou ſhalt
help me : but if the children of Ammon be too ſtrong for thee, then
12 I will come and help thee. Be of good courage, and let us ‡ play
the men for our people, and for the cities of our God : and the
13 Lord do that which ſeemeth him good. And Joab drew nigh, and
the people that *were* with him, unto the battle againſt the Syrians :
14 and they fled before him. And when the children of Ammon ſaw
that the Syrians were fled, then fled they alſo before Abiſhai, and
entered into the city : ſo Joab returned from the children of Ammon,
15 and came to Jeruſalem. And when the Syrians ſaw that
they were ſmitten before Iſrael, they gathered themſelves together.
16 And Hadarezer ſent, and brought out the Syrians that *were* beyond
the river : and they came to Helam ; and Shobach the captain of
17 the hoſt of Hadarezer *went* before them. And when it was told
David, he gathered all Iſrael together, and paſſed over Jordan, and
came to Helam : and the Syrians ſet themſelves in aray againſt
18 David, and fought with him. And the Syrians fled before Iſrael,
and David ſlew *the men of* ſeven hundred chariots of the Syrians,
and forty thouſand horſemen, and ſmote Shobach the captain of
19 their hoſt, who died there. And when all the kings *that were* ſer-

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was worſe than the former, becauſe the *Iſraelites* wore no breeches, and ſo their nakedneſs was hereby uncovered.

V. 19. *And ſerved them*—And thus at length was fulfilled the promiſe made to *Abraham*, and repeated to *Joſhua*, that the borders

‡ 1 *Cor.* xvi. 13.

vants to Hadarezer ſaw that they were ſmitten before Iſrael, they made peace with Iſrael, and ſerved them. So the Syrians § feared to help the children of Ammon any more.

CHAP. XI.

David *commits adultery with* Bathſheba, ver. 1—5. *Endeavours to father the child upon* Uriah, ver. 6—13. *Contrives the death of* Uriah, ver. 14—25. *Marries* Bathſheba, ver. 26, 27.

1 AND it came to paſs, *that* after the year was expired, at the
time when kings go forth to *battle*, that * David ſent Joab and
his ſervants with him, and all Iſrael; and they deſtroyed the chil-
dren of Ammon, and beſieged Rabbah, but David tarried ſtill at
2 Jeruſalem. And it came to paſs in an evening-tide, that David
aroſe from off his bed, and walked upon the roof of the king's
houſe: and from the roof he † ſaw a woman waſhing herſelf: and
3 the woman *was* very beautiful to look upon. And David ‡ ſent
and enquired after the woman: and *one* ſaid, *Is* not this Bath-
4 ſheba the daughter of Eliam, the wife of Uriah the Hittite? And
David ſent meſſengers and took her, and ſhe came in unto him, and
he lay with her (for ſhe was purified from her uncleanneſs) and ſhe
5 returned unto her houſe. And the woman conceived, and ſent,
6 and told David, and ſaid, I *am* with child. And David ſent to

borders of *Iſrael* ſhould extend as far as the river *Euphrates*. The ſon of *David* ſent his embaſſadors, his apoſtles and miniſters, to the *Jewiſh* church and nation. But they intreated them ſhamefully, as *Hanun* did *David*'s, mocked them, abuſed them, ſlew them. And this it was that filled the meaſure of their iniquity, and brought upon them ruin without remedy.

V. 1. *After*—When that year ended, and the next begun, which was in the ſpring time. *When kings*—Which is, when the ground is fit for the march of ſoldiers, and brings forth proviſion for man and beaſt. *Tarried at Jeruſalem*—Had he been now in his poſt, at the head of his forces, he had been out of the way of temptation.

V. 2. *Aroſe from off his bed*—Where he had lain, and ſlept for ſome time. And the bed of ſloth often proves the bed of luſt. *Waſhing herſelf*—In a bath, which was in her garden. Probably from ſome ceremonial pollution.

V. 3. *He inquired*—Inſtead of ſuppreſſing that deſire which the ſight of his eyes had kindled, he ſeeks rather to feed it; and firſt enquires who ſhe was; that if ſhe were unmarried, he might make her either his wife or his concubine.

V. 4. *Took her*—From her own houſe into his palace, not by force, but by perſuaſion.

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§ *Pſal.* xlviii. 5, 6. *Rev.* xviii. 10. * 1 *Chron.* xx. 1. † *Gen.* vi. 2. *Job* xxxi. 1. *Pſal.* cxix. 37. *Mat.* v. 2. ‡ *James* i. 14.

Joab, *ſaying*, || Send me Uriah the Hittite: and Joab ſent Uriah to
7 David. And when Uriah was come unto him, David demanded
of him how Joab did, and how the people did, and how the war
8 proſpered. And David ſaid to Uriah, go down to thy houſe, and
waſh thy feet. And Uriah departed out of the king's houſe, and
9 there followed him a meſs *of meat* from the king. But Uriah ſlept
at the door of the king's houſe with all the ſervants of his lord, and
10 went not down to his houſe. And when they had told David, ſaying,
Uriah went not down unto his houſe, David ſaid unto Uriah,
Cameſt thou not from *thy* journey? Why *then* didſt thou not go down
11 unto thine houſe? And Uriah ſaid unto David, The ark, and Iſrael,
and Judah abide in tents, and * my lord Joab, and the ſervants of my
lord are encamped in the open fields; ſhall I then go into mine houſe
to eat, and to drink, and to lie with my wife? *As* thou liveſt, and
12 *as* thy ſoul liveth, I will not do this thing. And David ſaid to
Uriah, Tarry here to-day alſo, and to-morrow I will let thee depart.
13 So Uriah abode in Jeruſalem, that day and the morrow. And
when David had called him, he did eat and drink before him, and
he made him drunk: and at even he went out to lie on his bed
with the ſervants of his lord, but went not down to his houſe.
14 And it came to paſs in the morning, that David † wrote a letter to
15 Joab, and ſent *it* by the hand of Uriah. And he wrote in the letter,
ſaying, Set ye Uriah in the forefront of the hotteſt battle, and
16 retire ye from him, that he may be ſmitten and die. And it came
to paſs, when Joab obſerved the city, that he aſſigned Uriah unto a
17 place where he knew that valiant men *were*. And the men of the
city went out and fought with Joab: and there fell ſome of the

ſuaſion. *Lay with her*—See how all the way to ſin is down hill! When men begin, they cannot ſoon ſtop themſelves.

V. 8. *Go down*—Not doubting but he would there converſe with his wife, and ſo cover their ſin and ſhame.

V. 9. *The ſervants*—With the king's guard. This he did, by the ſecret direction of God's wiſe providence, who would bring *David*'s ſin to light.

V. 10. *Cameſt*—Wearied with hard ſervice and travel, nor did I expect or deſire that thou ſhouldeſt now attend upon my perſon, or keep the watch.

V. 11. *The ark*—This it ſeems, was now carried with them for their encouragement and direction, as was uſual. *Fields*—In tents which are in the fields. His meaning is, now when God's people are in a doubtful and dangerous condition, it becomes me to ſympathize with them, and to abſtain even from lawful delights.

V. 15. *He aroſe*—So far is *David* from repenting, that he ſeeks to cover one ſin

with

|| *Pſal.* li. 10. * Chap. xx. 6. † *Pſal.* xix. 3.

people of the ſervants of David, and Uriah the Hittite died alſo.
18 Then Joab ſent and told David all the things concerning the war:
19 And charged the meſſenger, ſaying, When thou haſt made an end
20 of telling the matters of the war unto the king; If ſo be that the
king's wrath ariſe, and he ſay unto thee, Wherefore approached
ye ſo nigh unto the city when ye did fight? Knew ye not that
21 they would ſhoot from the wall? Who ſmote ‡ Abimelech the ſon
of Jerubbeſheth? Did not a woman caſt a piece of a milſtone upon
him from the wall, that he died in Thebez? Why went ye nigh the
wall? Then ſay thou, Thy ſervant Uriah the Hittite is dead alſo.
22 So the meſſenger went and came, and ſhewed David all that Joab
23 had ſent him for. And the meſſenger ſaid unto David, ſurely the
men prevailed againſt us, and came out unto us into the field, and
24 we were upon them even unto the entering of the gate. And the
ſhooters ſhot from off the wall upon thy ſervants, and ſome of the
king's ſervants be dead, and thy ſervant Uriah the Hittite is dead
25 alſo. Then David ſaid unto the meſſenger, Thus ſhalt thou ſay
unto Joab, Let not this thing diſpleaſe thee: for the ſword devoureth
one as well as another: make thy battle more ſtrong againſt the
26 city, and overthrow it: and encourage thou him. And when the
wife of Uriah heard that Uriah her huſband was dead, ſhe mourned
27 for her huſband. And when the mourning was paſt, David ſent
and fetched her to his houſe, and ſhe became his wife, and bare
him a ſon: but the thing that David had done, diſpleaſed the LORD.

with another. How are the beginnings of ſin to be dreaded! For who knows where it will end? *David* hath ſinned, therefore *Uriah* muſt die! That innocent, valiant, gallant man, who was ready to die for his prince's honour, muſt die by his prince's hand! See how *fleſhly luſts war againſt the ſoul*, and what devaſtations they make in that war! How they blind the eyes, ſear the conſcience, harden the heart, and deſtroy all ſenſe of honour and juſtice!

V. 27. *The mourning*—Which was ſeven days. Nor could the nature of the thing admit of longer delay, leſt the too early birth of the child might diſcover *David's* ſin. *Bare a ſon*—By which it apears, That *David* continued in the ſtate of impenitency for divers months together; and this notwithſtanding his frequent attendance upon God's ordinances. Which is an eminent inſtance of the corruption of man's nature, of the deceitfulneſs of ſin, and of the tremendous judgment of God in puniſhing one ſin, by delivering a man up to another.

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‡ *Judg.* ix. 53.

CHAP. XII.

Nathan *delivers and applies his parable*, ver. 1—12. David *repents and is forgiven, but puniſhed*, ver. 13. 14. *The ſickneſs and death of the child, with* David's *behaviour on the occaſion*, ver. 15—23. *The birth of* Solomon, ver. 24—25. *The taking of* Rabbah, ver. 26—31.

1 AND the LORD ſent Nathan unto David: and he came unto
him, and ſaid unto him, † There were two men in one city;
2 the one rich, and the other poor. The rich *man* had exceeding
3 many flocks and herds. But the poor *man* had nothing ſave one little
ew-lamb, which he had bought and nouriſhed up: and it grew
up together with him, and with his children; it did eat of his own
meat, and drank of his own cup, and lay in his boſom, and was
4 unto him as a daughter. And there came a traveller unto the rich
man, and he ſpared to take of his own flock, and of his own herd,
to dreſs for the wayfaring man that was come unto him, but took
the poor man's lamb, and dreſſed it for the man that was come to
5 him. And David's anger was greatly kindled againſt the man, and
he ſaid to Nathan, *As* the LORD liveth, the man that hath done this
6 *thing*, is worthy to die. And he ſhall reſtore the lamb ‡ fourfold,
7 becauſe he did this thing, and becauſe he had no pity. And Nathan
ſaid to David, Thou *art* the man. Thus ſaith the LORD God of
Iſrael, § I anointed thee king over Iſrael, and I delivered thee out
8 of the hand of Saul: And I gave thee thy maſter's houſe, and thy
maſter's wives into thy boſom, and gave thee the houſe of Iſrael and

V. 1. *The Lord ſent*—When the ordinary means did not awaken *David* to repentance, God takes an extraordinary courſe. Thus the merciful God pities and prevents him who had ſo horribly forſaken God. *He ſaid*—He prudently uſhers in his reproof with a parable, after the manner of the eaſtern nations, that ſo he might ſurprize *David*, and cauſe him unawares to give ſentence againſt himſelf.

V. 2. *Many flocks*—Noting *David*'s many wives and concubines.

V. 3. *Bought*—As men then uſed to buy their wives: or, *had procured*.

V. 5. *Is worthy to die*—This ſeems to be more than the fact deſerved, or than he had commiſſion to inflict for it, *Exod.* xxii. 1. But it is obſervable, that *David* now when he was moſt indulgent to himſelf, and to his own ſin, was moſt ſevere and even unjuſt to others; as appears by this paſſage, and the following relation, ver. 31. which was done in the time of *David*'s impenitent continuance in his ſin.

V. 7. *Thus ſaith the Lord God*—*Nathan* now ſpeaks, not as a petitioner for a poor man, but as an ambaſſador from the great God.

V. 9. *To*

† *Matt.* xxi. 41. *Luke* vii. 41. 43. ‡ *Exod* xxii. 4. § 1 *Sam.* xvi. 13.

of Judah, and if *that had been* too little, I would moreover have given
9 unto thee ‖ ſuch and ſuch things. Wherefore haſt thou deſpiſed
the commandment of the Lord, to do evil in his ſight? Thou
haſt killed Uriah the Hittite, with the ſword, and haſt taken his wife
to be thy wife, and haſt ſlain him with the ſword of the children of
10 Ammon. Now therefore * the ſword ſhall never depart from thine
houſe, becauſe thou haſt deſpiſed me, and haſt taken the wife of
11 Uriah the Hittite to be thy wife. Thus ſaith the Lord, Behold, † I
will raiſe up evil againſt thee out of thine own houſe, and I will ‡ take
thy wives before thine eyes, and give *them* unto thy neighbour, and
12 he ſhall lie with thy wives in the ſight of the ſun. For thou didſt *it*
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13 ſun. And David ſaid unto Nathan, § I have ſinned ‖‖ againſt
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V. 9. *To be thy wife*—To marry her whom he had defiled, and whoſe huſband he had ſlain, was an affront upon the ordinance of marriage, making that not only to palliate, but in a manner to conſecrate ſuch villainies. In all this he *deſpiſed the word of the Lord*; (ſo it is in the *Hebrew*.) Not only his commandment in general, but the particular word of promiſe, which God had before ſent him by *Nathan*, that he would *build him an houſe*: which ſacred promiſe if he had had a due value for, he would not have polluted his houſe with luſt and blood.

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V. 16. *Beſought*—Suppoſing the threatning might be conditional, and ſo the execution of it prevented by prayer. *Went*—Into his cloſet.

V. 17. *Elders*

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V. 17. *Elders*

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17 and went in, and lay all night upon the earth. And the elders of
his houſe aroſe, *and went* to him, to raiſe him up from the earth:
18 but he would not, neither did he eat bread with them. And it
came to paſs on the ſeventh day, that the child died: and the ſer-
vants of David feared to tell him that the child was dead: for they
ſaid, Behold, while the child was yet alive, we ſpake unto him,
and he would not hearken unto our voice: how will he then vex
19 himſelf, if we tell him that the child is dead? But when David
ſaw that his ſervants whiſpered, David perceived that the child
was dead: therefore David ſaid unto his ſervants, Is the
20 child dead? And they ſaid, He is dead. Then David aroſe
from the earth, and waſhed, and anointed *himſelf*, and changed his
apparel, and came into the houſe of the Lord, and worſhipped:
then he came to his own houſe, and when he required, they ſet
21 bread before him, and he did eat. Then ſaid his ſervants unto
him, What thing *is* this that thou haſt done? Thou didſt faſt and
weep for the child *while it was* alive, but when the child was dead,
22 thou didſt riſe and eat bread. And he ſaid, While the child was
yet alive, I faſted and wept: ‡ for I ſaid, § Who can tell *whether*
23 God will be gracious to me, that the child may live? But now he
is dead, wherefore ſhould I faſt? Can I bring him back again? I
24 ſhall go to him, || but he ſhall not return to me. And David
comforted Bathſheba his wife, and went in unto her, and lay with
her, and ſhe bare a ſon and he called his name Solomon; and the
25 Lord loved him. And he ſent by the hand of Nathan the prophet;

V. 17. *Elders*—The chief officers of his kingdom and houſhold. *He would not*—This exceſſive mourning did not proceed ſimply from the fear of the loſs of the child; but from a deep ſenſe of his ſin, and the divine diſpleaſure manifeſted herein.

V. 18. *Seventh day*—From the beginning of the diſtemper.

V. 20. *And came*—That is, to the tabernacle, to confeſs his ſin before the Lord, to own his juſtice in this ſtroke, to deprecate his juſt diſpleaſure, to acknowledge God's rich mercy, in ſparing his own life; and to offer ſuch ſacrifices as were required in ſuch caſes.

V. 23. *I faſt*—Seeing faſting and prayer cannot now prevail with God for his life. *I ſhall go to him*—Into the ſtate of the dead in which he is, and into heaven, where I doubt not I ſhall find him.

V. 24. *His wife*—Who was now much dejected, both for her former ſin, and for the loſs of the child. *Loved him*—That is, the Lord declared to *David*, that he loved his ſon, notwithſtanding the juſt cauſe *David* had given to God to alienate his affections from him.

V. 25. *Jedidiah*—That is, beloved of the Lord. *Becauſe*—Either, becauſe of the Lord's love to him, or becauſe the Lord commanded him to do ſo.

V. 26. *Royal*

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‡ *Iſa.* xxxviii. 1. § *Jon.* iii. 9. *Joel* ii. 14. || *Job* vii. 8, 9, 10.

26 and he called his name Jedidiah, becauſe of the LORD. And
Joab fought againſt Rabbah of the children of Ammon, and took
27 the royal city. And Joab ſent meſſengers to David and ſaid, I
have fought againſt Rabbah, and have taken the city of waters.
28 Now therefore, gather the reſt of the people together, and encamp
againſt the city, and take it: leſt I take the city, and it be called after
29 my name. And David gathered all the people together: and went
30 to Rabbah: and fought againſt it, and took it. And he took their
king's crown from off his head, (the weight whereof *was* a talent of
gold, with the precious ſtones) and it was *ſet* on David's head: and
31 he brought forth the ſpoil of the city in great abundance. And he
brought forth the people that *were* therein, and put them under
ſaws, and under harrows of iron, and under axes of iron, and made
them paſs through the brick-kiln: and thus did he unto all the cities
of the children of Ammon. So David and all the people returned
unto Jeruſalem.

V. 26. *Royal city*—That is, that part of the city where was the king's palace; though now it ſeems he was retired to a ſtrong fort.

V. 27. *Of waters*—*Rabbah* was ſo called becauſe it was encompaſſed with water.

V. 28. *Take it*—For having taken one part of the city, he concluded the remaining part of it could not long ſtand out. *Leſt*—Leſt I have the honour of taking it.

V. 30. *The weight*—Or rather, *the price whereof*, &c. For the ſame words both in *Hebrew*, *Greek*, and *Latin*, are uſed, to ſignify either weight, or price. And the addition of *precious ſtones*, which are never valued by the weight of gold, makes this ſignification moſt probable. Moreover, the weight might ſeem too great either for the king of *Ammon*, or for *David* to wear it upon his head.

V. 31. *The people*—The words are indefinite, and therefore not neceſſarily to be underſtood of all the people; but of the men of war, and eſpecially of thoſe who had been the chief actors of that villainous action againſt *David*'s ambaſſadors, and of the dreadful war enſuing upon it; for which, they deſerved ſevere puniſhments. Altho' indeed there ſeems to have been too much rigour uſed; eſpecially, becauſe theſe deaths were inflicted not only upon thoſe counſellors, who were the only authors of that vile uſage of the ambaſſadors; but upon ſome number of the people. And therefore it is probable, *David* exerciſed this cruelty whilſt his heart was hardened, and impenitent; and when he was bereaved of that good ſpirit of God, which would have taught him more mercy. *Saws*—He ſawed them to death: of which puniſhment, we have examples both in ſcripture, and in other authors. *Brick-kiln*—Or, *made them to paſs through the furnace of Malchen*: that is, of *Moloch*; puniſhing them with their own ſin, and with the ſame kind of puniſhment which they had inflicted upon their own children.

CHAP. XIII.

Amnon *raviſhes* Tamar, ver. 1—20. Abſalom *kills him,* ver. 21—29. David *mourns:* Abſalom *flees to* Geſhur, ver. 30—39.

1 AND it came to paſs after this, that Abſalom the ſon of David
had a fair ſiſter, whoſe name was Tamar, and Amnon the ſon
2 of David loved her. And Amnon was ſo vexed, that he fell ſick for
his ſiſter Tamar; for ſhe *was* a virgin: and Amnon thought it hard
3 for him to do any thing to her. But Amnon had a friend, whoſe
name *was* Jonadab, the ſon of Shimeah, David's brother: and Jona-
4 dab *was* a very ſubtil man. And he ſaid unto him, why *art* thou,
being the king's ſon, lean from day to day? Wilt thou not tell me?
And Amnon ſaid unto him, I love Tamar my brother Abſalom's ſiſter.
5 And Jonadab ſaid unto him, * Lay thee down on thy bed, and
make thyſelf ſick: and when thy father cometh to ſee thee, ſay
unto him, I pray thee, let my ſiſter Tamar come and give me meat,
and dreſs the meat in my ſight, that I may ſee *it,* and eat *it* at her
6 hand. So Amnon lay down, and made himſelf ſick: and when
the king was come to ſee him, Amnon ſaid unto the king, I pray
thee, let Tamar my ſiſter come, and make me a couple of cakes in
7 my ſight, that I may eat at her hand. Then David ſent home to
Tamar, ſaying, Go now to thy brother Amnon's houſe, and dreſs
8 him meat. So Tamar went to her brother Amnon's houſe (and he
was laid down) and ſhe took flour, and kneaded *it,* and made cakes
9 in his ſight, and did bake the cakes. And ſhe took a pan, and
poured *them* out before him, but he refuſed to eat. And Amnon
ſaid, † Have out all men from me: and they went out every man
10 from him. And Amnon ſaid unto Tamar, Bring the meat into the

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V. 1. *A ſiſter*—His ſiſter by father and mother.

V. 2. *A virgin*—And therefore diligently kept, ſo he could not get private converſe with her.

V. 5. *My ſiſter*—So he calls her, to prevent the ſuſpicion of any diſhoneſt deſign upon ſo near a relation. *At her hand*—Pretending, his ſtomach was ſo nice, that he could eat nothing but what he ſaw dreſſed, and that by a perſon whom he much eſteemed.

V. 9. *Out*—Out of the frying-pan into the diſh.

V. 10. *Chamber—Amnon* lying upon his couch in one chamber where the company were with him, where alſo ſhe made the cakes before him, firſt ſends all out of that room, and then riſes from his couch, and, upon

* *Prov.* l. 18. *Prov.* xix. 27. *John* iii. 20.

chamber, that I may eat of thine hand. And Tamar took the cakes
which ſhe had made, and brought *them* into the chamber to Amnon
11 her brother. And when ſhe had brought *them* unto him to eat, he
took hold of her, and ſaid unto her, Come lie with me, my ſiſter.
12 And ſhe anſwered him, Nay, my brother, do not force me: for ‡
no ſuch thing ought to be done in Iſrael; do not thou this folly.
13 And I, whither ſhall I cauſe my ſhame to go? And as for thee, thou
ſhalt be as one of the § fools in Iſrael: now therefore, I pray thee,
14 ſpeak unto the king; for he will not withhold me from thee. How-
beit, he would not hearken unto her voice: but being ſtronger than
15 ſhe, forced her, and lay with her. Then Amnon ‖ hated her ex-
ceedingly, ſo that the hatred wherewith he hated her, *was* greater
than the love wherewith he had loved her: and Amnon ſaid unto
16 her, Ariſe, be gone. And ſhe ſaid unto him, *There is* no cauſe;
this evil in ſending me away *is* greater than the other that thou didſt
17 unto me: but he would not hearken unto her. Then he called his
ſervant that miniſtered unto him, and ſaid, Put now this *woman*
18 out from me, and bolt the door after her. And *ſhe had* a garment
of divers colours upon her: for with ſuch robes were the king's
daughters *that were* virgins, apparelled. Then his ſervant brought
19 her out, and bolted the door after her. And Tamar put aſhes on

upon ſome pretence, goes into another ſecret chamber.

V. 12. *Brother*—Whom nature both teaches to abhor ſuch thoughts and obliges to defend me from ſuch a miſchief with thy utmoſt hazard, if another ſhould attempt it. *Force*—Thou ſhouldſt abhor it, if I were willing; but to add violence, is abominable. *Iſrael*—Among God's people who are taught better things; who alſo will be infinitely reproached for ſuch a baſe action.

V. 13. *Shame*—How can I either endure or avoid the ſhame? *Fools*—That is, contemptible to all the people, whereas now thou art heir apparent of the crown. *Withhold*—This ſhe ſpake, becauſe ſhe thought her royal father would diſpenſe with it, upon this extraordinary occaſion, to ſave his firſt-born ſon's life:

V. 15. *Hated her*—By the juſt judgment of God both upon *Amnon* and *David*, that ſo the ſin might be made publick, and way made for the ſucceeding tragedies.

V. 16. *No cauſe*—For me to go. *Greater than the other*—This ſhe might truly ſay, becauſe though the other was in it ſelf a greater ſin, yet this was an act of greater cruelty, and a greater calamity to her becauſe it expoſed her to publick infamy and contempt, and beſides, it turned a private offence into a publick ſcandal, to the great diſhonour of God and of his people, and eſpecially of all the royal family.

V. 18. *Garment*—Of embroidered work.

V. 19. *Put aſhes*—To ſignify her grief for ſome calamity which had befallen her, and what that was, concurring circumſtances eaſily diſcoverd. *Head*—In token of grief and ſhame, as if ſhe were unable and aſhamed to ſhew her face. *Crying*—To manifeſt her abhorrency

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‡ *Lev.* xviii. 9. § *Prov.* vii. 7. ‖ *Jer.* vi. 15. *Rom.* vi. 21.

her head, and rent her garment of divers colours that *was* on her,
20 and laid her hand on her head, and went on crying. And Abſalom her
brother ſaid unto her, Hath Amnon thy brother been with thee? But
* hold now thy peace, my ſiſter: he *is* thy brother, regard not this
thing. So Tamar remained deſolate in her brother Abſalom's houſe.
21 But when king David heard of all theſe things, he was very wroth.
22 And Abſalom ſpake unto his brother Amnon neither good nor bad:
but Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.
23 And it came to paſs after two full years, that Abſalom † had ſheep-ſhearers in Baal-hazor, which *is* beſide Ephraim: And Abſalom
24 invited all the king's ſons. And Abſalom came to the king, and
ſaid, Behold, now, thy ſervant hath ſheep-ſhearers, Let the king, I
25 beſeech thee, and his ſervants go with thy ſervant. And the king
ſaid to Abſalom, Nay, my ſon, let us not all now go, leſt we be
chargeable unto thee. And he preſſed him: howbeit he would not
26 go, but bleſſed him. Then ſaid Abſalom, If not, I pray thee, let
my brother Amnon go with us. And the king ſaid unto him, Why

abhorrency of the fact, and that it was not done by her conſent.

V. 20. *Been with thee*—Behold, and imitate the modeſty of ſcripture expreſſions. *Brother*—Therefore thou muſt forgive and forget the injury; therefore thy diſgracing of him will be a blot to us all; therefore thou wilt not get right from *David* againſt him, becauſe he is as near and dear to him as thou; therefore thy diſhonour is the leſs, becauſe thou waſt not abuſed by any mean perſon, but by a king's ſon; therefore this evil muſt be borne, becauſe it cannot be revenged: and thus he covers his deſign of taking vengeance upon him at the firſt opportunity. *Regard not*—So as to torment thyſelf. *Deſolate*—Through ſhame and dejection of mind, giving her ſelf up to ſolitude and retirement.

V. 21. *Wroth*—With *Amnon:* whom yet he did not puniſh, at leaſt ſo ſeverely as he ſhould either from the conſciouſneſs of his own guilt in the like kind; or, from that fooliſh indulgence which he often ſhewed to his children.

V. 22. *Spake*—That is, he ſaid nothing at all to him, about that buſineſs. He neither debated it with him, nor threatned him for it; but ſeemed willing to paſs it by with brotherly kindneſs. If he had wholly forborne all diſcourſe with him, it would have raiſed jealouſies in *Amnon* and *David*.

V. 23. *Two years*—This circumſtance of time is noted, as an aggravation of *Abſalom's* malice, which was ſo implacable: and as an act of policy, that both *Amnon* and *David* might more ſecurely comply with his deſires.

V. 26. *Let Amnon*—For the king deſigned (as the following words ſhew) to keep him at home with him, as being his eldeſt ſon, and heir of his kingdom: otherwiſe *Abſalom* would never have made particular mention of him; which now he was forced to do. Nor did this deſire of *Amnon's* preſence want ſpecious pretences, as that ſeeing the king would not, he who was next to him might, honour him with his company; and that this might be a publick token of friendſhip between him and his brother notwithſtanding the former occaſion of difference.

V. 27. *Preſſed*

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* *Rom.* xii. 19.

† 1 *Sam.* xxv. 4.

27 ſhould he go with thee? But Abſalom preſſed him, that he let Am-
28 non and all the king's ſons go with him. Now Abſalom had com-
manded his ſervants, ſaying, Mark ye now when Amnon's heart is
merry with wine, And when I ſay unto you, Smite Amnon, then
kill him, fear not: have not I commanded you? Be couragious, and
29 be valiant. And the ſervants of Abſalom did unto Amnon as Abſa-
lom had commanded: then all the king's ſons aroſe, and every man
30 gat him up upon his mule, and fled. And it came to paſs, while
they were in the way, that tidings came to David, ſaying, Abſalom
31 hath ſlain all the king's ſons, and there is not one of them left. Then
the king aroſe, and tore his garments, and lay on the earth, and all
32 his ſervants ſtood by him with their clothes rent. And Jonadab the
ſon of Shimeah, David's brother, anſwered and ſaid, Let not my
lord ſuppoſe *that* they have ſlain all the young men the king's ſons;
for Amnon only is dead: for by the appointment of Abſalom this
hath been determined, from the day that he forced his ſiſter Tamar.
33 Now therefore let not my lord the king take the thing to his heart, to
think that all the king's ſons are dead: for Amnon only is dead.
34 But Abſalom fled. And the young man that kept the watch lift up
his eyes, and looked, and behold, there came much people by the
35 way of the hill-ſide behind him. And Jonabab ſaid unto the king,
36 Behold, the king's ſons come: as thy ſervant ſaid, ſo it is. And it
came to paſs as ſoon as he had made an end of ſpeaking, that be-
hold, the king's ſons came, and lifted up their voice and wept: and the
37 king alſo and all his ſervants wept very ſore. But Abſalom fled and
went to Talmai, the ſon of Ammihud king of Geſhur: and David
38 mourned for his ſon every day. So Abſalom fled, and went to

V. 27. *Preſſed him*—It is ſtrange that his urgent deſire of *Amnon*'s company raiſed no ſuſpicion in ſo wiſe a king; but God ſufferd him to be blinded that he might execute his judgments upon *David*, and bring upon *Amnon* the juſt puniſhment of his lewdneſs.

V. 28. *Merry*—When he leaſts ſuſpects, and will be moſt unable to prevent the evil. *I*—I who am the king's ſon, and, when *Amnon* is gone, his heir: who therefore ſhall eaſily obtain pardon for you, and will liberally reward you.

V. 29. *Commanded*—Now the threatned ſword is drawn in *David*'s houſe, which will not depart from it. His eldeſt ſon falls by it, thro' his own wickedneſs, and his father by his connivance is acceſſary to it.

V. 37. *Talmai*—His mother's father, that he might have preſent protection and ſuſtenance from him; and that by his mediation he might obtain his father's pardon.

V. 39. Go

‡ 1 *Sam.* xxiv. 10. *Pſal.* xvi. 2.

39 Geſhur, and was there three years. And ‡ *the ſoul of* king David
longed to go forth unto Abſalom: for he was comforted concerning
Amnon, ſeeing he was dead.

CHAP. XIV.

The ſtory told David *by the widow of* Tekoah, ver. 1—20. Abſalom *is brought back to* Jeruſalem, *but not to court,* ver. 21—24. *An account of* Abſalom's *perſon and children,* ver. 21—27. *He is at length introduced to* David, ver. 28—33.

1 NOW Joab the ſon of Zeruiah, perceived that the king's heart
2 *was* toward Abſalom. And Joab ſent to Tekoah, and
fetched thence a wiſe woman, and ſaid unto her, I pray thee, feign
thyſelf to be a mourner, and put on now mourning apparel, and
anoint not thyſelf with oil, but be as a woman that had a long time
3 mourned for the dead: And come to the king, and ſpeak in this
4 manner unto him: ſo Joab put the words in her mouth. And
when the woman of Tekoah ſpake to the king, ſhe fell on her face
5 to the ground, and did obeiſance, and ſaid, Help, O king. And
the king ſaid unto her, What aileth thee? And ſhe anſwered, I *am*
6 indeed a widow-woman, and mine huſband is dead. And thy
handmaid had two ſons, and they two ſtrove together in the field,
and *there was* none to part them, but the one ſmote the other, and
7 ſlew him. And behold, the whole family is riſen againſt thine
handmaid, and they ſaid, deliver him that ſmote his brother, that
we may kill him, for the life of his brother whom he ſlew, and we
will deſtroy the heir alſo: and ſo they ſhall quench my coal which is
left, and ſhall not leave to my huſband *either* name or remainder
8 upon the earth. And the king ſaid unto the woman, Go to thine
9 houſe, and I will give charge concerning thee. And the woman of
Tekoah ſaid unto the king, My lord, O king, the iniquity *be* on me,

V. 39. *Go forth*—And could not be recalled, to viſit him, or to ſend for him. What amazing weakneſs was this! At firſt he could not find in his heart, to do juſtice to the raviſher of his ſiſter! and now he can almoſt find in his heart to receive into favour the murderer of his brother? How can we excuſe *David* from the ſin of *Eli*; who *honoured his ſons more than God?*

V. 1. *Was towards*—He deſired to ſee him, but was aſhamed to ſhew kindneſs to one whom God's law and his own conſcience obliged him to puniſh; he wanted therefore a fair pretence, which therefore *Joab* gave him.

V. 2. *Anoint*—As they uſed to do when they were out of a mourning ſtate.

V. 5. *Widow*—One of them who moſt need thy compaſſion, and whom thou art by God's law obliged in a ſingular manner to relieve.

V. 9. *Be guiltleſs*—If through thy forgetfulneſs or neglect of this my juſt cauſe,

and on my father's houſe: and the king and his throne *be* guiltleſs.
10 And the king ſaid, Whoſoever ſaith *ought* unto thee, bring him to
11 me, and he ſhall not touch thee any more. Then ſaid ſhe, I
pray thee, let the king remember the Lord thy God, that thou
wouldeſt not ſuffer the revengers of blood to deſtroy any more,
leſt they deſtroy my ſon. And he ſaid, *As* the Lord liveth, there
12 ſhall not one hair of thy ſon fall to the earth. Then the woman ſaid,
Let thine handmaid, I pray thee, ſpeak *one* word unto my lord the
13 king. And he ſaid, Say on: And the woman ſaid, Wherefore
then haſt thou thought ſuch a thing againſt the people of God? For
the king doth ſpeak this thing as one who is faulty, in that the king
14 doth not fetch home again his baniſhed. For we muſt needs die,
and *are* as water ſpilt on the ground, which cannot be gathered
up again: neither doth God reſpect *any* perſon, *yet* doth he deviſe

my adverſaries prevail and deſtroy my ſon, my deſire is, that God would not lay it to the king's charge, but rather to me and mine, ſo the king may be exempted thereby. Whereby ſhe inſinuates, that ſuch an omiſſion will bring guilt upon him; and yet moſt decently orders her phraſe ſo as not to ſeem to blame or threaten the king. This ſenſe ſeems beſt to agree with *David*'s anſwer, which ſhews that ſhe deſired ſome farther aſſurances of the king's care.

V. 11. *Remember*—Remember the Lord, in whoſe preſence thou haſt made me this promiſe, and who will be a witneſs againſt thee; if thou breakeſt it.

V. 13. *Wherefore then*—If thou wouldſt not permit the avengers of blood to moleſt me, or to deſtroy my ſon, who are but two perſons; how unreaſonable is it that thou ſhouldeſt proced in thy endeavours to avenge *Amnon*'s blood upon *Abſalom*, whoſe death would be grievous to the whole commonwealth of *Iſrael*, all whoſe eyes are upon him as the heir of the crown, and a wiſe, and valiant, and amiable perſon, unhappy only in this one act of killing *Amnon*, which was done upon an high provocation, and whereof thou thyſelf didſt give the occaſion by permitting *Amnon* to go unpuniſhed? *Faulty*—By thy word, and promiſe, and oath given to me for my ſon thou condemneſt thyſelf for not allowing the ſame equity towards thy own ſon. It is true, *Abſalom*'s caſe was widely different from that which ſhe had ſuppoſed. But *David* was too well affected to him, to remark that difference, and was more deſirous than ſhe could be, to apply that favourable judgment to his own ſon, which he had given concerning hers.

V. 14. *We*—We ſhall certainly die, both thou, O king, who art therefore obliged to take care of thy ſucceſſor, *Abſalom*; and *Abſalom*, who, if he do not die by the hand of juſtice, muſt ſhortly die by the neceſſity of nature: and *Amnon* too muſt have died in the common way of all fleſh, if *Abſalom* had not cut him off. *Reſpect*—So far as to exempt him from this common law of dying. *Not expelled*—He hath given laws to this purpoſe, That the man-ſlayer who is baniſhed ſhould not always continue in baniſhment, but upon the High-prieſt's death return to his own city.

V. 15. *The*

15 means, that his baniſhed be not expelled from him. Now there-
fore that I am come to ſpeak of this thing unto my lord the king,
it is becauſe the people have made me afraid: and thy handmaid
ſaid, I will now ſpeak unto the king; it may be that the king will
16 perform the requeſt of his handmaid. For the king will hear, to
deliver his handmaid out of the hand of the man *that would* deſtroy
17 me, and my ſon together, out of the inheritance of God: Then
thine handmaid ſaid, The word of my lord the king ſhall now be
comfortable: for as an angel of God, ſo *is* my lord the king to
diſcern good and bad: therefore the LORD thy God will be with
18 thee. Then the king anſwered and ſaid unto the woman, Hide not
from me, I pray thee, the thing that I ſhall aſk thee. And the
19 woman ſaid, Let my lord the king now ſpeak. And the king ſaid, *Is
not* the hand of Joab with thee in all this? And the woman anſwered
and ſaid, *As* thy ſoul liveth, my lord O king, none can turn to the
right hand, or to the left from ought that my lord the king hath
ſpoken: for thy ſervant Joab he bade me, and he put all theſe
20 words in the mouth of thine handmaid: To fetch about this form
of ſpeech hath thy ſervant Joab done this thing: and my lord *is*

V. 15. *The people*—The truth is, I was even forced to this bold addreſs to thee by the diſpoſition of thy people, who are diſcontented at *Abſalom*'s perpetual baniſhment, leſt, if *Abſalom* by his father-in-law's aſſiſtance invade the land, the people who have a great kindneſs for him, and think he is very hard uſed, ſhould take up arms.

V. 16. *Hear*—For I know the king is ſo wiſe and juſt, that I aſſure myſelf of audience and acceptation. *Deliver*—To grant my requeſt concerning my ſon, and conſequently the peoples petition concerning *Abſalom*. *My ſon*—Implying that her life was bound up in the life of her ſon, and that ſhe could not outlive his death; (and ſuppoſing that it might be *David*'s caſe alſo, and would therefore touch him in a tender part, though it were not proper to ſay it expreſly:) and thereby ſuggeſting, that the ſafety and comfort of the people of *Iſrael*, depended upon *Abſalom*'s reſtitution. *Inheritance*—That is, out of that land which God gave to his people to be their inheritance, and in which alone God hath ſettled the place of his preſence and worſhip: whereby ſhe intimates the danger of *Abſalom*'s living in a ſtate of ſeparation from God, and his houſe, amongſt idolaters.

V. 17. *Angel*—In wiſdom, and juſtice, and goodneſs. *Therefore*—Becauſe thou art ſo wiſe and gracious to thoſe who in ſtrict juſtice deſerve puniſhment, God will own and ſtand by thee in this thy act of grace: or, God will proſper thee in thy enterprizes.

V. 19. *Of Joab*—Haſt thou not ſaid and done this by *Joab*'s direction. *Said*—It is even ſo, thou haſt diſcovered the truth. *Theſe words*—As to the ſubſtance of them, but not as to all the expreſſions; for theſe were to be varied as the king's anſwer gave occaſion.

V. 20. *To fetch*—That is, to propoſe his, and the peoples deſire of *Abſalom*'s

reſtitution

wiſe, according to the wiſdom of an angel of God, to know all
21 *things* that *are* in the earth. And the king ſaid unto Joab, Behold
now, I have done this thing: go therefore, bring the young man
22 Abſalom again. And Joab fell to the ground on his face, and
bowed himſelf, and thanked the king: and Joab ſaid, To-day thy
ſervant knoweth that I have found grace in thy ſight, my lord, O
23 king, in that the king hath fulfilled the requeſt of his ſervant. So
Joab aroſe and went to Geſhur, and brought Abſalom to Jeruſalem.
24 And the king ſaid, let him turn to his own houſe, and let him not
ſee my face. So Abſalom returned to his own houſe, and ſaw not
25 the king's face. But in all Iſrael there was none to be ſo much
praiſed as Abſalom for his beauty: from the ſole of his foot, even
26 to the crown of his head, there was no blemiſh in him. And when
he polled his head (for it was at every year's end that he polled *it*:
becauſe *the hair* was heavy on him, therefore he polled it) he
weighed the hair of his head at two hundred ſhekels, after the
27 king's weight. And unto Abſalom there were born three ſons and
one daughter, whoſe name *was* Tamar: ſhe was a woman of a fair
28 countenance. So Abſalom dwelt two full years in Jeruſalem, and
29 ſaw not the king's face. Therefore Abſalom ſent for Joab, to have
ſent him to the king, but he would not come to him: and when he
30 ſent again the ſecond time, he would not come. Therefore he
ſaid unto his ſervants, See, Joab's field is near mine, and he hath
barley there; go and ſet it on fire: and Abſalom's ſervants ſet
31 the field on fire. Then Joab aroſe and came to Abſalom unto *his*
houſe, and ſaid unto him, Wherefore have thy ſervants ſet my field

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reſtitution in this parabolical manner. *In the earth*—Or, *in this land*, in all thy kingdom; all the counſels and devices of thy ſubjects.

V. 22. *Fulfilled*—But it ſeems *David* had no power to diſpenſe with God's laws, nor to ſpare any whom God appointed him to deſtroy: for the laws of God bound the kings and rulers, as well as the people of Iſrael. How juſtly did God make this man, whom he had ſo ſinfully ſpared, a ſcourge to him?

V. 24. *Let him turn*—Leſt whilſt he ſhewed ſome mercy to *Abſalom*, he ſhould ſeem to approve of his ſin. Likewiſe by this means *Abſalom* might be drawn to a more thorough humiliation and repentance.

V. 25. *Beauty*—This is noted as the occaſion of his pride, and of the people's affection to him.

V. 26. *Weighed*—Others underſtand this not of the weight, but of the price of his hair.

V. 27. *Sons*—All which died not long after they were born, as may be gathered from chap. xviii. 18. where it is ſaid, that *Abſalom had no ſon.*

32 on fire? And Abſalom anſwered Joab, Behold, I ſent unto thee,
ſaying, Come hither, that I may ſend thee to the king, to ſay,
Wherefore am I come from Geſhur? *It had been* good for me *to have
been* there ſtill: now therefore let me ſee the king's face; and if there
33 be *any* iniquity in me, let him kill me. So Joab came to the king,
and told him: and when he had called for Abſalom, he came to
the king, and bowed himſelf on his face to the ground before the
king: and the king kiſſed Abſalom.

CHAP. XV.

Abſalom *ſteals the hearts of the people*, ver. 1—6. *He conſpires againſt* David, ver. 7—12. David *flies from* Jeruſalem, ver. 13—18. *He confers with* Ittai, *and paſſes over* Kidron, ver. 19—23. *Sends back* Zadok *with the ark*, ver. 24—29. *His prayer on this occaſion*, ver. 30, 31. *He concerts with* Huſhai, ver. 32—37.

1 AND it came to paſs after this, that Abſalom * prepared him
chariots, and horſes, and fifty men to run before him.
2 And Abſalom roſe up † early, and ſtood beſide the way of the
gate: and it was *ſo*, that when any man that had a controverſy,
came to the king for judgment, then Abſalom called unto him, and
ſaid, Of what city *art* thou? And he ſaid, Thy ſervant *is* of one of

V. 32. *Kill me*—For it is better for me to die, than to want the ſight and favour of my dear father. Thus he inſinuates himſelf into his father's affections, by pretending ſuch reſpect and love to him. It ſeems that by this time *Abſalom* having ſo far recovered his father's favour, began to grow upon him, and take ſo much confidence as to ſtand upon his own juſtification, as if what he had done, had been no iniquity, at leaſt not ſuch as to deſerve death. See how eaſily wiſe parents may be impoſed on by their children, when they are blindly fond of them.

V. 33. *Kiſſed*—Did the bowels of a father prevail to reconcile him to an *impenitent* ſon? And ſhall *penitent* ſinners queſtion the compaſſion of him who is the Father of mercy? If *Ephraim* bemoan himſelf, God ſoon bemoans him, with all the expreſſions of fatherly tenderneſs. *He is a dear ſon, a pleaſant child.*

V. 1. *Prepared*—As being the king's eldeſt ſon, now *Amnon* was dead; for *Chileab*, who was his eldeſt brother, 2 *Sam.* iii. 3. was either dead, or incapable of the government. And this courſe he knew would draw the eyes of the people to him, and make them conclude that *David* intended him for his ſucceſſor.

V. 2. *Early*—Thereby making a ſhew of ſolicitude for the good of the public, and of every private perſon. *Called him*—Preventing him with the offers of his aſſiſtance. And as if he were ready to make particular enquiry into the ſtate of his cauſe.

V. 3.

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* 1 *Kings* i. 5. † *Prov.* iv. 16.

3 the tribes of Iſrael. And Abſalom ſaid unto him, See, thy matters
are good and right: but *there is* no man *deputed* of the king to hear
4 thee. Abſalom ſaid moreover, ‡ O that I were made judge in the
land, that every man which hath any ſuit or cauſe, might come
5 unto me, and § I would do him juſtice. And it was *ſo*, that when
any man came nigh *to him*, to do him obeiſance, he put forth his
6 hand, and took him and kiſſed him. And on this manner did Ab-
ſalom to all Iſrael, that came to the king for judgment: ſo Abſalom
7 ſtole the hearts of the men of Iſrael. And it came to paſs after
forty years, that Abſalom ſaid unto the king, I pray thee, let me
go, and pay my vow which I have vowed unto the Lord in Heb-
8 ron. For thy ſervant vowed a vow while I abode at Geſhur in
Syria, ſaying, If the Lord ſhall bring me again indeed to Jeruſalem,
9 then I will ſerve the Lord. And the king ſaid unto him, Go in
10 peace. So he aroſe, and went to Hebron. But Abſalom ſent
ſpies throughout all the tribes of Iſrael, ſaying, As ſoon as ye hear
the ſound of the trumpet, then ye ſhall ſay, Abſalom reigneth in
11 Hebron. And with Abſalom went two hundred men out of Jeruſa-
lem, *that were* called, and they went in their ſimplicity, and they
12 knew not any thing. And Abſalom ſent for Ahithophel the Gilo-
nite, ‖ David's counſellor, from his city, *even* from Giloh, while he

V. 3. *See*—Upon ſome very ſlight hearing of their cauſe, he approved it, that he might oblige all. *No man*—None ſuch as will do thee juſtice. The other ſons and relations of the king, and the reſt of the judges and rulers under him and them, are wholly corrupted; or, at leaſt not careful and diligent as they ſhould be: and my father being grown in years, is negligent of publick affairs. It is the way of turbulent, aſpiring men, to reproach the government they are under. Even *David* himſelf, the beſt of kings, could not eſcape the worſt of cenſures.

V. 7. *After forty years*—From the change of the government, into a monarchy, which was about ten years before *David* began to reign. So this fell out about the thirtieth year of his reign.

V. 9. *Hebron*—This place he choſe as being an eminent city, and next to *Jeruſalem*, the chief of the tribe of *Judah*, and the place where his father began his kingdom, which he took for a good omen. And where it is probable he had ſecured many friends. It was alſo at a convenient diſtance from *Jeruſalem*.

V. 11. *Called*—Such as *Abſolam* had picked out as fit for his purpoſe; ſuch as were of ſome reputation with the king and people, which would give a countenance to his undertaking, and give occaſion to people at firſt to think that this was done by his father's conſent, as being now aged, and infirm, and willing to reſign the kingdom to him. It is no new thing, for good men to be made uſe of by deſigning men to put a colour upon ill practices.

V. 12. *Sacrifices*—Which he did not in devotion to God; but merely that upon

‡ *Prov.* xxvi. 25. § *Prov.* xxvii. 2. ‖ *Pſal.* lv. 12, 14. *Mich.* vii. 5.

offered ſacrifices: and the conſpiracy was ſtrong, for the people in-
13 creaſed continually with Abſalom. And there came a meſſenger
to David, ſaying, The hearts of the men of Iſrael are after Abſa-
14 lom. And David ſaid unto all his ſervants, that *were* with him at
Jeruſalem, Ariſe, and let us flee: for we ſhall not *elſe* eſcape from
Abſalom: make ſpeed to depart, leſt he overtake us ſuddenly, and
bring evil upon us, and ſmite the city with the edge of the ſword.
15 And the king's ſervants ſaid unto the king, Behold, thy ſervants
16 *are ready to do* whatſoever my lord the king ſhall appoint. And
the king went forth, and all his houſhold after him: and the
king left ten women *which were* concubines, to keep the houſe.
17 And the king went forth, and all the people after him, and tarried
18 in a place that was far off. And all his ſervants paſſed on beſide
him: and all the Cherethites, and all the Pelethites, and all the
Gittites, ſix hundred men, who came after him from Gath, paſſed
19 on before the king. Then ſaid the king to Ittai the Gittite,
Wherefore goeſt thou alſo with us? Return to thy place, and abide
20 with the king: for thou *art* a ſtranger, and alſo an exile. Whereas
thou cameſt *but* yeſterday, ſhould I this day make thee go up and
down with us? Seeing I go whither I may, return thou, and take

this pretence he might call great numbers of people together.

V. 14. *Let us flee*—For though the fort of *Zion* was ſtrong, and he might have defended himſelf there; yet he had not laid in proviſions for a long ſiege; and, if he had been once beſieged there, *Abſalom* would have got ſpeedy poſſeſſion of his whole kingdom; whereas if he marched abroad, he might raiſe a conſiderable army for his defence. Beſides, the greateſt part of *Jeruſalem* could not be well defended againſt him.

V. 16. *After him*—Or, *on foot*, which the king choſe to do, to humble himſelf under the hand of God; to encourage his companions in this hard and comfortleſs march; and to move compaſſion in his people towards him. *Concubines*—For he ſuppoſed that their ſex would protect them, and their relation to *David* would gain them ſome reſpect, or at leaſt, ſafety from his ſon.

V. 17. *Far off*—At ſome convenient diſtance, tho' not very far.

V. 18. *Gittites*—Or rather *ſtrangers*, as *Ittai* their head is called, ver. 19. and they are called his brethren, ver. 20. Probably they were *Philiſtines* by birth, born in the city or territory of *Gath*, as the following words imply, who by *David's* counſel, and example, were won to embrace the true religion, and had given good proof of their military ſkill, and valour, and fidelity to the king.

V. 19. *Thy place*—To *Jeruſalem*, where thy ſettled abode now is. *The king*—With *Abſalom*, who is now made king. *An exile*—Not much concerned in our affairs, and therefore not fit to be involved in our troubles.

V. 20. *Brethren*—Thy countrymen the

Gittites

21 back thy brethren: mercy and truth *be* with thee. And Ittai an-
ſwered the king, and ſaid, *As* the LORD liveth, and *as* my lord the
king liveth, ſurely in what place my lord the king ſhall be, whether
22 in death or life, even there alſo will thy ſervant be. And David
ſaid to Ittai, Go and paſs over. And Ittai the Gittite paſſed over,
23 and all his men, and all the little ones that *were* with him. And all
the country wept with a loud voice, and all the people paſſed over:
the king alſo himſelf paſſed over the brook * Kidron, and all the peo-
24 ple paſſed over toward the way of the wilderneſs. And lo, Za-
dok alſo, and all the Levites *were* with him, bearing the ark of the
covenant of God, and they ſet down the ark of God: and Abiathar
25 went up, until all the people had done paſſing out of the city. But
the king ſaid unto Zadok, Carry back the ark of God into the city:
if I ſhall find favour in the eyes of the LORD, he will bring me again,
26 and ſhew me *both* it, and his habitation. But if he thus ſay, I have
no delight in thee: behold, *here am I*, let him do to me as ſeemeth
27 good *unto him*. The king ſaid alſo unto Zadok the prieſt, *Art not*

Gittites, ver. 18. *Mercy, &c.*—Since I am now unable to recompenſe thy kindneſs and fidelity to me, my hearty prayer to God is, that he would ſhew to thee his *mercy*, in bleſſing thee with all ſorts of bleſſings, and his *faithfulneſs* in making good all theſe promiſes which he hath made, not to *Iſraelites* only, but to all true hearted proſelytes, ſuch as thou art.

V. 21. *Will thy ſervant be*—He is a friend indeed, who loves at all times, and will cleave to us in adverſity. Thus ſhould we cleave to the Son of *David*, that *neither life, nor death may ſeparate us from his love.*

V. 22. *Little ones*—For being ſo deeply engaged for *David*, he durſt not leave his little ones to *Abſalom*'s mercy.

V. 23. *Kidron*—Or, *Cedron*, which was near *Jeruſalem*. The very ſame brook that Chriſt paſſed over when he entered upon his ſufferings, *John* xviii. 1. *Wilderneſs*—Which was between *Jeruſalem* and *Jericho*.

V. 24. *Went up*—From the ark to the city, which was on higher ground, that ſo he being high-prieſt, might uſe his authority with the people, to perſuade them to do their duty; and there he ſtaid until all thoſe whom he could perſuade were gone forth.

V. 25. *Carry back*—Out of care and reverence to the ark, which though it might be carried out to a certain place; yet he might juſtly think unfit to carry it from place to place he knew not whither, and out of reſpect to the prieſts, whom, by this means, he thought he ſhould expoſe to the rage of *Abſalom*, as he had before expoſed them to *Saul*'s fury. *Habitation*—That is, the tabernacle which *David* had lately built for it, chap. vi. 17. in which the ark, and God, by means hereof, ordinarily dwelt.

V. 26. *Let him do*—That we may not complain of what is, let us ſee God's hand in all events. And that we may not be afraid of what ſhall be, let us ſee all events in God's hand.

V. 27. *A ſeer*—*A ſeeing, diſcerning*, or *obſerving* man: for ſo the *Hebrew* verb *raah*

is

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* *John* xviii. 1.

thou a ſeer? Return into the city in peace, and your two ſons with
28 you, Ahimaaz thy ſon, and Jonathan the ſon of Abiathar. See, I
will tarry in the plain of the wilderneſs, until there come word
29 from you to certify me. Zadok therefore and Abiathar carried
30 the ark of God again to Jeruſalem: and they tarried there. And
David went up by the aſcent of *mount* Olivet, and wept as he went
up, and had his head covered, and he went bare foot: and all the
people that *was* with him, covered every man his head, and they
31 went up weeping, as they went up. And one told David, ſaying,
Ahithophel *is* among the conſpirators with Abſalom. And David
ſaid, O LORD, I pray thee, turn the counſel of Ahithophel into
32 fooliſhneſs. And it came to paſs, that *when* David was come to
the top *of the mount*, where he worſhipped God, behold Huſhai
the Archite came to meet him, with his coat rent, and earth upon
33 his head. Unto whom David ſaid, If thou paſſeſt on with me, then
34 thou ſhalt be a burden unto me. But if thou return to the city, and
ſay unto Abſalom, I will be thy ſervant, O king; *as* I *have been* thy
father's ſervant hitherto, ſo *will* I now alſo *be* thy ſervant: then
35 mayeſt thou for me defeat the counſel of Ahithophel. And *haſt thou*
not there with thee Zadok and Abiathar the prieſts? Therefore it
ſhall be, *that* what thing ſoever thou ſhalt hear out of the king's
36 houſe, thou ſhalt tell *it* to Zadok and Abiathar the prieſts. Behold,
they have there with them their two ſons, Ahimaaz Zadok's *ſon*, and
Jonathan Abiathar's *ſon*: and by them ye ſhall ſend unto me every
37 thing that ye can hear. So Huſhai David's friend came into the
city, and Abſalom came into Jeruſalem.

is often uſed. And this ſuits well with *David*'s mind: Thou art a wiſe man, and therefore fit to manage this great buſineſs, which requires prudence and ſecreſy.

V. 30. *Bareſoot*—In teſtimony of his deep ſorrow, and humiliation and ſhame for his ſins.

V. 34. *And ſay*—That is, as faithful to thee, as I have been to thy father. *David*'s ſuggeſting this crafty counſel muſt be reckoned amongſt his ſins. Nevertheleſs God was pleaſed to direct this evil advice to a good end.

V. 36. *There*—Not in *Jeruſalem*, but in a place near it, to which they could eaſily ſend upon occaſion.

V. 37. *Abſalom came, &c.*—How ſoon do royal cities and royal palaces change their maſters? But we look for *a kingdom which cannot be moved.*

CHAP

† *Joſh.* xvi. 2.

CHAP. XVI.

David *is deceived by* Ziba, ver. 1—4. *And curſed by* Shemei, ver. 5—14. Abſalom *receives* Huſhai, ver. 15—19. *Lies with his father's concubines,* ver. 20—23.

1 AND when David was a little paſt the top *of the hill,* behold,
Ziba the ſervant of Mephiboſheth met him with a couple of
aſſes ſaddled, and upon them two hundred *loaves* of bread, and an
hundred bunches of raiſins, and an hundred of ſummer *fruits,* and
2 a bottle of wine. And the king ſaid unto Ziba, What meaneſt thou
by theſe? And Ziba ſaid, The aſſes *be* for the king's houſhold to ride
on, and the bread and ſummer *fruit* for the young men to eat, and
3 the wine, that ſuch as be faint in the wilderneſs may drink. And
the king ſaid, and where *is* thy maſter's ſon? And Ziba ſaid unto the
king, Behold, he abideth at Jeruſalem: for he * ſaid, To-day ſhall
4 the houſe of Iſrael reſtore me the kingdom of my father. Then ſaid
the king to Ziba, † Behold, thine *are* all that *pertaineth* unto Mephiboſheth.
And Ziba ſaid, I humbly beſeech thee *that* I may find
5 grace in thy ſight, my lord, O king. And when king David came
to Bahurim, behold, thence came out a man of the family of the
houſe of Saul, whoſe name *was* Shimei the ſon of Gera: he came
6 forth, and curſed ſtill as he came. And he caſt ſtones at David, and
at all the ſervants of king David: and all the people, and all the
7 mighty men *were* on his right-hand, and on his left. And thus ſaid
Shimei when he curſed, Go out, go out thou bloody man, and
8 thou man of Belial: The Lord hath returned upon thee all the
blood of the houſe of Saul, in whoſe ſtead thou haſt reigned, and
the Lord hath delivered the kingdom into the hand of Abſalom thy
ſon: and behold, thou *art taken* in thy miſchief, becauſe thou *art* a
9 bloody man. Then ſaid Abiſhai the ſon of Zeruiah unto the king
Why ſhould this dead dog curſe my lord the king? Let me go over,

V. 1. *Bottle*—A large bottle, or veſſel proportionable to the other proviſions.

V. 4. *Behold*—A raſh ſentence, and unrighteous, to condemn a man unhard, upon the ſingle teſtimony of his accuſer, and ſervant. *Find grace*—Thy favour is more to me, than this gift; which as a token of thy favour, I accept with all thankfulneſs.

V. 8. *Of Saul*—Either, 1. The blood of *Abner* and *Iſhboſheth;* which he imputes to *David,* as if they had been killed by *David's* contrivance: or, 2. the death of *Saul's* ſeven ſons, chap. xxi. 8. which, though related after this, ſeems to have been done before. *Art taken*—The ſame miſchief thou didſt bring upon others, is now returned upon thy own head.

V. 10. *What*

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* *Prov.* xvi. 28. xxi. 28. † *Prov.* xviii. 13.

10 I pray thee, and take off his head. And the king ſaid, What have
I to do with you, ye ſons of Zeruiah? So let him curſe, becauſe the
Lord hath ſaid unto him, Curſe David. Who ſhall then ſay, ‡
11 Wherefore haſt thou done ſo? And David ſaid to Abiſhai, and to
all his ſervants, Behold, my ſon which came forth of my bowels,
ſeeketh my life: how much more now *may* this Benjamite *do it?* Let
12 him alone, and let him curſe: for the Lord hath bidden him. It
may be that the Lord will look upon my affliction, and that the
13 Lord will requite me good for his curſing this day. And as David
and his men went by the way, Shimei went along on the hill's ſide
over againſt him, and curſed as he went, and threw ſtones at him,
14 and caſt duſt. And the king, and all the people that *were* with him,
15 came weary, and refreſhed themſelves there. And Abſalom and
all the people, the men of Iſrael, came to Jeruſalem, and Ahi-
16 thophel with him. And it came to paſs when Huſhai the Archite,
David's friend, was come unto Abſalom, that Huſhai ſaid unto
17 Abſalom, God ſave the king, God ſave the king. And Abſalom
ſaid to Huſhai, *Is* this thy kindneſs to thy friend? Why wenteſt thou
18 not with thy friend? And Huſhai ſaid unto Abſalom, Nay, but
whom the Lord, and this people, and all the men of Iſrael chuſe,
19 his will I be, and with him will I abide. And again, whom ſhould
I ſerve? *Should* I not *ſerve* in the preſence of his ſon? As I have

V. 10. *What have I,* &c.—In this matter I aſk not your advice, nor will I follow it; nor do I deſire you ſhould at all concern yourſelves in it. *The Lord*—God did not put any wickedneſs into *Shimei's* heart, for he had of himſelf an heart full of malignity againſt *David*; but only left him to his own wickedneſs; and brought *David* into ſo diſtreſſed a condition, that he might ſeem a proper object of his ſcorn. And this is ground enough for this expreſſion, *the Lord ſaid,* not by the word of his precept, but by the word of his providence, in reſpect whereof he is ſaid to *command the ravens,* 1 *Kings* xvii. 4. and to *ſend forth his word* to ſenſeleſs creatures, *Pſal.* cxlvii. 15. 18. Who ſhall reproach God's providence for permitting this? Or, who ſhall reſtrain him from executing his juſt judgment againſt me?

V. 11. *My life*—Which is a greater miſchief, than to reproach me with words. *Benjamites*—Of that tribe and family from which God hath taken away the kingdom, and given it to me. *Let him*—Do not now hinder him violently from it, nor puniſh him for it. It is meet I ſhould bear the indignation of the Lord, and ſubmit to his pleaſure.

V. 14. *Came*—To the city of *Bahurim.*

V. 17. *Is this*—Doth this action anſwer that profeſſion of friendſhip which thou haſt hitherto made to him? He ſpeaks thus only to try him. And he ſaith, *thy friend,* by way of reflection upon *David*; as one who was a *friend* to *Huſhai,* and to ſtrangers but not to his own ſon, whom, by his ſeverity he provoked to this courſe; and therefore he doth not vouchſafe to call him his *father.*

V. 21. Go

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‡ *Pſal.* xxxix. 9.

§ *Rom.* viii. 20.

20 ſerved in thy father's preſence, ſo will I be in thy preſence. Then
ſaid Abſalom to Ahithophel, Give counſel among you what we ſhall
21 do. And Ahithophel ſaid unto Abſalom, Go in unto thy father's
concubines, which he hath left to keep the houſe, and all Iſrael
ſhall hear that thou art abhorred of thy father, then ſhall the hands
22 of all that *are* with thee be ſtrong. So they ſpread Abſalom a tent
upon the top of the houſe, and Abſalom * went in unto his father's
23 concubines, in the ſight of all Iſrael. And the counſel of Ahithophel
which he counſelled in thoſe days, *was* as if a man had enquired
at the oracle of God: ſo *was* all the counſel of Ahithophel,
both with David, and with Abſalom.

V. 21. *Go*—This counſel he gave, partly to revenge the injury done to *Bathſheba*, the daughter of *Eliam*, 2 *Sam.* xi. 3. who was *the ſon of Ahithophel*, chap. xxiii. 34. and principally for his own, and the people's ſafety, that the breach between *David* and *Abſalom* might be irreparable. For this would provoke *David* in the higheſt degree and cut of all hope of reconciliation, which otherwiſe might have been expected by ſome treaty between *Abſalom* and his tender-hearted father. But in that caſe his followers, and eſpecially *Ahithophel*, had been left to *David's* mercy, and therefore obliged to proſecute the war with all vigour, and to abandon all thoughts of peace: as knowing that his father, though he might diſſemble, yet would never forgive ſo foul a crime. *Be ſtrong*—They will fight with greater courage and reſolution, when they are freed from the fear of thy reconciliation, which otherwiſe would make their hearts faint, and hands ſlack in thy cauſe. But by this we may ſee the character of *Abſalom's* party, and how abominably wicked they were, whom ſuch a ſcandalous action tied the faſter to him. And we may farther learn, how corrupt the body of the people was, how ripe for that judgment which is now haſtening to them.

V. 22 *The top*—Of the king's palace, the very place from whence *David* had gazed upon *Bathſheba*, chap. xi. 2. So that his ſin was legible in the very place of his puniſhment. *Went in*—To one, or ſome of them. And by ſo doing did farther make claim to the kingdom; and, as it were, take poſſeſſion of it. It being uſual in the eaſtern countries to account the wives and concubines of the late king, to belong of right to the ſucceſſor. *Iſrael*—Who ſaw him go into the tent; and thence concluded, that he lay with them, as he had deſigned to do. God had threatned by *Nathan*, that for his defiling *Bathſheba*, *David's* own wives ſhould be defiled *in the face of the ſun*. This is now fulfilled: *the Lord is righteous*; and no word of his ſhall fall to the ground.

V. 23. *The counſel, &c.*—It was received by the people with equal veneration, and was uſually attended with as certain ſucceſs. Which is mentioned as the reaſon why a counſel which had ſo ill a face, ſhould meet with ſuch general approbation.

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* Chap. xii. 11.

CHAP. XVII.

Ahithophel *adviſes* Abſalom *to diſpatch,* ver. 1—4. Huſhai *adviſes deliberation, and his advice is received,* ver. 5—14. *Intelligence is ſent to* David, ver. 15—21. David *paſſes over* Jordan, ver. 22. Ahithophel *hangs himſelf,* ver. 23. Abſalom *purſues* David, ver. 24—26. David *is ſupplied with neceſſaries,* ver. 27—29.

1 MOREOVER, Ahithophel ſaid unto Abſalom, Let me now
chuſe out twelve thouſand men, and I will ariſe and purſue
2 after David this night. And I will come upon him while he *is*
weary and weak-handed, and will make him afraid: and all the
people that *are* with him ſhall flee, and I will ſmite the king only.
3 And I will bring back all the people unto thee: the man whom
thou ſeekeſt *is* as if all returned: *ſo* all the people ſhall be in peace.
4 And the ſaying pleaſed Abſalom well, and all the elders of Iſrael.
5 Then ſaid Abſalom, Call now Huſhai the Archite alſo, and let us
6 hear likewiſe what he ſaith. And when Huſhai was come to Abſalom,
Abſalom ſpake unto him, ſaying, Ahithophel hath ſpoken
after this manner: Shall we do *after* his ſaying? If not, ſpeak thou.
7 And Huſhai ſaid unto Abſalom, The counſel that Ahithophel hath
8 given, *is* not good at this time. For (ſaid Huſhai) thou knoweſt
thy father and his men, that they *be* mighty men, and they *be* chafed
in their minds, as * a bear robbed of her whelps in the field: and
thy father *is* a man of war, and will not lodge with the people.
9 Behold, he is hid now in ſome pit, or in ſome *other* place: and it

V. 2. *And I will,* &c.—That ſuch a wretch as *Abſalom* ſhould aim at his father's throat is not ſtrange. But that the body of the people, to whom *David* had been ſo great a bleſſing, ſhould join with him in it, is amazing. But the finger of God was in it. Let not the beſt of parents, or the beſt of princes think it ſtrange, if they are injured by thoſe who ſhould be their ſupport and joy, when they (like *David*) have provoked God to turn againſt them.

V. 5. *Call Huſhai*—A wonderful effect of Divine Providence, influencing his heart, that he could not reſt in *Ahithophel's* counſel, though it was ſo evidently wiſe, and approved by the general conſent of his whole party; and that he ſhould deſire *Huſhai's* advice, though neither his reputation for wiſdom was equal to *Ahithophel's*, nor had he yet given any one proof of his fidelity to *Abſalom*. But there is no contending with that God who can arm a man againſt himſelf, and deſtroy him by his own miſtakes and paſſions.

V. 9. *Pit*—Having been often accuſtomed to that courſe, and well acquainted with all hiding-places from *Saul's* time. In one of them, unknown to us, he will lurk with ſome of his choſen men, and lie in ambuſh for us; and, when they ſee a fit opportunity, they will ſuddenly come forth and ſurprize ſome of our men, when

they

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* *Hoſ.* xiii. 8.

will come to paſs, when ſome of them be overthrown at the firſt,
that whoſoever heareth it, will ſay, There is a ſlaughter among the
10 people that follow Abſalom. And he alſo *that is* valiant, whoſe
heart *is* as the heart of a lion, ſhall utterly melt: for all Iſrael
knoweth that thy father *is* a mighty man, and *they* which *be* with
11 him *are* valiant men. Therefore I counſel, that all Iſrael be ge-
nerally gathered unto thee, from Dan even to Beerſheba, as the
ſand that *is* by the ſea for multitude, and † that thou go to
12 battle in thine own perſon. So ſhall we come upon him in ſome
place where he ſhall be found, and we will light upon him as the
dew falleth on the ground: and of him, and of all the men that
13 *are* with him, there ſhall not be left ſo much as one. Moreover,
if he be gotten into a city, then ſhall all Iſrael bring ropes to that
city, and we will draw it into the river, until there be not one
14 ſmall ſtone found there. And Abſalom, and all the men of Iſrael
ſaid, The counſel of Huſhai the Archite *is* better than the counſel
of Ahithophel: ‡ for the LORD had appointed to defeat the good
counſel of Ahithophel, to the intent that the LORD might bring evil

they leaſt expect it, and probably at firſt put them to flight. *Some*—Namely, of *Abſalom*'s men ſent againſt *David*. *At the firſt*—Implying, that their good ſucceſs at firſt would mightily animate *David*'s men to proceed vigorouſly in the fight, and intimidate *Abſalom*'s army, and conſequently would be both a preſage and an occaſion of their total defeat.

V. 11. *I counſel*—His pretence was, that they might make ſure, though ſlow work: his deſign was to gain *David* time, that he might increaſe his army, and make better proviſion for the battle; and that the preſent heat of the people might be cooled, and they might bethink themſelves of their duty, and return to their allegiance. *Thou*—For thy preſence will put life and courage into thy ſoldiers, who will be ambitious to ſhew their ſkill and courage in defending thy perſon, when they know that all their actions are obſerved by him who hath the diſtribution of rewards and punishments in his hands. Beſides, the glory of the victory will be wholly thine, which now *Ahithophel* ſeeks to get to himſelf.

V. 12. *As dew*—That is, plenteouſly, ſuddenly, irreſiſtibly, and on all ſides; for ſo the dew falls.

V. 13. *Bring ropes*—It is an hyperbolical expreſſion, ſuited to the vain-glorious temper of this inſolent young man: implying, that they would do ſo if they could not deſtroy him another way: or, that they ſhould be enough to do ſo, if there were occaſion. *River*—Adjoining to the city; it being uſual to build cities near ſome river, both for defence, and for other accommodations.

V. 14. *Abſalom and all, &c.*—Be it obſerved, to the comfort of all that fear God, he turns all mens hearts as the rivers of water. He *ſtands in the congregation of the mighty*, has an over-ruling hand in in all counſels, and a negative voice in all

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† *Pſal.* ix. 16.

‡ 1 *Cor.* i. 20. iii. 19.

15 upon Abſalom. Then ſaid Huſhai unto Zadok, and to Abiathar
the prieſts, Thus and thus did Ahithophel counſel Abſalom and the
16 elders of Iſrael: and thus and thus have I counſelled. Now there-
fore ſend quickly, and tell David, ſaying, Lodge not this night in
the plains of the wilderneſs, but ſpeedily paſs over, leſt the king be
17 ſwallowed up, and all the people that *are* with him. Now Jonathan
and Ahimaaz ſtayed by Enrogel: (for they might not be ſeen to
come into the city,) and a wench went and told them: and they
18 went and told king David. Nevertheleſs, a lad ſaw them,
and told Abſalom, but they went both of them away quickly,
and came to a man's houſe in Bahurim; which had a well in his
19 court, whither they went down. And the woman took and ſpread
a covering over the well's mouth, and ſpread ground corn thereon,
20 and the thing was not known. And when Abſalom's ſervants came
to the woman to the houſe, they ſaid, Where *is* Ahimaaz and Jona-
than? And the woman ſaid unto them, they be gone over the brook
of water. And when they had ſought and could not find *them*,
21 they returned to Jeruſalem. And it came to paſs, after they were
departed, that they came up out of the well, and went and told
king David, and ſaid unto David, Ariſe, and paſs quickly over the
22 water: for thus hath Ahithophel counſelled againſt you. Then
David aroſe, and all the people that *were* with him, and they paſſed
over Jordan: by the morning light, there lacked not one of them
23 that was not gone over Jordan. And when Ahithophel ſaw that his
counſel was not followed, he ſaddled *his* aſs, and aroſe, and gat
him home to his houſe, to his city, and put his houſhold in order,
and hanged himſelf, and died, and was buried in the ſepulchre of
24 his father. Then David came to Mahanaim: and Abſalom paſ-

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reſolves, and laughs at mens projects againſt his children.

V. 16. *Lodge not*—Leſt the king's and people's mind's change, and *Ahithophel* perſuade the king to purſue you ſpeedily.

V. 17. *Enrogel*—Or, *the fullers well.* A place near *Jeruſalem*, Joſh. xv. 7. xviii. 16. *Wench*—Pretending to go thither to waſh ſome cloaths, or to draw water.

V. 19. *Spread corn*—Under pretence of drying it by the ſun: which ſhews it was ſummer-time.

V. 20. *Over the brook of water*—That is, over *Jordan.* This was a manifeſt lye.

V. 23. *Hanged himſelf*—See here contempt poured upon the wiſdom of man! He that was more renowned for policy than ever any man was, played the fool with himſelf more than ever any man did. See likewiſe honour done to the juſtice of God! *The wicked is ſnared in the work of his own hands.*

V. 24. *Paſſed*—Not ſpeedily, but when

all

25 ſed over Jordan, he and all the men of Iſrael with him. And Ab-
ſalom made Amaſa captain of the hoſt inſtead of Joab: which
Amaſa *was* a man's ſon whoſe name *was* Ithra, an Iſraelite, that
went in to Abigail the daughter of Nahaſh, ſiſter to Zeruiah, Joab's
26 mother. So Iſrael and Abſalom pitched in the land of Gilead.
27 And it came to paſs, when David was come to Mahanaim, that
Shobi the ſon of Nahaſh of Rabbah of the children of Ammon,
and § Machir the ſon of Amiel of Lo-debar, and ‖ Barzillai the Gi-
28 leadite, of Rogelim, Brought beds, and baſons, and earthen veſ-
ſels, and wheat, and barley, and flour, and parched *corn*, and
29 beans, and lentiles, and parched *pulſe*, And honey, and butter,
and ſheep, and cheeſe of kine for David, and for the people that
were with him to eat: for they ſaid, The people *is* hungry, and
weary, and thirſty in the wilderneſs.

CHAP. XVIII.

David *prepares to engage the rebels*, ver. 1—5. *The total defeat of* Abſalom, ver. 6—8. *His death and burial*, ver. 9—18. *The news brought to* David, ver. 19—32. *His lamentation over* Abſalom, ver. 33.

1 AND David numbered the people that *were* with him, and ſet
captains of thouſands, and captains of hundreds over them.
2 And David ſent forth a third part of the people under the hand of
Joab, and a third part under the hand of Abiſhai the ſon of Zeruiah
Joab's brother, and a third part under the hand of Ittai the Gittite:
and the king ſaid unto the people, I will ſurely go forth with you
3 myſelf alſo. But * the people anſwered, Thou ſhalt not go forth:
for if we flee away, they will not care for us; neither if half of
us die, will they care for us: but now *thou art* worth ten thouſand
of us: therefore now *it is* better that thou ſuccour us out of the

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all the men of Iſrael were gathered together according to *Huſhai's* counſel.

V. 25. *Nahaſh*—*Nahaſh* is the name of *Jeſſe's* wife, by whom he had this *Abigail*, as he had *Zeruiah* by another wife; ſo they were ſiſters by the father, but not by the mother.

V. 27. *Shobi*—Who, as it may ſeem, diſliked and diſowned that barbarous action to the embaſſadors; and therefore, when the reſt were deſtroyed, was left king or governor of the reſidue of the *Ammonites*. *Mach.*—See above chap. ix. 4.

V. 29. *In*—Having been *in the wilderneſs*. Thus God ſometimes makes up to his people that comfort from ſtrangers, which they are diſappointed of in their own families.

§ Chap. ix. 4. ‖ Chap. xix. 31. 1 *Kings* ii. 7. * Chap. xxi. 17.

4 city. And the king ſaid unto them, What ſeemeth you beſt, I will
do. And the king ſtood by the gate ſide, and all the people
5 came out by hundreds, and by thouſands. And the king com-
manded Joab, and Abiſhai, and Ittai, ſaying, *Deal* gently for my
ſake with the young man, *even* with Abſalom. And all the people
heard when the king gave all the captains charge concerning Ab-
6 ſalom. So the people went out into the field againſt Iſrael: and
7 the battle was in the wood of Ephraim. Where the people of
Iſrael were ſlain before the ſervants of David, and there was there
8 a great ſlaughter that day of twenty thouſand *men*. For the battle
was there ſcattered over the face of all the country: and the *
wood devoured more people that day than the ſword devoured.
9 And Abſalom met the ſervants of David; and Abſalom rode upon
a mule, and the mule went under the thick boughs of a great oak,

V. 5. *Deal gently*—If you conquer (which he preſaged they would by God's gracious anſwer to his prayer for the turning of *Ahithophel*'s counſel into fooliſhneſs,) take him priſoner, but do not kill him. Which deſire proceeded, from his great indulgence towards his children: from his conſciouſneſs that he himſelf was the meritorious cauſe of this rebellion. *Abſalom* being given up to it for the puniſhment of *David*'s ſins; from the conſideration of his youth, which commonly makes men fooliſh, and ſubject to ill counſels: and from his piety, being loth that he ſhould be cut off in the act of his ſin without any ſpace for repentance. But " what means, ſays Bp. *Hall,* this ill-placed mercy? *Deal gently* with a traitor? Of all traitors with a ſon? And all this *for thy ſake*, whoſe crown, whoſe blood he hunts after? Even in the holieſt parents nature may be guilty of an injurious tenderneſs. But was not this done in type of that unmeaſurable mercy, of the true King of *Iſrael*, who prayed for his murderers, Father, forgive them! Deal gently with them *for my ſake!*" Yea, when God ſends an affliction to correct his children, it is with this charge, *deal gently with them for my ſake:* for he knows our frame.

V. 8. *The wood*—More people died in the wood, either through hunger, and thirſt, and wearineſs: or, by the wild beaſts, whereof great numbers were there, which, though they were driven away from the place of the main battle, yet might eaſily meet with them when they fled ſeveral ways: or, by falling into ditches and pits, which were in that place, ver. 17. and probably were covered with graſs or wood, ſo that they could not ſee them till they fell into them: and eſpecially by *David*'s men, who purſued them, and killed them in the wood: and the *wood* is rightly ſaid to have *devoured* them, becauſe it gave the occaſion to their deſtruction, inaſmuch as the trees, and ditches, and pits, entangled them, and ſtopped their flight, and made them an eaſy prey to *David*'s men, who followed them, and ſlew them in the purſuit. *The ſword*—In the main battle the *ſword* being put for the *battle*, by a common figure.

V. 9. *The ſervants of David*—Who, according to *David*'s command, ſpared him

and

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* *Iſa.* xv. 9.

and his † head caught hold of the oak, and he was taken up be-
tween the heaven and the earth, and the mule that *was* under him
10 went away. And a certain man ſaw *it*, and told Joab, and ſaid
11 Behold, I ſaw Abſalom hanged in an oak. And Joab ſaid unto the
man that told him, And behold, thou ſaweſt *him*, and why didſt
thou not ſmite him there to the ground, and I would have given
12 thee ten *ſhekels* of ſilver, and a girdle? And the man ſaid unto
Joab, Though I ſhould receive a thouſand *ſhekels* of ſilver in mine
hand, *yet* would not I put forth mine hand againſt the king's ſon;
for in our hearing the king charged thee, and Abiſhai, and Ittai,
13 ſaying, Beware that none *touch* the young man, Abſalom. Other-
wiſe I ſhould have wrought falſhood againſt mine own life: for
there is no matter hid from the king, and thou thyſelf wouldſt have
14 ſet thyſelf againſt *me*. Then ſaid Joab, I may not tarry thus with
thee. And he took three darts in his hand, and thruſt them through
the heart of Abſalom, while he *was* yet alive in the midſt of the oak.
15 And ten young men that bore Joab's armour, compaſſed about,
16 and ſmote Abſalom, and ſlew him. And Joab blew the trumpet,
and the people returned from purſuing after Iſrael: for Joab held
17 back the people. And they took Abſalom, and caſt him into a
great pit in the wood, and laid a very great heap of ſtones upon him:
18 and all Iſrael fled every one to his tent. Now Abſalom in his life-
time had taken and reared up for himſelf a pillar, which *is* in ‡ the
king's dale: for he ſaid, I have no ſon to keep my name in remem-
brance: and he called the pillar after his own name, and it is
19 called unto this day, Abſalom's place. Then ſaid Ahimaaz the
ſon of Zadok, Let me now run, and bear the king tidings, how that
20 the LORD hath avenged him of his enemies. And Joab ſaid
unto him, Thou ſhalt not bear tidings this day, but thou ſhalt bear
tidings another day: but this day thou ſhalt bear no tidings, be-

and gave him an opportunity to eſcape. *His head*—In which probably he was entangled by the hair of the head, which being very long and thick, might eaſily catch hold of a bough, eſpecially when the great God directed it. Either he wore no helmet, or he had thrown it away as well as his other arms, to haſten his flight. Thus the matter of his pride was the inſtrument of his ruin.

V. 15. *Slew him*—The darts did not diſpatch him, and therefore they ſmote him again, and killed him.

V. 18. *A pillar*—To preſerve his name; whereas

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† *Job* xviii. 9, 10. *Prov.* xxx. 17. ‡ *Gen.* xiv. 17.

21 cauſe the king's ſon is dead. Then ſaid Joab to Cuſhi, Go tell the
king what thou haſt ſeen. And Cuſhi bowed himſelf unto Joab,
22 and ran. Then ſaid Ahimaaz the ſon of Zadok yet again to Joab,
But howſoever, let me, I pray thee, alſo run after Cuſhi. And
Joab ſaid, Wherefore wilt thou run, my ſon, ſeeing that thou haſt
23 no tidings * convenient? But howſoever (*ſaid he*) let me run. And
he ſaid unto him, Run. Then Ahimaaz ran by the way of the plain
24 and over-ran Cuſhi. And David ſat between the two gates: and
the watchman went up to the roof over the gate unto the wall, and
lifted up his eyes, and looked, and behold, a man running alone.
25 And the watchman cried, and told the king. And the king ſaid, If
he *be* alone *there is* tidings in his mouth. And he came apace, and
26 drew near. And the watchman ſaw another man running, and
the watchman called unto the porter, and ſaid, Behold, *another*
man running alone. And the king ſaid, He alſo bringeth tidings.
27 And the watchmen ſaid, Methinketh the running of the foremoſt, is
like the running of Ahimaaz the ſon of Zadok. And the king ſaid,
28 He *is* a good man, and cometh with good tidings. And Ahimaaz
called and ſaid unto the king, All is well. And he fell down to the
earth upon his face before the king, and ſaid, Bleſſed *be* the LORD
thy God, who hath delivered up the men that lifted up their hand
29 againſt my lord the king. And the king ſaid, Is the young man
Abſalom ſafe? And Ahimaaz anſwered, When Joab ſent the king's
ſervant, and *me* thy ſervant, I ſaw a great tumult, but I knew not
30 what *it was*. And the king ſaid *unto him*, Turn aſide, *and* ſtand
31 here. And he turned aſide, and ſtood ſtill. And behold, Cuſhi
came, and Cuſhi ſaid, Tidings my lord the king: for the LORD
hath avenged thee this day of all them that roſe up againſt thee.
32 And the king ſaid unto Cuſhi, Is the young man Abſalom ſafe? And
Cuſhi anſwered, The enemies of my lord the king, and all that riſe
33 againſt thee to do *thee* hurt, be as that young man *is*. And the
king was much moved, and went up to the chamber over the gate,

whereas it had been more for his honour if his name had been buried in perpetual oblivion.

V. 24. *Gates*—For the gates of the cities then were, as now they are, large and thick; and for the greater ſecurity, had two gates, one more outward, the other inward. Here he ſat, that he might hear tidings when any came into the city.

V. 33. *Over the gate*—Retiring himſelf from all men and buſineſs, that he might wholly give up himſelf to lamentation.

My

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* *Numb.* xi. 22.

and wept: and as he went, thus he ſaid, O my ſon Abſalom, my ſon, my ſon Abſalom: would God I had died for thee, O Abſalom, my ſon, my ſon.

CHAP. XIX.

Joab *prevails on* David *to refrain,* ver. 1—8. *He is brought back to his kingdom by the men of* Judah, ver. 9—15. *Pardons* Shimei, ver. 16—23. *Reſtores to* Mephiboſheth *his eſtate,* ver. 24—30. Barzillai *is diſmiſſed, and his ſon taken into* David's *ſervice,* ver. 31—40. *The* Iſraelites *expoſtulate with the men of* Judah, ver. 41—43.

1 AND it was told Joab, Behold, the king weepeth and mourn-
2 eth for Abſalom. And the victory that day was *turned* into
mourning unto all the people: for the people heard ſay that day,
3 how the king was grieved for his ſon. And the people gat them by
ſtealth that day into the city, as people being aſhamed ſteal away
4 when they flee in battle. But the king covered his face, and the
king cried with a loud voice, O my ſon Abſalom, O Abſalom, my
5 ſon, my ſon. And Joab came into the houſe to the king, and ſaid,
Thou haſt ſhamed this day the faces of all thy ſervants, which this
day have ſaved thy life, and the lives of thy ſons, and of thy daughters,
and the lives of thy wives, and the lives of thy concubines:
6 In that thou loveſt thine enemies, and hateſt thy friends; for thou
haſt declared this day, that thou regardeſt neither princes, nor
ſervants: for this day I perceive, that if Abſalom had lived, and all
7 we had died this day, then it had pleaſed thee well. Now therefore
ariſe, go forth, and ſpeak comfortably unto thy ſervants: for I
ſwear by the LORD, if thou go not forth, there will not * tarry one
with thee this night, and that will be worſe unto thee than all the

My ſon—This he might ſpeak from a deep ſenſe of his eternal ſtate, becauſe he died in his ſins, and becauſe *David* himſelf had by his own ſins been the occaſion of his death. But it ſeems rather to be the effect of ſtrong paſſion, cauſing him to *ſpeak unadviſedly with his lips.*

V. 3. *By ſtealth*—Not openly and triumphantly, as conquerors uſe to do; but ſecretly, as if they were afraid and aſhamed, leſt *David* ſhould ſee them, and look upon them with an evil eye, as thoſe that had an hand in killing of his beloved ſon.

V. 5. *Haſt ſhamed*—By diſappointing their juſt hopes of praiſes and rewards, and by requiting them with contempt and tacit rebukes.

V. 6. *Pleaſed thee*—This is not be underſtood as exactly true; but *David*'s carriage gave too much colour to ſuch a ſuggeſtion; and ſuch ſharpneſs of ſpeech was in a manner neceſſary to awaken the king out of his lethargy, and to preſerve him from the impendent miſchiefs.

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* *Prov.* xiv. 28.

8 evil that befel thee from thy youth until now. Then the king roſe,
and ſat in the gate: and they told unto all the people, ſaying, Behold,
the king doth ſit in the gate: and all the people came before
9 the king: for Iſrael had fled every man to his tent. And all the
people were at ſtrife throughout all the tribes of Iſrael, ſaying, The
king ſaved us out of the hand of our enemies, and he delivered us
out of the hand of the Philiſtines, and now he is fled out of the land
10 for Abſalom. And Abſalom whom we anointed over us, is dead in
battle: now therefore why ſpeak ye not a word of bringing the
11 king back? And king David ſent to Zadok, and to Abiathar the
prieſts, ſaying, Speak unto the elders of Judah, ſaying, Why are
ye the laſt to bring the king back to his houſe? (Seeing the ſpeech
12 of all Iſrael is come to the king, *even* to his houſe.) Ye *are* my
brethren, ye *are* my † bones and my fleſh: wherefore then are ye
13 the laſt to bring back the king? And ſay ye to Amaſa, *Art* thou
not ‡ of my bone, and of my fleſh? God do ſo to me, and more
alſo, if thou be not captain of the hoſt before me continually, in
14 the room of Joab. And he bowed the heart of all the men of Judah,
§ even as *the heart* of one man, ſo that they ſent *this word* unto the
15 king, Return thou and all thy ſervants. So the king returned, and
came to Jordan: and Judah came to Gilgal, to go to meet the king,
16 to conduct the king over Jordan. And || Shimei, the ſon of Gera,
a Benjamite, which *was* at Bahurim, haſted and came down with

V. 9. *At ſtrife*—Quarrelling one with another as the authors or abettors of this ſhameful rebellion, and diſcourſing privately and publickly of *David*'s high merits, which God, being now reconciled to *David*, brings afreſh to their memories.

V. 10. *Now therefore*—The people of *Iſrael* ſpeak thus to the elders of *Iſrael*, as appears by comparing this verſe with the next. Seeing their deſigns for *Abſalom* diſappointed, they now repented of that undertaking, and were willing to teſtify ſo much by their forwardneſs to bring back *David*, and re-eſtabliſh him.

V. 11. *Judah*—Who being the abettors of *Abſalom*'s rebellion, deſpaired of pardon, and therefore were backward to promote the king's reſtoration. *His houſe*—Even to *Mahanaim*, where now the king's houſe and family is.

V. 13. *Of Joab*—Who, beſides his other crimes, had lately exaſperated the king by his murder of *Abſalom*, contrary to *David*'s expreſs command. And therefore the king having now the opportunity of another perſon who had a greater intereſt than *Joab*, gladly complies with it, that ſo he might both chaſtiſe *Joab* for his faults, and reſcue himſelf from the bondage in which *Joab* had hitherto held him.

V. 14. *He bowed*—*David* by this prudent and kind meſſage and his free offer of pardon.

V. 17. *With*

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† *Eph.* v. 29, 30. ‡ Chap. xvii. 25. § *Judg.* xx. 1. || Chap. xvi. 5. 1 *Kings* ii. 8.

17 the men of Judah, to meet king David. And *there were* a thouſand
men of Benjamin with him, and * Ziba the ſervant of the houſe of
Saul, and his fifteen ſons, and his twenty ſervants with him, and
18 they went over Jordan before the king. And there went over a
ferry-boat to carry over the king's houſhold, and to do what he thought
good: and Shimei the ſon of Gera fell down before the king as he
19 was come over Jordan; And ſaid unto the king, Let not my lord
impute iniquity unto me, neither do thou remember † that which
thy ſervant did perverſely the day that my lord the king went out of
20 Jeruſalem, that the king ſhould take it to his heart. For thy ſervant
doth know that I have ſinned: therefore behold, I am come the ‡ firſt
this day of all the houſe of Joſeph, to go down to meet my lord the
21 king. But Abiſhai the ſon of Zeruiah anſwered and ſaid, Shall not
Shimei be put to death for this, becauſe he curſed the LORD's anoin-
22 ted? And David ſaid, What have I to do with you, ye ſons of
Zeruiah, that ye ſhould this day be adverſaries unto me? § Shall
there any man be put to death this day in Iſrael? For do not I know,
23 that I *am* this day king over Iſrael? Therefore ‖ the king ſaid unto
Shimei, Thou ſhalt not die: and the king ſware unto him.

V. 17. *With him*—Whom he brought, partly to ſhew his intereſt in the people, and partly, as interceſſors on his behalf, and as witneſſes of *David*'s clemency or ſeverity, that in him they might ſee what the reſt of them might expect. *Ziba*—Who, being conſcious of his former abuſe of *David*, and of his maſter *Mephiboſheth*, which he knew the king would underſtand, deſigned to ſweeten *David*'s ſpirit towards him, by his forwardneſs in meeting him.

V. 20. *Houſe of Joſeph*—The houſe of *Joſeph* is here put for all the tribes, except *Judah*, which are fitly diſtinguiſhed from *Judah*, becauſe the rights of the firſt-born were divided between *Judah* and *Joſeph*, 1 *Chron.* v. 2. And though *Benjamin*, after the diviſion of the kingdoms was fitly joined with *Judah*, becauſe then they adhered to that tribe; yet before that time it was joyned with *Joſeph*, becauſe they marched under the ſtandard of the houſe of *Joſeph*, or of *Ephraim*, *Numb.* x. 22, 23, 24. Whence it is, that *Ephraim*, *Benjamin*, and *Manaſſeh*, are put together, *Pſal.* lxxx. 2.

V. 22. *Adverſaries*—That is, that you put me upon things unfit for me to do, and contrary to my intereſt; for it was *David*'s intereſt at this time to appeaſe the people, and reconcile them to him, and not to give them any new diſtaſte by acts of ſeverity: for this would make others jealous, that he would watch an opportunity to be revenged on them. *King*—Is not my kingdom, which was in a manner wholly loſt, juſt now reſtored and aſſured to me? And when God hath been ſo merciful to me in forgiving my ſin, ſhall I ſhew myſelf revengeful to *Shemei*? Shall I ſully the publick joy and glory of this day, with an act of ſuch ſeverity? Or, ſhall I alienate the hearts of my people from me, now they are returning to me?

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* Chap. xvi. 1. † Chap. xvi. 5. ‡ *Matt.* v. 25. § 1 *Sam.* xi. 12. ‖ 1 *Kings* ii. 37. 46.

24 And Mephiboſheth the ſon of Saul came down to meet the king,
and had neither dreſſed his feet, nor trimmed his beard, nor waſhed
his clothes, from the day the king departed, until the day he
25 came *again* in peace. And it came to paſs when he was come to
Jeruſalem to meet the king, that the king ſaid unto him, Wherefore
26 wenteſt not thou with me, Mephiboſheth? And he anſwered, My
lord, O king, my ſervant deceived me; for thy ſervant ſaid, I will
ſaddle me an aſs, that I may ride thereon, and go to the king,
27 becauſe thy ſervant is lame: And * he hath ſlandered thy ſervant
unto my lord the king; but my lord the king *is* as an angel of God:
28 do therefore *what is* good in thine eyes. For all *of* my father's houſe,
were but dead men before my lord the king: yet † didſt thou ſet
thy ſervant among them that did eat at thine own table: what right
29 therefore have I yet to cry any more unto the king? And the king
ſaid unto him, Why ſpeakeſt thou any more of thy matters? I have
30 ſaid, Thou and Ziba divide the land. And Mephiboſheth ſaid
unto the king, Yea, let him take all, foraſmuch as my lord the king
31 is come again in peace unto his own houſe. And ‡ Barzillai the
Gileadite came down from Rogelim, and went over Jordan with the
32 king, to conduct him over Jordan. Now Barzillai was a very aged
man, *even* fourſcore years old, and § he had provided the king of
ſuſtenance while he lay at Mahanaim: for he *was* a very great man.
33 And the king ſaid unto Barzillai, Come thou over with me, and I
34 will feed thee with me in Jeruſalem. And Barzillai ſaid unto the
king, How long have I to live, that I ſhould go up with the king

V. 24. *The ſon*—That is, the grandſon, 2 *Sam.* vi. 3. 6. *His feet*—By waſhing his feet, which was uſual in thoſe hot climates, and very refreſhing; and therefore now neglected, as becoming a mourner. *Beard*—But ſuffered it to grow very long, and diſorderly, as was uſual with perſons in a forlorn, or mournful ſtate. *Clothes*—His linen cloathes. This and the former were ſigns, that he was a true and obſtinate mourner, and evidences of the falſhood of *Ziba*'s relation concerning him, chap. xvi. 3.

V. 25. *Jeruſalem*—Probably he had continued near *Jeruſalem*, becauſe he could not go to meet him, as others did.

V. 26. *Deceived me*—By carrying away the aſs which I bid him ſaddle for me.

V. 27. *Angel*—To diſtinguiſh between true reports and calumnies; ſee on chap. xiv. 20.

V. 28. *Before*—Before thy tribunal: we were all at thy mercy: not my eſtate only but my life alſo was in thy power, if thou hadſt dealt with rigour, and as earthly kings uſe to do with their predeceſſor's and enemies children. *To cry*—For the vindication of mine honour, and the reſtitution of my eſtate.

V. 29. *Divide*—The land ſhall be divided between thee and him, as it was by my firſt order, chap. ix. 10. he and his ſons managing it, and ſupporting themſelves out of it, as they did before, and giving the reſt of the profits thereof to thee.

V. 35. *I am*

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* Chap. xvi. 3. † Chap. ix. 7. ‡ 1 *Kings* ii. 7. § Chap. xvii. 27.

35 unto Jeruſalem? I *am* this day fourſcore years old: *and* can I
diſcern between good and evil? ‖ Can thy ſervant taſte what I eat
or what I drink? Can I hear any more the voice of ſinging-men and
ſinging-women? Wherefore then ſhould thy ſervant be yet a burden
36 unto my lord the king? Thy ſervant will go a little way over Jor-
dan with the king: and why ſhould the king recompenſe it me
37 with ſuch a reward? Let thy ſervant, I pray thee, turn back again,
that I may die in mine own city, *and be buried* by the grave of my
father, and of my mother: but behold, thy ſervant Chimham, let
him go over with my lord the king, and do to him what ſhall ſeem
38 good unto thee. And the king anſwered, Chimham ſhall go over
with me, and I will do to him that which ſhall ſeem good unto thee:
and whatſoever thou ſhalt require of me, *that* will I do for thee.
39 And all the people went over Jordan: and when the king was come
over, the king kiſſed Barzillai, and bleſſed him; and he returned
40 unto his own place. Then the king went on to Gilgal, and Chim-
ham went on with him: and all the people of Judah conducted the
41 king, and alſo half the people of Iſrael. And behold, all the
men of Iſrael came to the king, and ſaid unto the king, Why have
our brethren, the men of Judah, ſtolen thee away, and have brought
the king and his houſhold, and all David's men with him over Jordan?
42 And all the men of Judah anſwered the men of Iſrael, Becauſe the
king *is* near of kin to us: wherefore then be ye angry for this mat-

V. 35. *I am,* &c.—My ſenſes are grown dull, and incapable of reliſhing the pleaſures of a court. I am paſt taking pleaſures in delicious taſtes, or ſweet muſick, and other ſuch delights. I am through age both uſeleſs and burthenſome to others, and therefore moſt improper for a court life.

V. 37. *That I may die in mine own city*—That my bones may with little ado, be carried to the place of their reſt. The grave is ready for me: let me go and get ready for it, go and die in my neſt.

V. 40. *Half*—Whereas the men of *Judah* came intirely and unanimouſly to the king, the *Iſraelites* of the other tribe came in but ſlowly, and by halves, as being no leſs guilty of the rebellion, than the tribe of *Judah*; but not encouraged to come in by ſuch a gracious meſſage as they were. And this is here mentioned as the occaſion both of the contention here following, and of the ſedition, chap. xx.

V. 41. *All*—Such as were preſent. *Stolen*—That is, conveyed thee over *Jordan* haſtily, not expecting our concurrence. *David's men*—All thy officers, guards, and ſoldiers. This is mentioned as an aggravation of their fault, that they did not only carry the king over *Jordan*, but all his men too, without aſking their advice.

V. 42. *Of kin*—Of the ſame tribe with us, and therefore both oweth the more reſpect to us, and might expect more reſpect from us. *Gifts*—We have neither ſought nor gained any advantage to ourſelves hereby, but only diſcharged our duty to the

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‖ *Eccles.* xiii. 3, 4.

ter? Have we eaten at all of the king's *coſt?* Or hath he given us any
43 gift? And the men of Iſrael anſwered the men of Judah, and ſaid,
We have ten parts in the king, and we have alſo more *right* in
David than ye: why then did ye diſpiſe us, that our advice ſhould
not be firſt had in bringing back our king? And the words of the
men of Judah were fiercer than the words of the men of Iſrael.

CHAP. XX.

A new rebellion raiſed by Sheba, ver. 1, 2. David *confines his ten concubines for life,* ver. 3. Joab *murders* Amaſa, ver. 4—12. *Purſues* Sheba *to* Abel, ver. 13—15. *He is delivered up,* ver. 16—22. David*'s great officers,* ver. 23—26.

1 AND there happened to be there a man of Belial, whoſe name
was Sheba the ſon of Bichri, a Benjamite, and he blew a
trumpet, and ſaid, * We have no part in David, neither have we
inheritance in the ſon of Jeſſe: every man to his tents, O Iſrael.
2 So every man of Iſrael went up from after David, *and* followed
Sheba the ſon of Bichri: but the men of Judah clave unto their
3 king, from Jordan even to Jeruſalem. And David came to his
houſe at Jeruſalem, and the king took the ten women *his* † concu-
bines, whom he had left to keep the houſe, and put them in ward.

the king, and uſed all expedition in bringing him back, which you alſo ſhould have done, and not have come in by halves, and ſo coldly as you have done.

V. 43. *Ten*—They ſay but *ten,* though ſtrictly there were eleven; either, becauſe they accounted *Joſeph* (which comprehends both *Ephraim* and *Manaſſeh* under it) for one tribe, or becauſe *Simeon,* whoſe lot lay within the tribe of *Judah,* were joined with them in this action. *More right*—As in the general we have more right in the king and kingdom; ſo particularly, we have more right in *David* than you, becauſe you were the firſt beginners, and the moſt zealous promoters of this rebellion; howſoever, as he is king, we juſtly claim a greater intereſt in him, than you; inaſmuch as we are the far greateſt part of his ſubjects. *Fiercer*—Inſtead of mollifying them with gentle words, they anſwered them with greater fierceneſs ſo that *David* durſt not interpoſe in the matter.

V. 1. *Happened*—His preſence was caſual in itſelf, though ordered by God's providence. *No part*—The tribe of *Judah* have monopolized the king to themſelves, and will not allow us any ſhare in him; let them therefore enjoy him alone, and let us ſeek out a new king. *The ſon of Jeſſe*—An expreſſion of contempt, implying that he was no more to be owned as their king, but as a private perſon, as the ſon of *Jeſſe.* *To his tents*—Let us all deſiſt from this unthankful office, of bringing the king back, and go each to our homes, that we may conſider, and then meet together to chuſe a new king.

V. 2. *Every man*—That is, the generality of thoſe *Iſraelites* who were preſent.

V. 5. *Tarried*

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* 1 *Kings* xii. 10. † Chap. xv. 16. xvi. 22.

and fed them, but went not in unto them: ſo they were ſhut up
4 unto the day of their death, living in widowhood. Then ſaid the
king to Amaſa, Aſſemble me the men of Judah, within three days,
5 and be thou here preſent. So Amaſa went to aſſemble the *men of*
Judah; but he tarried longer than the ſet time which he had ap-
6 pointed him. And David ſaid to Abiſhai, Now ſhall Sheba the ſon
of Bichri do us more harm than *did* Abſalom: take thou [‡] thy
lord's ſervants, and purſue after him, leſt he get him fenced cities,
7 and eſcape us. And there went out after him Joab's men, and the
[§] Cherethites, and the Pelethites, and all the mighty men: and
they went out of Jeruſalem to purſue after Sheba, the ſon of Bichri.
8 When they *were* at the great ſtone which *is* in Gibeon, Amaſa went
before them; and Joab's garment that he had put on, was girded
unto him, and upon it a girdle *with* a ſword faſtened upon his loins
9 in the ſheath thereof, and as he went forth it fell out. And Joab
ſaid to Amaſa, *Art* thou in health, my brother? And Joab took
10 Amaſa by the beard with the right hand to [‖] kiſs him. But Amaſa
took no heed to the ſword that *was* in Joab's hand: ſo he ſmote
him therewith in the fifth *rib*, and ſhed out his bowels to the ground,
and ſtruck him not again, and he died: ſo Joab and Abiſhai his

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V. 5. *Tarried*—Either, becauſe the people being wearied out by the late war, were not forward to engage in another: or becauſe the ſoldiers had more affection to *Joab*, than to their new general.

V. 6. *Abiſhai*—Not to *Joab*; leſt by this means he ſhould recover his place, and *Amaſa* be diſcontented, and *David*'s fidelity in making good his promiſe to *Amaſa* be queſtioned.

V. 7. *Joab's men*—The remainders of *Joab*'s army who were there preſent, with whom alſo *Joab* might go as a reformade, watching an opportunity to do what he deſigned.

V. 8. *Amaſa went*—Having gathered ſome forces, and given due orders for the reſt to follow him, he returned to *Jeruſalem*, and by the king's command went after thoſe mentioned ver. 7. and being come up to them at the place where they waited for him, he put himſelf in the head of *Joab*'s men, and the *Cherethites* and the *Pelethites*, and ſuch as he had brought along with him, and marched before them as their general. *Girded*—After the manner of travellers and ſoldiers. *Went forth*—To meet and ſalute *Amaſa*, who was coming towards him to do him honour. *It fell*—Things having (it is likely) been ſo contrived by *Joab*, that upon the leaſt motion of his body, his ſword ſhould drop out, and he might take it up without raiſing *Amaſa*'s ſuſpicion.

V. 9. *Beard*—As the manner of ancient times was, when they ſaluted one another.

V. 10. *The ſword*—Which falling out, as it ſeemed, caſually, he ſuppoſed that *Joab* intended only to put it into its ſcabbard,

[‡] Chap. xi. 11. [§] Chap. viii. 18. [‖] *Luke* xxii. 47.

11 brother purſued after Sheba the ſon of Bichri. And one of Joab's
men ſtood by him, and ſaid, He that favoureth Joab, and he that
12 *is* for David, *let him go* after Joab. And Amaſa wallowed in blood
in the midſt of the high-way: and when the man ſaw that all the
people ſtood ſtill, he removed Amaſa out of the high-way into the
field, and caſt a cloth upon him, when he ſaw that every one that
13 came by him ſtood ſtill. When he was removed out of the high-
way, all the people went on after Joab, to purſue after Sheba the
14 ſon of Bichri. And he went through all the tribes of Iſrael unto
Abel, even to Beth-maachah, and all the Berites: and they were
15 gathered together, and went alſo after him. And they came and
beſieged him in Abel of Beth-maachah, and they caſt up a bank
againſt the city, and it ſtood in the trench: and all the people that
16 *were* with Joab, battered the wall to throw *it* down. Then cried
a wiſe woman out of the city, Hear, hear, ſay, I pray you, unto

bard, and therefore took no care to defend himſelf againſt the ſtroke. *So Joab*—Who now boldly reſumed his former place, and marched in the head of the army. It is not ſtrange, that *Amaſa's* ſoldiers did not fight to revenge his death; partly, becauſe not many of them were yet come up, as the following verſes ſhew; and partly, becauſe *Joab's* intereſt and authority with the military-men was very great; eſpecially, with *David's* guards, who were here preſent, and who had no kindneſs for *Amaſa*, as having been the general of the rebellious army; and, as they might think, not fit to be put into a place of ſo great truſt.

V. 11. *One*—Left there on purpoſe to deliver the following meſſage. *Favoureth Joab*—He that would have *Joab* to be general, rather than ſuch a perfidious rebel as *Amaſa*. *For David*—He that wiſheth *David* good ſucceſs againſt *Sheba*, and againſt all rebels.

V. 12. *Stood ſtill*—Wondering at the ſpectacle, and enquiring into the author and occaſion of it. *Removed*—Perceiving, that it both incenſed them againſt *Joab* and hindered the king's ſervice. *Caſt a cloth upon him*—But the covering of blood with a cloth cannot ſtop its cry to God for vengeance.

V. 14. *He*—*Sheba*, who marched from tribe to tribe to ſtir them up to ſedition. *Abel*—Unto *Abel-beth-maachah*, as this place is called here in the *Hebrew* text, ver. 15. to diſtinguiſh it from other *Abels*; and to ſignify, that this was that *Abel* which was in the northern border of *Canaan* towards that part of *Syria* called *Maachah*, 2 *Sam.* x. 8. *Berites*—Such as lived in the city, or territory of *Beeroth* of *Benjamin*, *Joſh.* xviii. 25. who being of the ſame tribe, if not city with *Sheba*, adhered to him, and followed him through all the tribes of *Iſrael*. *They*—The tribes of *Iſrael*; that is, a conſiderable number of them; as might well be expected, when the diſcontents were ſo high and general.

V. 15. *They*—That is, *Joab* and his army. *A bank*—From whence they might either batter the wall, or ſhoot at those who defended it. *It ſtood*—The bank ſtood in, or near to the trench, or the wall of the city; ſo that the city was in great danger of being taken

V. 16. *Then cried a wiſe woman*—It ſeems

17 Joab, Come near hither, that I may ſpeak with thee. And when
he was come near unto her, the woman ſaid, *Art* thou Joab? And
he anſwered, *I am he:* Then ſhe ſaid unto him, Hear the words of
18 thine handmaid. And he anſwered, I do hear. Then ſhe ſpake,
ſaying, They were wont to ſpeak in old time, ſaying, They ſhall
19 ſurely aſk *counſel* at Abel: and ſo they ended *the matter.* *I am one
of them that are* peaceable *and* faithful in Iſrael: thou ſeekeſt to deſtroy
a city, and a mother in Iſrael: why wilt thou ſwallow up the
20 inheritance of the LORD? And Joab anſwered and ſaid, Far be it,
21 far be it from me, that I ſhould ſwallow up, or deſtroy. The matter
is not ſo: but a man of mount Ephraim (Sheba the ſon of Bichri by
name) hath lifted up his hand againſt the king, *even* againſt David:
deliver him only, and I will depart from the city. And the woman
ſaid unto Joab, Behold, his head ſhall be thrown to thee over
22 the wall. Then the woman went unto all the people in her * wiſdom,
and they cut off the head of Sheba the ſon of Bichri, and
caſt *it* out to Joab: and he blew a trumpet, and they retired from
the city, every man to his tent: and Joab returned to Jeruſalem

none of all the men of *Abel,* offered to treat with *Joab*: no, not when they were reduced to extremity: but one wiſe woman ſaved the city. Souls know no difference of ſex: many a manly heart is lodged in a female breaſt. Nor is the treaſure of wiſdom the leſs valuable, for being lodged in the weaker veſſel.

V. 18. *Aſk counſel*—This city which thou art about to deſtroy, is no mean and contemptible one, but ſo honourable and conſiderable for its wiſdom, that when any differences aroſe among any of the neighbours, they uſed proverbially to ſay, *We will aſk the opinion and advice of the men of* Abel *about it, and we will ſtand to their arbitration; and ſo all parties were ſatisfied, and diſputes ended.*

V. 19. *A mother*—Great cities are commonly called *mothers*; as leſſer towns or villages ſubject to them, and depending upon them, are called their *daughters. Inheritance*—That is, a conſiderable part of that land which God hath choſen for his particular poſſeſſion. The deſtruction which thou art about to bring upon us, is an injury to *Iſrael,* and to the God of *Iſrael.*

V. 21. *Ephraim*—Probably *mount Ephraim* was a place in *Benjamin* ſo called, either becauſe it was upon the borders of *Ephraim* or for ſome notable action or event of the *Ephraimites* in that place. *His head*—Which ſhe undertook, becauſe ſhe knew the preſent temper of the citizens, and ſoldiers too. And it is not unlikely, that this woman might be a governeſs in that city. For though this office was commonly performed by men; yet women were ſometimes employed in the government: as we ſee in *Deborah,* who judged *Iſrael, Judg.* iv. 4.

V. 22. *Wiſdom*—Prudently treated with them about it, repreſenting to them the certainty and nearneſs of their ruin, if they did not ſpeedily comply with her deſires, and certain deliverance if they did.

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* *Eccles,* ix. 18.

23 unto the king. Now † Joab *was* over all the hoſt of Iſrael: and
Benaiah the ſon of Jehoiada *was* over the Cherethites, and over the
24 Pelethites. And Adoram *was* over the tribute: and Jehoſhaphat
25 the ſon of Ahilud *was* recorder. And Sheva *was* ſcribe, and Zadok
26 and Abiathar *were* the prieſts: And Ira alſo the Jairite was
a chief ruler about David.

CHAP. XXI.

A famine, cauſed by Saul'*s killing the* Gibeonites, ver. 1—3. *Seven of his family put to death,* ver. 4—9. *Care taken of their dead bodies, and of the bones of* Saul, ver. 10—14. *Battles with the* Philiſtines, ver. 15—22.

1 THEN there was a famine in the days of David three years,
year after year; and David enquired of the LORD. And
the LORD anſwered, *It is* for Saul, and for *his* bloody houſe, be-

V. 23. *Over all the hoſt*—The good ſucceſs of this, and of the former expedition, under the conduct of *Joab*, had ſo fixed his intereſt in the army, and others of *David*'s faſteſt friends, that the king could not without danger diſplace him.

V. 1. *Then*—The things related here and chap. 24. are by the beſt interpreters conceived to have been done long before *Abſalom*'s rebellion. And this opinion is not without ſufficient grounds: firſt, this particle, *then*, is here explained, *in the days*, that is, during the reign of *David*: which general words ſeem to be added as an intimation that theſe things were not done after the next foregoing paſſages, for then the ſacred writer would rather have added, *after theſe things*, as it is in many other places. Secondly, here are divers paſſages which it ſeems improbable to aſcribe to the laſt years of *David*'s reign: ſuch as firſt, that *Saul*'s ſin againſt the *Gibeonites* ſhould ſo long remain unpuniſhed. And indeed that this was done, and *Saul*'s ſeven ſons hanged by *David*'s order before that time, ſeems to be intimated by that paſſage 2 *Sam.* xvi. 8. where he is charged with *the blood of the houſe of Saul:* for which there was not the leaſt colour 'till this time. Secondly, that *David* ſhould not remove the bones of *Saul* and *Jonathan* to their proper place, 'till that time. Thirdly, that the *Philiſtines* ſhould wage war with *David* again and again, ver. 15, &c. ſo long after he had fully ſubdued them, chap. viii. 1. and that *David* in his old age ſhould attempt to fight with a *Philiſtine* giant, or that his people ſhould ſuffer him to do ſo. Fourthly, that *David* ſhould then have ſo vehement a deſire to number his people, chap. xxiv. 1. which being an act of youthful vanity, ſeems not at all to agree with his old age, nor with that ſtate of deep humiliation in which he then was. And the reaſon why theſe matters are put here out of their proper order, is plainly this, becauſe *David*'s ſin being once related, it was very convenient that *David*'s puniſhments ſhould immediately ſucceed: this being very frequent in ſcripture-ſtory, to put thoſe things together which belong to one matter, though they happened at ſeveral times. *He ſlew*—Which was not only an act of cruelty, but alſo of perfidiouſneſs, becauſe

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† Chap. viii. 16.

2 cauſe he ſlew the Gibeonites. And the king called the Gibeonites,
and ſaid unto them, (now the Gibeonites *were* not of the children
of Iſrael, but * of the remnant of the Amorites, and the children
of Iſrael had ſworn unto them: and Saul ſought to ſlay them, in
3 his zeal for the children of Iſrael and Judah.) Wherefore David
ſaid unto the Gibeonites, What ſhall I do for you? And wherewith
ſhall I make the atonement, that ye may bleſs the inheritance of
4 the **Lord**? And the Gibeonites ſaid unto him, We will have no
ſilver nor gold of Saul, nor of his houſe, neither for us ſhalt thou
kill any man in Iſrael. And he ſaid, What you ſhall ſay, *that*
5 will I do for you. And they anſwered the king, The man
that conſumed us, and that deviſed againſt us, *that* we ſhould
6 be deſtroyed from remaining in any of the coaſts of Iſrael. Let
ſeven men of his ſons be delivered unto us, and we will hang
them up unto the **Lord** in Gibeah of Saul, *whom* the **Lord** did
7 chuſe. And the king ſaid, I will give *them*. But the king ſpared
Mephiboſheth the ſon of Jonathan, the ſon of Saul, becauſe of
† the **Lord**'s oath that *was* between them, between David and Jo-

it was a public violation of that ſolemn oath given to them by *Joſhua* and the princes, in the name of all the *Iſraelites*, of that and ſucceeding generations. "But why did not God puniſh *Saul* whilſt he was alive for this, but his children, and the *Iſraelites* of this age?" Firſt, God did ſeverely puniſh *Saul* for this and his other ſins. Secondly, as God may juſtly inflict temporal puniſhments upon any offender, either in his perſon, or in his poſterity, when he pleaſeth; ſo it is meet he ſhould take his own time for it; and it is folly in us to quarrel with God for ſo doing. Thirdly, the *Iſraelites* might ſundry ways make themſelves guilty of *Saul*'s ſin, tho' it be not particularly mentioned, adviſing or encouraging him to it; or, aſſiſting him in the execution of it. And whereas many of the people were probably innocent of that crime, yet they alſo were guilty of many other ſins, for which God might puniſh them, though he took this occaſion for it.

V. 2. *Sought*—That is, he ſought how he might cut them off with ſome colour of juſtice, aggravating their faults, and puniſhing them worſe than they deſerved; oppreſſing them with exceſſive labours, and intending by degrees to wear them out.

V. 6. *I will*—Having doubtleſs conſulted God in the matter; who as he had before declared *Saul*'s bloody houſe to be the cauſes of this judgment, ſo now commanded that juſtice ſhould be done upon it, and that the remaining branches of it ſhould be cut off; as ſufficiently appears from hence, that God was well pleaſed with the action; which he would not have been, if *David* had done it without his command; for then it had been a ſinful action of *David*'s, and contrary to a double law of God, *Deut.* xxi. 23. xxiv. 16.

V. 7. *Spared*—For the *Gibeonites* deſiring only ſuch a number, it was at *David*'s choice whom to ſpare. *Of Jonathan*—This is added,

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* *Joſh.* ix. 3. 16, 17. † 1 *Sam.* xviii. 3. xx. 8, 42. xxiii. 18.

8 nathan the ſon of Saul. But the king took the two ſons of Rizpah, the daughter of Aiah, whom ſhe bare unto Saul, Armoni,
and Mephiboſheth, and the five ſons of Michal the daughter of
Saul, whom ſhe bare to Adriel the ſon of Barzillai the Meholathite.
9 And he delivered them into the hand of the Gibeonites,
and they ‡ hanged them in the hill before the Lord: and they fell *all*
ſeven together, and were put to death in the days of harveſt, in
10 the firſt *days*, in the beginning of barley harveſt. And § Rizpah
the daughter of Aiah took ſackcloth, and ſpread it for her upon
the rock, from the beginning of harveſt, until water dropped
upon them out of heaven, and ſuffered neither the birds of the
air to reſt on them by day, nor the beaſts of the field by night.
11 And it was told David what Rizpah the Daughter of Aiah the concubine of Saul had done.
12 And David went and took the bones
of Saul, and the bones of Jonathan his ſon, from the men of Jabeſh-Gilead, which had ſtolen them from the ſtreet of Beth-ſhan,
where the || Philiſtines had hanged them, when the Philiſtines had
13 ſlain Saul in Gilboa. And he brought up from thence the bones
of Saul, and the bones of Jonathan his ſon, and they gathered
14 the bones of them that were hanged. And the bones of Saul and
Jonathan his ſon, buried they in the country of Benjamin in Ze-

ded, to diſtinguiſh him from the other *Mephiboſheth*. ver. 8.

V. 10. *Spread it*—As a tent to dwell in: being informed that their bodies were not to be taken away ſpeedily, as the courſe of the law was in ordinary caſes, but were to continue there until God was intreated, and removed the preſent judgment. *On the rock*—In ſome convenient place in a rock, near adjoining. *Until water*—Until they were taken down: which was not to be done 'till God had given rain as a ſign of his favour, and a mean to remove the famine, which was cauſed by the want of it. Thus ſhe let the world know, that her ſons died not for any ſin of their own, not as ſtubborn and rebellious ſons, whoſe *eye had deſpiſed their mother:* but for their father's ſin, and therefore her mind could not be alienated from them by their hard fate.

V. 11. *David*—Who heard it with ſo much approbation, that he thought fit to imitate her piety, being by her example provoked to do what hitherto he had neglected, to beſtow an honourable interment on the remains of *Saul* and *Jonathan*, and, with them, upon thoſe that are now put to death, that the honour done to them herein, might be ſome comfort to this diſconſolate widow.

V. 13. *The bones*—Having firſt burnt off the fleſh which remained upon them when they were taken down. Compare 1 *Sam.* xxxi. 10, &c.

V. 14. *After that*—After thoſe things were done which were before related; that is, after they were hanged up: for by

that

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‡ *Joſh.* x. 26. § Chap. iii. 7. || 1 *Sam.* xxxi. 10.

lah, in the ſepulcher of Kiſh his father: and they performed all
that the king commanded: and after that God was intreated for
15 the land. Moreover, the Philiſtines had yet war with Iſrael, and
David went down, and his ſervants with him, and fought againſt
16 the Philiſtines, and David waxed faint. And Iſhbi-benob, which
was of the ſons of the giant, (the weight of whoſe ſpear *weighed*
three hundred *ſhekels* of braſs in weight) he being girded with a new
17 *ſword*, thought to have ſlain David. But Abiſhai the ſon of Ze-
ruiah ſuccoured him, and ſmote the Philiſtine, and killed him.
Then ‖ the men of David ſware unto him, ſaying, Thou ſhalt go
no more out with us to battle, that thou quench not the light of
18 Iſrael. * And it came to paſs after this, that there was again a
battle with the Philiſtines at Gob: then Sibbachai the Huſhathite
19 ſlew Saph, which *was* of the ſons of the giant. And there was
again a battle in Gob, with the Philiſtines, where Elhanan, the ſon
of Jaare-oregim, a Bethlehemite, ſlew † *the brother of* Goliah the
20 Gittite, the ſtaff of whoſe ſpear *was* like a weaver's beam. And
there was yet a battle in Gath, where was a man of *great* ſtature,
that had on every hand ſix fingers, and on every foot ſix toes, four
21 and twenty in number, and he alſo was born to the giant. And
when he defied Iſrael, Jonathan the ſon of ‡ Shimeah, the brother
22 of David, ſlew him. Theſe four were born to the giant in Gath,
and fell by the hand of David, and by the hand of his ſervants.

CHAP. XXII.

This chapter is inſerted among the Pſalms, No. 18. *with ſome little variation. It is here as it was compoſed for his own cloſet; there, as it was delivered to the chief muſician for public ſervice. The inſpired writer having largely related* David's *deliverances in this and the foregoing book, thought fit to record this ſacred poem, as a memorial of all that had been before related.*

1 AND David ſpake unto the LORD the words of this ſong, in
the day *that* the LORD had delivered him out of the hand of
2 all his enemies, and out of the hand of Saul. And he ſaid, * The

that God was pacified, and not by their burial.

V. 18. *After this*—After the battle laſt mentioned.

V. 22. *Born to the giant in Gath*---Theſe giants were probably the remains of the ſons of *Anak*, who, tho' long feared, fell at laſt.

LORD

‖ Chap. xviii. 3. * 1 *Chron.* xx. 4. † 1 *Chron.* xx. 5. ‡ 1 *Sam.* xvi. 9.
§ *Deut.* xxxii. 4. *Pſal.* xviii. 2, &c.

3 Lord *is* my rock, and my fortreſs, and my deliverer: The God
of my rock, in him will I truſt: *he is* my ſhield, and the horn of
my ſalvation, my high tower, and my refuge, my ſaviour; thou
4 ſaveſt me from violence. I will call on the Lord, *who is* worthy
5 to be praiſed: ſo ſhall I be ſaved from mine enemies. When the
waves of death compaſſed me; the floods of ungodly men made me
6 afraid; The ſorrows of hell compaſſed me about: the ſnares of
7 death prevented me; In my diſtreſs I called upon the Lord, and
cried to my God: and he did hear my voice out of his temple,
8 and my cry *did enter* into his ears. Then the earth ſhook and
trembled: the foundations of heaven moved and ſhook, becauſe
9 he was wroth. There went up a ſmoke out of his noſtrils, and fire
10 out of his mouth devoured: coals were kindled by it. He bowed
the heavens alſo, and came down: and darkneſs *was* under his
11 feet. And he rode upon a cherub, and did fly: and he was ſeen
12 upon the wings of the wind. And he made darkneſs pavillions
round about him, dark waters, and thick clouds of the ſkies.
13 Through the brightneſs before him were coals of fire kindled.
14 The Lord thundered from heaven, and the Moſt High uttered his
15 voice. And he ſent out arrows, and ſcattered them: lightning, and
16 diſcomfitted them. And the channels of the ſea appeared, the
foundations of the world were diſcovered, at the rebuking of the
17 Lord, at the blaſt of the breath of his noſtrils. He ſent from above,
18 he took me, he drew me out of many waters. He delivered me
from my ſtrong enemy, *and* from them that hated me: for they
19 were too ſtrong for me. They prevented me in the day of my
20 calamity: but the Lord was my ſtay. He brought me forth alſo
into a large place: He delivered me becauſe he delighted in me.
21 The Lord rewarded me according to my righteouſneſs: according
22 to the cleanneſs of my hands hath he recompenſed me. For I have
kept the ways of the Lord, and have not wickedly departed from
23 my God. For all his judgments *were* before me: and *as for* his ſtatutes,
24 I did not depart from them. I was alſo upright before him,
25 and have kept myſelf from mine iniquity. Therefore the Lord
hath recompenſed me according to my righteouſneſs: according to
26 my cleanneſs in his eye-ſight. With the merciful thou wilt ſhew
thyſelf merciful, *and* with the upright man thou wilt ſhew thyſelf
27 upright. With the pure thou wilt ſhew thyſelf pure: and with the
froward

28 froward thou wilt ſhew thyſelf unſavoury. And the afflicted people
wilt thou ſave: but thine eyes *are* upon the haughty, *that* thou
29 mayeſt bring *them* down. For thou *art* my lamp, O LORD: and the
30 LORD will lighten my darkneſs. For by thee have I run
31 through a troop: by my God have I leaped over a wall. *As for*
God, his way is perfect; the word of the LORD is tried: he is a
32 buckler to all them that truſt in him. For who † *is* God ſave the
33 LORD? And who *is* a rock, ſave our God? God *is* my ſtrength *and*
34 my power: and he maketh my way perfect. He maketh my feet
35 like hind's *feet:* and ſetteth me upon my high places. He teacheth
mine hands to war: ſo that a bow of ſteel is broken by mine arms.
36 Thou haſt alſo given me the ſhield of thy ſalvation, and thy gentleneſs
37 hath made me great. Thou haſt enlarged my ſteps under
38 me: ſo that my feet did not ſlip. I have purſued mine enemies,
and deſtroyed them, and turned not again until I had conſumed
39 them. And I have conſumed them, and wounded them, that they
40 could not ariſe: yea, they are fallen under my feet. For thou
haſt girded me with ſtrength to battle: them that roſe up againſt me
41 haſt thou ſubdued under me. Thou haſt alſo given me the necks
42 of mine enemies, that I might deſtroy them that hate me. They
looked, but *there* was none to ſave: *even* unto the LORD, but he
43 anſwered them not. Then did I beat them as ſmall as the duſt of
the earth, I did ſtamp them as the mire of the ſtreet, and did ſpread
44 them abroad. Thou haſt alſo delivered me from the ſtrivings of
my people, thou haſt kept me *to be* head of the heathen: a people
45 *which* I knew not, ſhall ſerve me. Strangers ſhall ſubmit themſelves
unto me: as ſoon as they hear, they ſhall be obedient unto me.
46 Strangers ſhall fade away, and they ſhall be afraid out of their
47 cloſe places. The LORD liveth, and bleſſed be my rock; and exalted
48 be the God of the rock of my ſalvation. It *is* God that
49 avengeth me, and *that* bringeth down the people under me; And
that bringeth me forth from mine enemies: thou alſo haſt lifted me
up on high above them that roſe up againſt me: thou haſt delivered
50 me from the violent man. Therefore I will give thanks unto thee,
O LORD, among the ‡ heathen, and I will ſing praiſes unto thy name.
51 He *is* the tower of ſalvation for his king: and ſheweth mercy to his
anointed, unto David, and § to his ſeed for evermore.

CHAP.

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† *Dan.* iv. 37. *Rev.* xv. 3. ‡ *Rom.* xv. 9. § Chap. vii. 12.

CHAP. XXIII.

The laſt words of David, ver. 1—7. *An account of his mighty men, the firſt three,* ver. 8—12. *Two of the next three,* ver. 13—23. *And the thirty,* ver. 24—39.

1 NOW theſe *be* the laſt words of David: David the ſon of Jeſſe
ſaid, and the man *who was* raiſed up on high, the anointed
2 of the God of Jacob, and the ſweet [*] pſalmiſt of Iſrael, ſaid, The
ſpirit of the LORD ſpake by me, and his word *was* in my tongue.
3 The God of Iſrael ſaid, [†] the rock of Iſrael ſpake to me: He that
4 ruleth over men *muſt be* juſt, ruling in the fear of God. And [‡] *he
ſhall be* as the light of the morning, *when* the ſun riſeth, *even* a morning
without clouds; *as* the tender graſs *ſpringing* out of the earth
5 by clear ſhining after rain. Although my houſe *be* not ſo with God
yet he hath made with me an everlaſting covenant, ordered in all

V. 1. *Laſt words*—Not ſimply the laſt that he ſpoke, but the laſt which he ſpake by the ſpirit of God, aſſiſting and directing him in an extraordinary manner. When we find death approaching, we ſhould endeavour both to honour God, and to profit others with our laſt words. Let thoſe who have had experience of God's goodneſs, and the pleaſantneſs of the ways of wiſdom, when they come to finiſh their courſe, leave a record of thoſe experiences, and bear their teſtimony to the truth of the promiſe. *Raiſed*—Advanced from an obſcure eſtate, to the kingdom. Whom, God ſingled out from all the families of *Iſrael,* and anointed to be king. *Pſalmiſt*—He who was eminent among the people of God, for compoſing ſweet and holy ſongs to the praiſe of God, and for the uſe of his church in after ages: theſe ſeem not to be the words of *David,* but of the ſacred penman of this book.

V. 2. *His word*—The following words, and conſequently the other words and *Pſalms* compoſed and uttered by me upon the like ſolemn occaſions, are not to be looked upon as human inventions, but both the matter and the words of them are ſuggeſted by God's ſpirit, the great teacher of the church.

V. 3. *Rock*—He who is the ſtrength, and defence, and protector of his people; which he manifeſts by directing kings and rulers ſo to manage their power as may moſt conduce to their comfort and benefit. *Ruleth*—Here are the two principal parts of a king's duty, anſwerable to the two tables of God's law, juſtice towards men, and piety towards God, both which he is to maintain and promote among his people.

V. 4. *Shall be*—Theſe words are a farther deſcription of the king's duty, which is not only to rule with juſtice and piety, but alſo with ſweetneſs, and gentleneſs, and condeſcenſion to the infirmities of his people; to render his government as acceptable to them, as is the ſun-ſhine in a clear morning, or the tender graſs which ſprings out of the earth by the warm beams of the ſun after the rain.

V. 5. *Altho'*—Although God knows, that neither I, nor my children have lived and ruled as we ſhould have done, ſo juſtly, and in the fear of the Lord; and

therefore

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[*] *Am.* vi. 5. [†] *Deut.* xxxii. 4. [‡] *Judg.* v. 31. [§] *Pſal.* lxxxix. 36. *Prov.* iv. 18. *Hoſ.* vi. 5.

things and § ſure: for *this is* all my ſalvation, and all *my* deſire,
6 although he make *it* not to grow. But *the* ſons of Belial *ſhall be* all
of them as thorns thruſt away, becauſe they cannot be taken with
7 hands. But the man *that* ſhall touch them, muſt be fenced with
iron, and the ſtaff of a ſpear, and they ſhall be utterly burnt with
8 fire in the *ſame* place. Theſe *be* the names of the mighty men

therefore have not enjoyed that uninterrupted proſperity which we might have enjoyed. *Covenant*—Notwithſtanding all our tranſgreſſions whereby we have broken covenant with God, yet God, to whom all my ſins were known, was graciouſly pleaſed to make a ſure covenant, to continue the kingdom to me, and to my ſeed for ever, chap. vii. 16. until the coming of the *Meſſiah* who is to be my ſon and ſucceſſor, and whoſe kingdom ſhall have no end. *Ordered*—Ordained in all points by God's eternal counſel; and diſpoſed by his wiſe and powerful providence, which will over-rule all things, even the ſins of my houſe ſo far, that although he puniſhed them for their ſins, yet he will not utterly root them out, nor break his covenant made with me and mine. *Sure*—Or, *preſerved*, by God's power and faithfulneſs in the midſt of all oppoſitions. *For this*—Or, *in this is*, that is, it conſiſts in, and depends upon this covenant. *Salvation*—Both mine own eternal ſalvation, and the preſervation of the kingdom to me and mine. *Tho'*—Although God as yet hath not made my houſe or family to grow; that is, to increaſe, or to flouriſh with wordly glory as I expected; yet this is my comfort, that God will inviolably keep this covenant. But this refers alſo to the covenant of grace made with all believers. This is indeed an *everlaſting covenant*, from everlaſting, in the contrivance of it, and to everlaſting, in the continuance and the conſequence of it. It is *ordered*, well ordered *in all things*; admirably well, to advance the glory of God and the honour of the mediator, together with the holineſs and happineſs of believers. It is *ſure*, and therefore ſure, becauſe well-ordered: the promiſed mercies are ſure, on the performance of the conditions. It is *all our ſalvation*: nothing but this will ſave us, and this is ſufficient. Therefore it ſhould be *all our deſire*. Let me have an intereſt in this covenant, and I have enough I deſire no more.

V. 6. *But*—Having in the foregoing verſes deſcribed the nature, and ſtability of that kingdom which God had by a ſure covenant ſettled upon him and his ſeed; and eſpecially, upon the *Meſſiah*, who was to be one of his poſterity; he now deſcribes the nature and miſerable condition, of all the enemies of this holy and bleſſed kingdom. *As thorns*—Which men do not uſe to handle, but thruſt them away. And ſo will God thruſt away from himſelf, and from his people, and kingdom, all thoſe who ſhall either ſecretly or openly ſet themſelves againſt it.

V. 7. *Fenced*—He muſt arm himſelf *with* ſome *iron* weapon, whereby he may cut them down; or, *with the ſtaff of a ſpear*, or ſome ſuch thing, whereby he may thruſt them away from himſelf, that they do him no hurt. *Burnt*—Or, if they do not cut them down or thruſt them away they will burn and conſume them. *The place*—Or, *in* their *place*, where they grow or ſtand.

V. 8. *Theſe*—But this catalogue, though placed here, was taken long before, as is manifeſt from hence, that *Aſahel* and *Uriah* are named here. And whereas there are ſome difference between this liſt, and that, 1 *Chron.* 11. moſt of them are eaſily reconciled by theſe two conſiderations; 1, that

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§ *Rom.* iii. 3. 2 *Tim.* ii. 13.

whom David had; The Tachmonite that ſat in the ſeat, chief among
the captains (the ſame *was* Adino the Eznite) *he lifted up his ſpear*
9 againſt eight hundred, whom he ſlew at one time. And after him
was || Eleazar the ſon of Dodo the Ahohite, *one* of the three mighty
men with David, when they defied the Philiſtines *that* were there
gathered together to battle, and the men of Iſrael were gone away;
10 He aroſe, and ſmote the Philiſtines until his hand was weary, and
his hand clave unto the ſword: and the LORD wrought a great victory
that day; and the people returned after him only to ſpoil.
11 And after him *was* * Shammah the ſon of Agee the Hararite: and
the Philiſtines were gathered together into a troop, where was a
piece of ground full of lentiles: and the people fled from the Philiſtines.
12 But he ſtood in the midſt of the ground and defended it,
and ſlew the Philiſtines: and the LORD wrought a great victory.
13 And three of the thirty chief went down and came to David, in the
harveſt-time, unto the cave of Adullam: and a troop of the Philiſtines
14 pitched in the valley of Rephaim. And David *was* then in
an hold, and the garriſon of the Philiſtines *was* then in Beth-lehem.
15 And David longed, and ſaid, O that one would give me drink of

nothing is more common than for one perſon to have divers names. 2. That as ſome of the worthies died, and others came in their ſtead; this muſt needs cauſe ſome alteration in the latter catalogue, 1 *Chron.* 11. from this which was the former. Learn hence, how much religion tends to inſpire men with true courage. *David* both by his writings and example greatly promoted piety among the grandees of the kingdom. And when they became famous for peity, they became famous for bravery. *Adino*—This was his proper name. *Lift up*—Which words are fitly ſupplied out of 1 *Chron.* xi. 11 where they are expreſſed. *One time*—In one battle, which though it be ſtrange, yet cannot ſeem incredible, ſuppoſing him to be a perſon of extraordinary ſtrength and activity, and his enemies to be diſcouraged, and fleeing away.

V. 9. *Gone away*—That is, fled away, 1 *Chron.* xi. 13. being diſmayed at the approach of their enemies.

V. 11. *Lentiles*—Or *barley*, as it is 1 *Chron.* xi. 13. For both might grow in the ſame field, in divers parts of it. And this fact is aſcribed to *Eleazar*, 1 *Chron.* xi. 12. but it is implied, that he had ſome partner or partners in it; for it is there ſaid, ver. 14. *they ſet themſelves*, &c. So *Eleazar* might fight in that part where the barley was; and *Shammah* where the *lentiles* were.

V. 12. *Lord wrought*—How great ſoever the bravery of the inſtruments is, the praiſe of the atchievement is to be given to God. Theſe fought, but God *wrought the victory*.

V. 15. *Said*—Being hot and thirſty, he expreſſes how acceptable a draught of that water would be to him; but was far from deſiring, or expecting that any of his men ſhould hazard their lives to procure it.

V. 16. *Would*

|| 1 *Chron.* xi. 12. xxvii. 4. * 1 *Chron.* xi. 27.

16 the water of the well of Beth-lehem, which *is* by the gate! And
the three mighty men brake through the hoſt of the Philiſtines, and
drew water out of the well of Beth-lehem, that *was* by the gate, and
took *it*, and brought *it* to David: nevertheleſs he would not drink
17 thereof, but poured it out unto the Lord. And he ſaid, Be it far
from me, O Lord, that I ſhould do this: *is* not this the blood of the
men that went in jeopardy of their lives? Therefore he would not
18 drink it. Theſe things did theſe three mighty men. And † Abiſhai
the brother of Joab the ſon of Zeruiah, was chief among three;
and he lifted up his ſpear againſt three hundred, *and* ſlew *them*, and
19 had the name among three. Was he not moſt honourable of
three? Therefore he was their captain: howbeit, he attained not
20 unto the *firſt* three. And Benaiah the ſon of Jehoiada, the ſon of a
valiant man, of Kabzeel, who had done many acts, he ſlew two
lion-like-men of Moab: he went down alſo and ſlew a lion in the
21 midſt of a pit in time of ſnow. And he ſlew an Egyptian, a goodly
man: and the Egyptian had a ſpear in his hand; but he went down
to him with a ſtaff, and plucked the ſpear out of the Egyptian's hand,
22 and ſlew him with his own ſpear. Theſe *things* did Benaiah the ſon
23 of Jehoiada, and had the name among three mighty men. He was
more honourable than the thirty, but he attained not to the *firſt*
24 three: and David ſet him over his guard. ‡ Aſahel the brother
of Joab *was* one of the thirty, Elhanan the ſon of Dodo of Beth-le-
25, 26 hem, Shammah the Harodite, Elika the Harodite, Helez the

V. 16. *Would not*—Leſt by gratifying himſelf upon ſuch terms, he ſhould ſeem either to ſet too high a price upon the ſatisfaction of his appetite, or too low a price upon the lives of his ſoldiers. *Poured it*—As a kind of drink offering, and acknowledgment of God's goodneſs in preſerving the lives of his captains in ſo dangerous an enterprize; and to ſhew, that he eſteemed it as a ſacred thing, which it was not fit for him to drink.

V. 17. *Theſe three*—Jointly: then two of them are mentioned ſeverally.

V. 19. *Attained not*—He fell ſhort of them in ſtrength and valour.

V. 20. *Pit*—Where he put himſelf under a neceſſity, either of killing, or being killed. *Of ſnow*—When lions are moſt fierce, both from the ſharpneſs of their appetite in cold ſeaſons, and from want of proviſions.

V. 25. *Harodite*—In 1 *Chron.* xi. 27. *Shammoth the Harorite.* Concerning which, and other changes of the names, which will be obſerved, by comparing this catalogue with that, it will be ſufficient to ſuggeſt, 1. that the ſame names of perſons, or places, are differently pronounced according to the different dialects of divers places or ages. 2. That one man had often two names. 3. That *David* had more worthies than thoſe here mentioned; and as ſome of theſe were ſlain in the former part of *David*'s reign, as *Ahaſel* was;

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† 1 *Chron.* xi. 20. ‡ Chap. ii. 18.

27 [§] Paltite, Ira the ſon of Ikkeſh the Tekoite, Abiezer the Anethothite,
28 Mebunnai the Huſhathite, Zalmon the Ahohite, Maharai the Netophathite,
29 Heleb the ſon of Baanah, a Netophathite, Ittai the ſon
30 of Ribai out of Gibeah of the children of Benjamin, Benaiah the
31 Pirathonite, Hiddai of the brooks of Gaaſh, Abi-albon the Arbathite,
32 Azmaveth the Barhumite, Eliahba the Shaalbonite; of the
33 ſons of Jaſhen, Jonathan, Shammah the Hararite, Ahiam the ſon
34 of Sharar the Hararite, Eliphelet the ſon of Ahazbai, the ſon of the
35 Maachathite, Eliam the ſon of Ahithophel the Gilonite, Hezrai the
36 Carmelite, Paarai the Arbite, Igal the ſon of Nathan of Zobah,
37 Bani the Gadite, Zelek the Ammonite, Naharai the Berorothite,
38 armour-bearer to Joab the ſon of Zeruiah, Ira an Ithrite, Gareb
39 an Ithrite, Uriah the Hittite; thirty and ſeven in all.

CHAP. XXIV.

David *numbers the people,* ver. 1—9. *His repentance and puniſhment,* ver. 10—15. *The plague ſtayed,* ver. 16, 17. *He erects an altar and ſacrificeth,* ver. 18—25.

1 AND again the anger of the LORD was kindled againſt Iſrael,
and he [*] moved David againſt them, to ſay, Go number
2 Iſrael and Judah. For the king ſaid to Joab the captain of the
hoſt, which *was* with him, Go now through all the tribes of Iſrael,
from Dan even to Beer-ſheba, and number ye the people, that I
3 may know the number of the people. And Joab ſaid unto the
king, Now the LORD thy God add unto the people (how many
ſoever they be) an hundred-fold, and that the eyes of my LORD

ſo others came up in their ſtead; and ſome were added to this number, as appears from 1 *Chron.* 11. where they are named, but not numbered, as they were here; and where there is a greater number than is here expreſſed.

V. 39. *Thirty ſeven*—Here are but thirty ſix named. Either therefore one muſt be ſupplied whoſe name is not expreſſed among the three ſecond worthies: or, *Joab* is comprehended in the number, as being the Lord-general of all. All the good ſoldiers of Jeſus, have their names better preſerved than even theſe. For they are *written in heaven, in the lamb's book of life.* This honour have all his ſaints.

V. 1. *Again*—After the former tokens of his anger, ſuch as the three years famine, chap. xxi. *He*—Satan, as is expreſſed, 1 *Chron.* xxi. 1. *Againſt them*—That is, for *Iſrael's* puniſhment.

V. 2. *May know*—This expreſſion points at *David*'s ſin in this matter, that he numbered them, not by direction from God, but out of mere curioſity, and pride, and vain-glory; accompanied with a confidence in the numbers of his people. All which ſins, were ſo manifeſt, that not only God ſaw them, but even *Joab* and the captains of the hoſt.

[§] 1 *Chron.* xi. 27.

[*] *James* i. 13.

the king may ſee *it*: but why doth my lord the king delight in
4 this thing. Notwithſtanding, the king's word prevailed againſt
Joab, and againſt the captains of the hoſt: and Joab and the captains of the hoſt went out from the preſence of the king, to number
5 the people of Iſrael. And they paſſed over Jordan, and pitched
in Aroer, on the right ſide of the city that *lieth* in the midſt of the
6 river of Gad, and toward Jazer. Then they came to Gilead, and
to the land of Tahtim-hodſhi; and they came to Dan-jaan, and
7 about to Zidon. And came to the ſtrong-hold of Tyre, and to all
the cities of the Hivites, and of the Canaanites: and they went out
8 to the ſouth of Judah, *even* to Beer-ſheba. So when they had gone
through all the land, they came to Jeruſalem at the end of nine
9 months and twenty days. And Joab gave up the ſum of the number of the people unto the king: and there were in Iſrael eight
hundred thouſand valiant men that drew the ſword: and the men
10 of Judah *were* five hundred thouſand men. And David's heart
ſmote him after that he had numbered the people: and David ſaid
unto the LORD, † I have ſinned greatly in that I have done: and
now I beſeech thee, O LORD, ‡ take away the iniquity of thy ſer-
11 vant; for I have done very fooliſhly. And when David was up in
the morning, the word of the LORD came unto the prophet Gad,
12 David's § ſeer, ſaying. Go, and ſay unto David, Thus ſaith the
LORD, I offer thee three *things*; chuſe thee one of them, that I may
13 *do it* unto thee. So Gad came to David, and told him, and he ſaid

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V. 9. *There were*—In 1 *Chron.* xxi. 5: they are numbered eleven hundred thouſand. The ſum here expreſſed, is only of ſuch as were not in the ſettled militia waiting upon the king, which being twenty-four thouſand for every month, as is largely related, 1 *Chron.* 27. amounts to two hundred and eighty-eight thouſand, which either with their ſeveral commanders, or with the ſoldiers placed in ſeveral garriſons, might very well make up three hundred thouſand. *Five hundred thouſand*—In 1 *Chron.* xxi. 5. but four hundred ſeventy thouſand. Either, 1. they were exactly no more, but are called five hundred thouſand in a round ſum, as is uſual in ſcripture: and other authors. or, 2. the garriſon-ſoldiers, and ſuch as were employed in other ſervices about the king are here included, who are there excluded.

V. 10. *Smote*—His conſcience diſcerned his ſin, and he was heartily ſorry for it.

V. 13. *Seven*—In 1 *Chron.* xxi. 12. it is only *three years of famine.* There he ſpeaks exactly of thoſe years of famine only which came for *David's* ſin: but here he ſpeaks comprehenſively, including thoſe three years of famine ſent for *Saul's* ſin, Chap. xxi. And this ſin of *David's* was committed in the year next after them, which was in a manner a year of famine;
either

† *Prov.* xxviii. 13. 1 *John* i. 9. ‡ *Mich.* vii. 18, 19. § 2 *Chron.* xxix. 25.

unto him, Shall ſeven years of famine come unto thee, in thy
land? Or wilt thou flee three months before thine enemies, while
they purſue thee? Or that there be three days peſtilence in thy
land? Now adviſe, and ſee what anſwer I ſhall return to him that
14 ſent me. And David ſaid unto Gad, I am in a great ſtrait, let us
fall now into the hand of the LORD (for || his mercies *are* great)
15 and let me not fall into the hand of * man. So the LORD ſent a
peſtilence upon Iſrael, from the morning even to the time appointed:
and there died of the people from Dan even to Beer-ſheba,
16 ſeventy thouſand men. And when the angel ſtretched out his
hand upon Jeruſalem to deſtroy it, † the LORD repented him of the
evil, and ſaid to the angel that deſtroyed the people, It is enough:
ſtay now thine hand. And the angel of the LORD was by the threſh-

either, becauſe it was the ſabbatical year, wherein they might not ſow, nor reap: or rather, becauſe not being able to ſow in the third year, becauſe of the exceſſive drought, they were not capable of reaping this fourth year. And three years more being added to theſe four, make up the ſeven here mentioned. So the meaning of the words is this, As thou haſt already had four years of famine, ſhall three years more come? *Now adviſe*—That is, conſider.

V. 14. *Into his hand*—His immediate ſtroke, which is chiefly in the peſtilence: for though the ſword and famine be alſo God's hand, yet there is alſo the hand of man, or other creatures in them. The reaſon of this choice was partly his confidence of God's great goodneſs: partly, becauſe the other judgments, eſpecially the ſword, had been more diſhonourable, not only to *David*, but alſo to God, and his people: and partly, becauſe he having ſinned himſelf, thought it juſt to chuſe a plague to which he was as obnoxious as his people; whereas, he had better fences for himſelf againſt ſword and famine than they had. *And let me not fall*, &c.—True, *it is a fearful thing, to fall into the hands of the living God!* Fearful indeed for thoſe who have by their impenitency ſhut themſelves out from his mercy. But a penitent dares caſt himſelf into God's hand, knowing that *his mercies are great.*

V. 15. *From the morning*—Or rather, *from that morning*; for the particle ſeems to be emphatical, and to denote, that very morning in which *Gad* came to *David*, ver. 11. and that the plague did immediately enſue after *David*'s choice: *even to the time appointed*, namely, by God, for three days, as God had ſet the time.

V. 16. *Angel*—Who appeared in the ſhape of a man with a ſword in his hand, 1 *Chron.* xxi. 16. to convince them more fully that this was no natural plague, but inflicted immediately by the hand of God. *Jeruſalem*—Which he had begun to ſmite, and was proceeding to make a far greater ſlaughter. *Repented*—That is, he in part recalled his ſentence of the plague's continuance for three whole days, and this he did upon *David*'s prayers and ſacrifices, as appears from ver. 25. though theſe be mentioned afterward. This was on mount *Moriah*. In the very ſame place where *Abraham* by a countermand from heaven, was ſtayed from ſlaying his ſon, this angel by

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|| *Pſal.* ciii. 13, 14. * *Prov.* xii. 10. *Iſa.* xlvii. 6. *Zech.* i. 15. † 1 *Sam.* xv. 11. *Pſal.* lxxviii. 38. *Hab.* iii. 2.

17 ing-place of ‡ Araunah the Jebuſite. And David ſpake unto the
LORD, when he ſaw the angel that ſmote the people, and ſaid, Lo
I have ſinned, and I have done wickedly: but theſe ſheep, what
have they done? Let thine hand, I pray thee, be againſt me, and
18 againſt my father's houſe. And Gad came that day to David,
and ſaid unto him, Go up, rear an altar unto the LORD in the
19 threſhing-floor of Araunah the Jebuſite. And David, according to
20 the ſaying of Gad, went up, as the LORD commanded. And Araunah looked, and ſaw the king, and his ſervants coming on toward
him: and Araunah went out, and bowed himſelf before the king,
21 on his face upon the ground. And Araunah ſaid, Wherefore is
my lord the king come to his ſervant? And David ſaid, To buy
the threſhing-floor of thee, to build an altar unto the LORD, that
22 the plague may be ſtayed from the people. And Araunah ſaid
unto David, Let my lord the king take and offer up what *ſeemeth*
good unto him, Behold, *here be* oxen for burnt-ſacriſice, and
threſhing-inſtruments, and *other* inſtruments of the oxen for wood.
23 All theſe *things* did Araunah *as* a king, give unto the king: and Arau-

by a like countermand was ſtayed from deſtroying *Jeruſalem*. It is for the ſake of the great ſacriſice, that our forfeited lives are preſerved from the deſtroying angel.

V. 17. *What have they done*—Done? They have done much amiſs. It was their ſin as well as his own, which provoked God to leave *David* to himſelf to do as he did. Yet as became a penitent, he is ſevere on his own faults, while he extenuates theirs. *Againſt me*—Wherein *David* ſhews his piety, and fatherly care of his people, and that he was a type of Chriſt. And againſt my neareſt relations, who probably either put *David* upon, or encouraged him in this action. And it was but fit that his family who partook of his honour and happineſs, ſhould alſo partake in his ſufferings, rather than thoſe who were leſs related to him.

V. 18. *Gad came*—By command from God, ver. 19. 1 *Chron.* xxi. 18. *Go up*—To mount *Moriah*. *Threſhing-floor*—Which place God appointed for this work, in gracious condeſcenſion to, and compliance with *David*'s fear of going to *Gibeon*, which is expreſſed 1 *Chron.* xxi. 29, 30. becauſe this was the place where God by his angel appeared in a threatning poſture, where therefore it was meet he ſhould be appeaſed: and becauſe God would hereby ſignify the tranſlation of the tabernacle from *Gibeon* hither, and the erection of the temple here, 2 *Chron.* iii. 1.

V. 21. *Wherefore*—Wherefore doth the king do me this honour, and give himſelf the trouble of coming to me?

V. 22. *Oxen*—That were employed by him in his preſent work, which was threſhing, 1 *Chron.* xxi. 20.

V. 23. *As a king*—That is, with a royal bounty. Or, *Araunah the king*; as he might be called, either, becauſe he was king of the *Jebuſites* before *David* took their city: or, becauſe he was the ſon and heir of that king. *Give*—He not only offered, but actually gave them; he actually reſigned his right and property in them to

David

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‡ 1 *Chron.* xxi. 18, 20, 21.

24 nah ſaid unto the king, The Lord thy God || accept thee. And
the king ſaid unto Araunah, Nay, but I will ſurely buy *it* of thee at
a price: neither will I offer burnt-offerings unto the Lord my God,
of that which doth * coſt me nothing. So David † bought the
25 threſhing-floor, and the oxen, for fifty ſhekels of ſilver. And
David built there an altar unto the Lord, and offered burnt-offerings,
and peace-offerings: ſo the Lord was intreated for the land,
and the plague was ſtayed from Iſrael.

David; for ſo he did; tho' *David* by his refuſal returned it to *Araunah* again. *Accept*—He was a *Jebuſite* by nation, but an hearty proſelyte: which made him ſo liberal in his offers to God's ſervice, and the common good of God's people.

V. 24. *Which coſt*—For this would be both diſhonourable to God, as if I thought him not worthy of a coſtly ſacrifice: and a diſparagement to myſelf, as if I were unable or unwilling to offer a ſacrifice of my own goods. *Fifty ſhekels*—In 1 *Chron.* xxi. 25. *he* is ſaid to *give for the place ſix hundred ſhekels of gold by weight.* Probably here he ſpeaks of the price paid for the *threſhing-floor*, and *oxen*, and *inſtruments*; and there for the whole *place* adjoining, on which the temple and its courts were built, which certainly was very much larger than this threſhing-floor, and probably had *Araunah*'s houſe, if not ſome others upon it.

|| *Pſal.* xx. 3. * *Prov.* iii. 9. † 1 *Chron.* xxi. 25.

NOTES

ON

The Firſt Book of *KINGS.*

The two books of Samuel *are an introduction to the two books of* Kings, *as they relate the original of the royal government in* Saul, *and of the royal family in* David. *Theſe two books give us an account of* David's *ſucceſſor,* Solomon, *the diviſion of his kingdom, and the ſeveral kings of* Iſrael *and* Judah, *down to the captivity. And in theſe ſpecial regard is had to the houſe of* David, *from which Chriſt came. Some of his ſons trod in his ſteps, and their reigns were uſually long, whereas thoſe of the wicked kings were uſually*

uſually ſhort: ſo that the ſtate of Judah (*in* Iſrael *all the kings were wicked*) *was not ſo bad as it would otherwiſe have been. In this firſt book we have, The death of* David, chap. 1, 2. *The glorious reign of* Solomon, chap. 3—10. *His defection*, chap. 11. *The diviſion of the kingdom between* Rehoboam *and* Jeroboam, chap. 12—14. *The reigns of* Abijah *and* Aſa *over* Judah, *of* Baſha *and* Omni *over* Iſrael, chap. 15, 16. *The hiſtory of* Elijah, chap. 17—19. Ahab's *ſucceſs, wickedneſs, and death*, chap. 20—22.

I. KINGS.

CHAP. I.

David *declines in health*, ver. 1—4. Adonijah *aſpires to the kingdom*, ver. 5—10. Nathan *and* Bathſheba *procure an order from* David *for the ſucceſſion of* Solomon, ver. 11—31. *The anointing of* Solomon, *and the peoples joy*, ver. 32—40. *The diſperſion of* Adonijah's *party*, ver. 41—49. Solomon *diſmiſſes* Adonijah, ver. 50—53.

1 NOW king David was old, *and* ſtricken in years, and they
2 covered him with clothes, but he gat no heat. Wherefore
his ſervants ſaid unto him, Let there be ſought for my lord the
king a young virgin, and let her ſtand before the king, and let her
cheriſh him, and let her lie in thy boſom, that my lord the king
3 may get heat. So they ſought for a fair damſel throughout all the
coaſts of Iſrael; and found Abiſhag a Shunamite, and brought her

V. 1. *Old*—Being in the end of his ſeventieth year. *No heat*—Which is not ſtrange in a perſon who had been exerciſed with ſo many hardſhips in war, and with ſuch tormenting cares, and fears, and ſorrows, for his own ſins (as divers of his *Pſalms* witneſs) and for the ſins and miſeries of his children and people. Beſides, this might be from the nature of his bodily diſtemper.

V. 2. *Servants*—His phyſicians. *Virgin*—Whoſe natural heat is freſh and wholeſome, and not impared with bearing or breeding of children. The ſame counſel doth *Galen* give for the cure of ſome cold and dry diſtempers. *Stand*—That is, miniſter unto him, or wait upon him, in his ſickneſs, as occaſion requires. *Lie in his boſom*—As his wife: for that ſhe was ſo, may appear by divers arguments. Firſt, otherwiſe this had been a wicked courſe; which therefore neither his ſervants durſt have preſcribed, nor would *David* have uſed, eſpecially being now in a dying condition. Secondly, it appears from this phraſe of *lying in his boſom*, which is every where in ſcripture mentioned as the privilege of a wife. Thirdly, this made *Adonijah*'s crime in deſiring her to wife, ſo heinous in *Solomon*'s account, becauſe he

4 to the king. And the damſel *was* very fair, and cheriſhed the king,
5 and miniſtered to him: but the king knew her not. Then
Adonijah the ſon of Haggith exalted himſelf ſaying, I will be king:
and he prepared him chariots, and horſemen, and fifty men to run
6 before him. And his father had not diſpleaſed him at any time, in
ſaying, * Why haſt thou done ſo? And he alſo *was* a very goodly
7 man; and *his mother* bare him after Abſalom. And he conferred
with Joab the ſon of Zeruiah, and with Abiathar the prieſt: and
8 they following Adonijah, helped *him*. But Zadok the prieſt, and
Benaiah the ſon of Jehoiada, and Nathan the prophet, and † Shimei,
and Rei, and ‡ the mighty men which *belonged* to David, were
9 not with Adonijah. And Adonijah ſlew ſheep and oxen, and fat
cattle, by the ſtone of Zoheleth, which *is* by En-rogel, and called
all his brethren the king's ſons, and all the men of Judah the king's
10 ſervants. But Nathan the prophet, and Benaiah, and the mighty
11 men, and Solomon his brother he called not. Wherefore Nathan
ſpake unto Bathſheba the mother of Solomon, ſaying, Haſt thou
not heard that Adonijah the ſon of § Haggith doth reign, and
12 David our lord knoweth *it* not. Now therefore come, let me, I
pray thee, give thee counſel, that thou mayeſt ſave thine own life,
13 and the life of thy ſon Solomon. Go, and get thee in unto king
David, and ſay unto him, Didſt not thou, my lord, O king, ſwear

ſaw, that by marrying the king's wife he deſigned to revive his pretence to the kingdom.

V. 4. *Knew her not*—Which is mentioned to note the continuance and progreſs of the king's malady.

V. 5. *Then*—Upon notice of the deſperateneſs of the king's diſeaſe, and the approach of his death. *Exalted*—Entertained high thoughts and deſigns. *I will*—As the right of the kingdom is mine, ver. 6. ſo I will now take poſſeſſion of it. *Prepared*—As *Abſalom* had done upon the like occaſion. 2 *Sam.* xv. 1.

V. 6. *Diſpleaſed him*—This is noted as *David*'s great error, and the occaſion of *Adonijah*'s preſumption. *Saying*—He neither reſtrained him from, nor reproved him for his miſcarriages: which *David* well knew was a great ſin. *Goodly man*—This was a ſecond ground of his confidence, becauſe his great comelineſs made him amiable in the peoples eyes.

V. 7. *They helped*—Either becauſe they thought the right of the crown was his: or to ſecure and advance their own intereſt. It ſeems God left them to themſelves, to correct them for former miſcarriages, with a rod of their own making.

V. 10. *Called not*—Becauſe he knew they favoured *Solomon* his competitor.

V. 11. *Nathan ſpake*—Being prompted to it both by his piety in fulfilling the will of God declared to him, concerning *Solomon*'s ſucceſſion, 2 *Sam.* vii. 13. and by his prudence, knowing that *Adonijah* hated him for being the principal inſtrument of *Solomon*'s advancement. *Bathſheba*—Who

being

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* *Lev.* xix. 17. 1 *Sam.* iii. 13. † Chap. iv. 18. ‡ 2 *Sam.* xxiii. 8. § 2 *Sam.* iii. 4.

unto thine handmaid, ſaying, || Aſſuredly Solomon thy ſon ſhall
reign after me, and he ſhall ſit upon my throne? Why then doth
14 Adonijah reign? Behold, while thou yet talkeſt there with the
15 king, I will alſo come in after thee, and confirm thy words. And
Bathſheba went in unto the king, into the chamber: and the king was
very old, and Abiſhag the Shunamite miniſtered unto the king.
16 And Bathſheba bowed, and did obeiſance unto the king: and the
17 king ſaid, What wouldeſt thou? And ſhe ſaid unto him, My lord,
thou ſweareſt by the LORD thy God unto thine handmaid, *ſaying*,
Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit
18 upon my throne: And now behold, Adonijah reigneth: and now
19 my lord, O king, thou knoweſt *it* not. And he hath ſlain oxen,
and fat cattle, and ſheep in abundance, and hath called all the ſons
of the king, and Abiathar the prieſt, and Joab the captain of the
20 hoſt: but Solomon thy ſervant hath he not called. And thou, my
lord, O king, the eyes of all Iſrael *are* upon thee, that thou
ſhouldeſt tell them who ſhall ſit on the throne of my lord the
21 king after him. Otherwiſe it ſhall come to paſs, when my lord the
king ſhall ſleep with his fathers, that I and my ſon Solomon ſhall
22 be counted offenders. And lo, while ſhe yet talked with the
23 king, Nathan the prophet alſo came in. And they told the king,
ſaying, Behold, Nathan the prophet. And when he was come in
before the king, he bowed himſelf before the king with his face to
24 the ground. And Nathan ſaid, My lord, O king, haſt thou ſaid,
Adonijah ſhall reign after me, and he ſhall ſit upon my throne?
25 For he is gone down this day, and hath ſlain oxen, and fat cattle,
and ſheep in abundance, and hath called all the king's ſons, and
the captains of the hoſt, and Abiathar the prieſt: and behold, they
eat and drink before him, and ſay, God ſave king Adonijah.
26 But me, *even* me thy ſervant, and Zadok the prieſt, and Benaiah
the ſon of Jehoiada, and thy ſervant Solomon hath he not called.
27 Is this thing done by my lord the king, and thou haſt not ſhewed *it*

being retired and private in her appartment, was ignorant of what was done abroad: and, who was likely to be moſt zealous in the cauſe, and moſt prevalent with *David*.

V. 26. *But me*—Whom he knew to be acquainted with thy mind, and with the mind of God in this matter: and therefore his neglect of me herein gives me cause to ſuſpect that this is done without thy privity.

V. 27. *Shewed thy ſervant*—Who having

|| 1 *Chron.* xxii. 9.

unto thy ſervant, who ſhould ſit on the throne of my lord the
28 king after him? Then king David anſwered and ſaid, Call me
Bathſheba: and ſhe came into the king's preſence, and ſtood
29 before the king. And the king ſware, and ſaid, *As* the Lord liveth,
30 that hath redeemed my ſoul out of all diſtreſs, Even as I ſware
unto thee by the Lord God of Iſrael, ſaying, Aſſuredly Solomon
thy ſon ſhall reign after me, and he ſhall ſit upon my throne in my
31 ſtead; even ſo will I certainly do this day. Then Bathſheba bowed
with *her* face to the earth, and did reverence to the king, and ſaid,
32 Let my lord king David live for ever. And king David ſaid, Call
me Zadok the prieſt, and Nathan the prophet, and Benaiah the
33 ſon of Jehoiada. And they came before the king. The king alſo
ſaid unto them, Take with you the ſervants of your lord, and
cauſe Solomon my ſon to ride upon mine own mule, and bring
34 him down to Gihon. And let Zadok the prieſt, and Nathan the
prophet, anoint him there king over Iſrael: and blow ye with the
35 trumpet, and ſay, God ſave king Solomon. Then ye ſhall come

been an inſtrument in delivering God's meſſage to thee concerning thy ſucceſſor, might reaſonably expect that if the king had changed his mind, thou wouldeſt have acquainted me with it, as being both a prophet of the Lord, and one whom thou haſt always found faithful to thee.

V. 28. *Call Bathſheba*—Who, upon *Nathan*'s approach to the king had modeſtly withdrawn.

V. 29. *Out of all diſtreſs*—The words contain a grateful acknowledgment of the goodneſs of God to him, in bringing him ſafe through the many difficulties, which had lain in his way, and which he now mentions to the glory of God, (as *Jacob* when he lay a dying) thus ſetting to his ſeal, from his own experience, that *the Lord redeemeth the ſouls of his ſervants.*

V. 31. *Live for ever*—Though I deſire thy oath may be kept, and the right of ſucceſſion confirmed to my ſon, yet I am far from thirſting after thy death, and ſhould rather rejoice, if it were poſſible for thee to live and enjoy thy crown for ever.

V. 33. *My mule*—As a token that the royal dignity is transferred upon *Solomon*, and that by my conſent. *Gihon*—A river near *Jeruſalem*, on the weſt ſide. *Adonijah* was inagurated on the eaſt ſide. This place *David* choſe, either, as remote from *Adonijah* and his company, that ſo the people might be there without fear of tumults or bloodſhed; or to ſhew that *Solomon* was choſen king in oppoſition to *Adonijah*: or, becauſe this was a place of great reſort, and fit to receive and diſplay that numerous company, which he knew would follow *Solomon* thither.

V. 34. *Anoint*—As they uſed to do where there was any thing new or extraordinary in the ſucceſſion. And this unction ſignified both the deſignation of the perſons to the office, and the gifts and graces which were neceſſary for their office, and which, they, ſeeking them ſincerely from God, might expect to receive.

V. 35. *My ſtead*—My deputy and vice-king whilſt I live, and abſolutely king when I die. *And Judah*—This is added, leſt *the men of Judah*, who were in a ſpecial

manner,

up after him, that he may come and ſit upon my throne; for he
ſhall be king in my ſtead; and I have appointed him to be ruler
36 over Iſrael, and over Judah. And Benaiah the ſon of Jehoiada
anſwered the king, and ſaid, Amen: The LORD God of my lord
37 the king ſay ſo *too*. As the LORD hath been with my lord the king,
even ſo be he with Solomon, and make his throne greater than the
38 throne of my lord king David. So Zadok the prieſt, and Nathan
the prophet, and Benaiah the ſon of Jehoiada, and the Cherethites,
and the Pelethites went down, and cauſed Solomon to ride upon
39 king David's mule, and brought him to Gihon. And Zadok the
prieſt took an horn of * oil out of the tabernacle, and anointed
Solomon: and they blew the trumpet, and all the people ſaid, God
40 ſave king Solomon. And all the people came up after him, and
the people piped with pipes, and rejoiced with great joy, ſo that
41 the earth rent with the ſound of them. And Adonijah, and all
the gueſts that *were* with him, heard *it*, as they had made an end of
eating: and when Joab heard the ſound of the trumpet, he ſaid,
42 Wherefore *is* this noiſe of the city, being in an uproar? And
while he yet ſpake, behold, Jonathan the ſon of Abiathar the prieſt
came, and Adonijah ſaid unto him, Come in, for thou *art* a valiant
43 man, and bringeſt good tidings. And Jonathan anſwered and ſaid
unto Adonijah, Verily, our lord king David hath made Solomon
44 king. And the king hath ſent with him Zadok the prieſt, and Nathan
the prophet, and Benaiah the ſon of Jehoiada, and the Cherethites,
and the Pelethites, and they have cauſed him to ride upon
45 the king's mule. And Zadok the prieſt, and Nathan the prophet, have
anointed him king in Gihon: and they are come up from thence
rejoicing, ſo that the city rang again: this *is* the noiſe that ye have
46 heard. And alſo Solomon ſitteth on the throne of the kingdom.
47 And moreover, the king's ſervants came to bleſs our lord king David,
ſaying, God make the name of Solomon better than thy
name, and make his throne greater than thy throne: and the king
48 bowed himſelf upon the bed. And alſo thus ſaid the king, Bleſſed

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manner invited by *Adonijah*, ver. 9. might think themſelves exempted from his juriſdiction.

V. 47. *Bowed himſelf*—Adoring God for this great mercy, and thereby declaring his hearty conſent to this action.

V. 48. *Bleſſed*, &c.—It is a great ſatiſfaction to good men, when they are going out

* *Exod.* xxx. 23, 25, 32.

be the Lord God of Iſrael, which hath given *one* to ſit on my throne
49 this day, my eyes even ſeeing *it*. And all the gueſts that *were* with
Adonijah, were afraid, and roſe up, and went every man his way.
50 And Adonijah feared, becauſe of Solomon, and aroſe, and went,
51 and caught hold on the horns of the altar. And it was told Solomon,
ſaying, Behold, Adonijah feareth king Solomon: for lo, he
hath caught hold on the horns of the altar, ſaying, Let king Solomon
ſware unto me to-day, that he will not ſlay his ſervant with
52 the ſword. And Solomon ſaid, If he will ſhew himſelf a worthy
man, † there ſhall not an hair of him fall to the earth: but if wickedneſs
53 ſhall be found in him, he ſhall die. So king Solomon ſent,
and they brought him down from the altar; and he came and bowed
himſelf to king Solomon: and Solomon ſaid unto unto him, Go
to thine houſe.

CHAP. II.

David's *charge to* Solomon, ver. 1—9. *His death and burial, with the beginning of* Solomon's *reign*, ver. 10—12. *He puts* Adonijah *to death*, ver. 13—25. *Depoſes* Abiathar *from the high-prieſthood*, ver. 26, 27. *Puts* Joab *to death*, ver. 28—35. *Confines* Shimei, *to* Jeruſalem, ver. 36—38. *Puts him to death*, ver. 39—46.

1 NOW the days of David drew nigh, that he ſhould die; and
2 he charged Solomon his ſon, ſaying, I go the way of all
3 the earth: be thou ſtrong therefore, and ſhew thyſelf a man. And
keep the charge of the Lord thy God, to walk in his ways, to keep

out of the world, to ſee their children riſing up in their ſtead, to ſerve God and their generation: and eſpecially to ſee *peace upon Iſrael*, and the eſtabliſhment of it.

V. 51. *His ſervants*—He owns *Solomon* as his king, and himſelf as his ſervant and ſubject; and being ſenſible of his guilt, and of the jealouſy which kings have of their competitors, could not be ſatisfied without *Soloman's* oath.

V. 53. *Go to thine houſe*—Lead a private life, without noiſe and numerous attendants, and meddle not with the affairs of the kingdom.

V. 2. *I go the way*, &c.—Even the ſons and heirs of heaven, muſt *go the way of all the earth*, of all who dwell thereon. But they walk with pleaſure in this way, *thro' the valley of the ſhadow of death*. Prophets, yea kings muſt go this way to brighter light and honour than prophecy or ſovereignty. *Be ſtrong*—For, to govern his people according to the law of God, requires great fortitude or ſtrength of mind. *And a man*—In manly wiſdom, and courage, and conſtancy, though thou art but young in years.

V. 3. *The law*—Which the prince was enjoined to tranſcribe and read, *Deut.* xvii.

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† 1 *Sam*. xiv. 45. 2 *Sam*. xiv. 11. *Acts* xxvii. 34.

his ſtatutes, and his commandments, and his judgments, and his
teſtimonies, as it is written in the law of Moſes, that thou mayeſt
* proſper in all that thou doſt, and whitherſoever thou turneſt thyſelf.
4 That the Lord may confirm his word which he ſpake concerning
me, ſaying, † If thy children take heed to their ways,
to walk before me in truth, with all their heart, and with all their
ſoul, ‡ there ſhall not fail thee, (ſaid he) a man on the throne of Iſrael.
5 Moreover, thou knoweſt alſo what Joab the ſon of Zeruiah
did to me, *even* what he did to the two captains of the hoſts of Iſrael,
unto § Abner, the ſon of Ner, and unto || Amaſa the ſon of
Jether, whom he ſlew, and ſhed the blood of war in peace, and
put the blood of war upon his girdle that *was* about his loins, and
6 in his ſhoes that *were* on his feet. Do therefore according to thy
wiſdom, and let not his hoary head go down to the grave in peace.
7 But ſhew kindneſs unto the ſons of ** Barzillai the Gileadite, and
let them be of thoſe that eat at thy table: for ſo they came to me
8 when I fled becauſe of Abſalom thy brother. And behold, *thou haſt*
with thee †† Shimei the ſon of Gera, a Benjamite of Bahurim, which
curſed me with a grievous curſe, in the day when I went to Mahanaim:
but he came down to meet me at Jordan, and I ſware to him
by the Lord, ſaying, ‡‡ I will not put thee to death with the ſword.

xvii. 11. that he might govern his own and his peoples actions by it. *Mayeſt proſper*—Or, *behave thyſelf prudently*. Hereby he intimates, that religion is the trueſt reaſon of ſtate, and that all true wiſdom and good ſucceſs depend upon piety.

V. 4. *Confirm his word*—Fulfil his promiſe, the condition upon which it was ſuſpended being performed.

V. 5. *To me*—That is, againſt me; in what he did againſt *Abner* and *Amaſa*: whoſe death was a great injury to *David*, as it was a breach of his laws and peace; a contempt of his perſon and government; a pernicious example to his ſubjects, and a great ſcandal to him, as if *Joab* had been only *David*'s inſtrument, to affect what he ſecretly deſigned. *And ſhed*—He ſlew them as if they had been in the ſtate of war, when there was not only a ceſſation of arms, but alſo a treaty of peace. *Put the blood*—This is added to note his impenitency, that although by his perfidious manner of killing them when he pretended to embrace them, he ſtained his own garments with their blood, yet he was not aſhamed of it, but gloried in it, and marched boldly along with the army, with the ſame girdle and ſhoes which were ſprinkled with their blood.

V. 6. *Do therefore*—That is, what in reaſon and juſtice thou ſeeſt fit. For tho' I was forced to forbear him, yet I never forgave him; puniſh him according to his demerits.

V. 7. *For ſo*—With ſuch kindneſs.

V. 8. *I will not*, &c.—The words are, *The king ſaid unto Shimei, thou ſhalt not die: and*

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* *Deut.* xxix. 9. *Joſh.* i. 7. † *Pſal.* cxxxii. 12. ‡ 2 *Sam.* vii. 12. § 2 *Sam.* iii. 27. || 2 *Sam.* xx. 10. ** 2 *Sam.* xix. 31. †† 2 *Sam.* xvi. 5. ‡‡ 2 *Sam.* xix. 23.

9 Now therefore hold him not guiltleſs: for thou art a wiſe man, and
knoweſt what thou oughteſt to do unto him, but his hoary head
10 bring thou down to the grave with blood. § So David ſlept
11 with his fathers, and was buried in the city of David. And the
days that David ‖ reigned over Iſrael, *were* forty years: ſeven
years reigned he in Hebron, and thirty and three years reigned he
12 in Jeruſalem. * Then ſat Solomon upon the throne of David his
13 father, and his kingdom was eſtabliſhed greatly. And Adonijah
the ſon of Haggith came to Bathſheba the mother of Solomon, and
14 ſhe ſaid, Comeſt thou peaceably? and he ſaid, Peaceably. He
ſaid moreover, I have ſomewhat to ſay unto thee. And ſhe ſaid,
15 Say on. And he ſaid, Thou knoweſt that the kingdom was mine,
and *that* all Iſrael ſet their faces on me, that I ſhould reign: howbeit,
the kingdom is turned about, and is become my brother's
16 for † it was his from the Lord. And now I aſk one petition of
17 thee; deny me not. And ſhe ſaid unto him, Say on. And he
ſaid, Speak, I pray thee, unto Solomon the king (for he will not
ſay thee nay) that he give me Abiſhag the Shunamite to wife.
18 And Bathſheba ſaid, Well, I will ſpeak for thee unto the king.
19 Bathſheba therefore went unto king Solomon to ſpeak unto him
for Adonijah: and the king roſe up to meet her, and bowed himſelf
unto her, and ſat down on his throne, and cauſed a ſeat to
20 be ſet for the king's mother, and ſhe ſat on his right-hand. Then
ſhe ſaid, I deſire one ſmall petition of thee, *I pray thee* ſay me not
nay: and the king ſaid unto her, Aſk on, my mother, for I will
21 not ſay thee nay. And ſhe ſaid, Let Abiſhag the Shunamite be
22 given to Adonijah thy brother to wife. And king Solomon anſwered
and ſaid unto his mother, And why doſt thou aſk Abiſhag
the Shunamite for Adonijah? Aſk for him the kingdom alſo; (for
he *is* mine elder brother) even for him, and for Abiathar the
23 prieſt, and for Joab the ſon of Zeruiah. Then king Solomon
ſware by the Lord, ſaying, ‡ God do ſo to me, and more alſo, if
24 Adonijah have not ſpoken this word againſt his own life. Now
therefore, *as* the Lord liveth, which hath eſtabliſhed me, and ſet

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and the king ſware unto him. 2 *Sam.* xix. 23. The oath, we ſee, was abſolute. It was not, "I will not put thee to death *now:*" or, "I will not put thee to death *with the ſword.*" But who can reconcile his charge to *Solomon* with this oath? Surely, conſidering

§ *Acts* ii. 29. xiii. 36. ‖ 2 *Sam.* v. 4. 1 *Chron.* xxix. 26, 27. * 1 *Chron* xxix. 23
2 *Chron.* i. 1. † 1 *Chron.* xxii. 9. xxviii. 5. ‡ *Ruth* i. 17.

me on the throne of David my father, and who hath made me an
houſe, as he § promiſed, Adonijah ſhall be put to death this day.
25 And king Solomon ſent by the hand of Benaiah, the ſon of Jehoiada,
26 and he fell upon him, that he died. And unto Abiathar
the prieſt ſaid the king, Get thee to Anathoth unto thine own fields,
for thou *art* worthy of death: but I will not at this time put thee to
death, becauſe thou bareſt the ark of the Lord God before David
my father, and becauſe ‖ thou haſt been afflicted in all wherein
27 my father was afflicted. So Solomon thruſt out Abiathar from being
prieſt unto the Lord; that he might * fulfil the word of the
Lord, which he ſpake concerning the houſe of Eli in Shiloh.
28 Then tidings came to Joab, (for Joab had turned after Adonijah,
though he turned not after Abſalom) and Joab fled unto the tabernacle
of the Lord, and caught hold on the horns of the altar.
29 And it was told king Solomon that Joab was fled unto the tabernacle
of the Lord, and behold, *he is* by the altar: then Solomon ſent
30 Benaiah the ſon of Jehoiada, ſaying, Go, fall upon him. And
Benaiah came to the tabernacle of the Lord, and ſaid unto him,
Thus ſaith the king, Come forth. And he ſaid, Nay, but I will
die here. And Benaiah brought the king word again, ſaying, Thus
31 ſaid Joab, and thus he anſwered me. And the king ſaid unto him,
Do as he hath ſaid,, and fall upon him, and bury him; that thou
mayeſt take away the innocent blood which Joab ſhed, from me,

ſidering the time of that charge, this next to the matter of *Uriah*, is the greateſt blemiſh in all *David*'s life.

V. 25. *Benaiah*—For the execution of juſtice was not then committed to obſcure perſons, as now it is; but to perſons of great honour and authority. It is far from clear, that *Solomom* did right herein, or that *Adonijah* had any ill deſign in aſking *Abiſhag*.

V. 26. *Becauſe*, &c.—Thus *Solomon* ſhews reſpect to his ſacred function. He mixes mercy with juſtice, and requites *Abiathar*'s former kindneſs to *David*; hereby teaching princes, that they ſhould not write injuries in marble, and benefits in ſand as they have been to often obſerved to do.

V. 27. *Which he ſpake*—Concerning the tranſlation of the prieſthood from the houſe of *Eli*, and of *Ithamar*, to that of *Eleazar*: which being threatned eighty years ago, is now executed. So divine vengeance, though ſometimes it be ſlow, is always ſure.

V. 30. *He ſaid, Nay*, &c.—For he ſuppoſed, either, that *Solomon* would not defile that place with his blood, but would ſpare him for his reſpect to it, as he had done *Adonijah*: or, he had a ſuperſtitious conceit, that his dying there might give his guilty and miſerable ſoul ſome advantage.

V. 31. *Do*, &c.—Kill him, though he be there; take him from that place, and then kill him: for *Exod.* xxi. 14. doth not command the ruler to kill the murderer.

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§ 2 *Sam.* vii. 12, 13. ‖ 1 *Sam.* xxii. 20. * 1 *Sam.* ii. 31. 35.

32 and from the houſe of my father. And the LORD ſhall return his
blood upon his own head, who fell upon two men more righteous
and better than he, and ſlew them with the ſword, my father David
not knowing *thereof, to wit,* † Abner the ſon of Ner, captain of
the hoſt of Iſrael, and ‡ Amaſa the ſon of Jether, captain of the hoſt
33 of Judah. Their blood ſhall therefore return § upon the head of
Joab, and upon the head of his ſeed for ever: but upon David,
and upon his ſeed, and upon his houſe, and upon his throne ſhall
34 there be peace for ever from the LORD. So Benaiah the ſon of Jehoiada
went up, and fell upon him, and ſlew him; and he was
35 buried in his own houſe in the wilderneſs. And the king put
Benaiah the ſon of Jehoiada in his room, over the hoſt: and Zadok
36 the prieſt did the king put in the room of Abiathar. And the
king ſent and called for ‖ Shimei, and ſaid unto him, Build thee an
houſe in Jeruſalem, and dwell there, and go not forth thence any
37 whither. For it ſhall be, *that* on the day thou goeſt out, and paſſeſt
over the * brook Kidron, thou ſhalt know for certain that thou ſhalt
38 ſurely die: thy blood ſhall be upon thine own head. And Shimei
ſaid unto the king, The ſaying *is* good: as my lord the king hath
ſaid, ſo will thy ſervant do. And Shimei dwelt in Jeruſalem many
39 days. And it came to paſs at the end of three years, that two of
the ſervants of Shimei ran away unto Achiſh, ſon of Maachah king
of Gath: and they told Shimei, ſaying, Behold, thy ſervants *be* in
40 Gath. And Shimei aroſe, and ſaddled his aſs, and went to Gath
to Achiſh to ſeek his ſervants: and Shimei went and brought his

rer there, but to remove him thence, *to take him from the altar, that he may die.*

V. 34. *Wilderneſs*—Places which have but few houſes and inhabitants, are often ſo called in ſcripture. He was buried privately, like a criminal, not pompouſly, like a general.

V. 36. *Go not forth*—This *Solomon* ordered, both for his own ſecurity; and as a penalty for his former wickedneſs.

V. 37. *Kidron*—A brook nigh *Jeruſalem*, which he particularly names, becauſe that was the way to *Bahurim*, his former habitation: but this is not all, for the reſtraint was general, that he ſhould *not go forth thence any whither.* *Thy blood*—The blame and guilt of thy blood ſhall lie upon thyſelf only.

V. 38. *Is good*—Thy ſentence is more merciful than I expected, or deſerved.

V. 39. *Achiſh*—A king, but ſubject and tributary, to *Solomon*. Permitted to enjoy the title and honour of a king, but not the full power; whence it was, that *Achiſh* could not keep theſe ſervants, though they had fled to him for protection; but ſuffered *Shimei* to take them away from his royal city.

V. 40. *To ſeek his ſervants*—By "ſeeking his ſervants, ſays Bp. *Hall*, he loſt himſelf

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† 2 *Sam.* iii. 27. ‡ 2 *Sam.* xx. 10. § 2 *Sam.* iii. 29. ‖ 2 *Sam.* xvi. 5. * 2 *Sam.* xv. 23.

41 ſervants from Gath. And it was told Solomon that Shimei had
42 gone from Jeruſalem to Gath, and was come again. And the king
ſent and called for Shimei, and ſaid unto him, Did I not make
thee ſwear by the Lord, and proteſted unto thee, ſaying, Know
for a certain that on the day thou goeſt out, and walkeſt abroad
any whither, thou ſhalt ſurely die? And thou ſaidſt unto me,
43 The word *that* I have heard *is* good. Why then haſt thou not kept
the oath of the Lord, and the commandment that I have charged
44 thee with. The king ſaid moreover to Shimei, Thou knoweſt all
the wickedneſs which thine heart is privy to, that thou didſt to David my father: therefore the Lord hath returned thy wickedneſs
45 upon thine own head. And king Solomon *ſhall be* bleſſed, and the
46 throne of David ſhall be eſtabliſhed before the Lord for ever. So
the king commanded Benaiah the ſon of Jehoiada, who went out
and fell upon him, that he died: and the || kingdom was eſtabliſhed
in the hand of Solomon.

CHAP. III.

Solomon *marries* Pharaoh's *daughter*, ver. 1. *His religion*, ver. 2—4. *His prayer for wiſdom, and the anſwer*, ver. 5—15. *He decides the diſpute between the two harlots*, ver. 16—28.

1 AND * Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own houſe, and the houſe of the Lord, and the † wall of Jeruſalem round about.

himſelf. Theſe earthly things either are, or ſhould be our ſervants. How commonly do we ſee men run out of the bounds ſet by God's laws, to hunt after them, till their ſouls incur a fearful judgment."

V. 44. *Thine heart*—For which thine own conſcience accuſeth thee, and there is no need of other witneſſes. *The Lord*—God hath puniſhed thee for thy former wickedneſs, by ſuffering thee to expoſe thyſelf to thy deſerved death.

V. 1. *Pharaoh*—As being a powerful neighbour, whoſe daughter doubtleſs was firſt inſtructed in, and proſelyted to the jewiſh religion. It ſeem's, this was deſigned by God to be a type of Chriſt, calling his church to himſelf, and to the true religion, not only out of the *Jews*, but even out of the *Gentile* world. *City of David*—Into *David*'s palace there. *The wall*—Which though in ſome ſort built by *David*, yet *Solomon* is here ſaid to build, either becauſe he made it higher, and ſtronger, in which ſenſe *Nebuchadnezzer* is ſaid to have *built Babylon*, *Dan.* iv. 30. or

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|| 2 *Chron.* i. 1. * Chap. vii. 8. † Chap. ix. 15. 19.

2 ‡ Only the people ſacrificed in high places, becauſe there was no
3 houſe built unto the name of the Lord, until thoſe days. Yet Solomon
loved the Lord, walking in the ſtatutes of David his father:
4 only he ſacrificed and burnt incenſe in high places. And the king
went to Gibeon to ſacrifice there; for that *was* the great high place:
a thouſand burnt offerings did Solomon offer upon that altar.
5 In Gibeon the Lord appeared to Solomon in a dream by night:
6 and God ſaid, aſk what I ſhall give thee. And Solomon ſaid, Thou
haſt ſhewed unto thy ſervant David, my father, great mercy, according
as he walked before thee in truth and in righteouſneſs, and in uprightneſs
of heart with thee, and thou haſt kept for him this great kindneſs
that thou haſt given him a ſon to ſit on his throne, as *it is* this day.
7 And now, O Lord my God, thou haſt made thy ſervant king in
ſtead of David my father: and I *am but* a little child: I know not
8 *how* to go out or come in. And thy ſervant *is* in the midſt of thy
people which thou haſt choſen, a great people that cannot be num-

becauſe he built another wall beſides the former, for after this time *Jeruſalem* was encompaſſed with more walls than one.

V. 2. *Only*—This particle is uſed here, and ver. 3. as an exception to *Solomon*'s integrity and as a blemiſh to his government, That he himſelf both permitted and practiſed this which was expreſly forbidden, *Levit.* xvii. 3, 4. *Deut.* xii. 13, 14. *High places*—Which were groves, or other convenient places upon hills, in which the patriarchs uſed to offer up their ſacrifices to God; and from them this cuſtom was derived both to the *Gentiles* and the *Jews*: and in them the *Gentiles* ſacrificed to idols, the *Hebrews* to the true God. *Becauſe,* &c.—Which reaſon was not ſufficient for there was a tabernacle, to which they were as much confined as to the temple *Deut.* 2, &c.

V. 3. *Yet*—Although he miſcarried in the matter of high places, yet in the general, his heart was right with God. *Statutes*—According to the ſtatutes or commands of God, which are here called *the ſtatutes of David*; not only becauſe they were diligently practiſed by *David*, but alſo becauſe the obſervation of them was ſo earneſtly preſſed upon *Solomon*, and fortified with *David*'s authority and command.

V. 6. *Truth*—In the true worſhip of God, in the profeſſion, belief, practice and defence of the true religion. So *truth* here contains all duties to God, as *righteouſneſs* doth his duties to men, and *uprightneſs* the right manner of performing both ſorts of duties. *With thee*—That is, in thy judgment, to whom he often appealed as the witneſs of his integrity.

V. 7. *Child*—So he was in years: not above twenty years old; and withal (which he principally intends) he was raw and unexperienced, as a child, in ſtate affairs. *Go out,* &c.—To govern my people, and manage affairs.

V. 8. *In the midſt*—Is ſet over them to rule and guide them. A metaphor from the overſeer of divers workmen, who uſually is in the midſt of them, that he may the better obſerve how each of them diſcharges his office. *Choſen*—Thy peculiar people, whom thou takeſt ſpecial care of, and therefore wilt expect a more punctual account of my government of them.

V. 9. A

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‡ 2 *Chron.* xxxiii. 17.

9 bered nor counted for multitude. § Give therefore thy ſervant an
underſtanding heart, to judge thy people, that I may diſcern be-
tween good and bad: for who is able to judge this thy ſo great a
10 people? And the ſpeech pleaſed the Lord, that Solomon had
11 aſked this thing. And God ſaid unto him, Becauſe thou haſt aſked
this thing, and haſt not aſked for thyſelf long life, neither haſt aſked
riches for thyſelf, nor haſt aſked the life of thine enimes, but
12 haſt aſked for thyſelf underſtanding to diſcern judgment; Behold,
I have done according to thy words: lo, I have given thee a wiſe
and an underſtanding heart, ſo that there was none like thee before
13 thee, neither after thee ſhall any ariſe like unto thee. And I have
alſo ‖ given thee that which thou haſt not aſked, both riches and
honour: ſo that there ſhall not be any among the kings like unto
14 thee, all thy days. And if thou wilt walk in my ways, to keep my
ſtatutes and my commandments, * as thy father David did walk, then
15 will lengthen thy days. And Solomon awoke, and behold, *it was*
a dream: and he came to Jeruſalem, and ſtood before the ark of
the covenant of the Lord, and offered up burnt-offerings, and
offered peace-offerings, and made a feaſt to all his ſervants.

V. 9. *An underſtanding heart*—Whereby I may both clearly diſcern, and faithfully perform all the parts of my duty: for both theſe are ſpoken of in ſcripture, as the effects of a good underſtanding; and he that lives in the neglect of his duties, or the practice of wickedneſs, is called a *fool*, and one *void of underſtanding*. *Diſcern*—Namely in cauſes and controverſes among my people; that I may not through miſtake, or prejudice, or paſſion, give wrong ſentences, and call *evil good*, or *good evil*. *Abſalom*, that was a fool, wiſhed himſelf a judge: *Solomon*, that was a wiſe man, trembles at the undertaking. The more knowing and conſidarate men are, the more jealous they are of themſelves.

V. 13. *All thy days*—Whereby he ſignifies that theſe gifts of God were not tranſient, as they were in *Saul*, but ſuch as ſhould abide with him whilſt he lived.

V. 14. *And if*—This caution God gives him, leſt his wiſdom ſhould make him proud, careleſs, or preſumptuous.

V. 15. *A dream*—not a vain dream, wherewith men are commonly deluded; but a divine dream, aſſuring him of the thing: which he knew, by a divine impreſſion after he was awakened: and by the vaſt alteration which he preſently found within himſelf in point of wiſdom and knowledge. *The ark*—Which was there in the city of *David*, 2 *Sam.* vi. 17, before which he preſented himſelf in a way of holy adoration. *Burnt-offerings*—Chiefly for the expiation of his and his peoples ſin, through the blood of Chriſt, manifeſtly ſignified in theſe ſacrifices. *Peace offerings*—Solemnly to praiſe God for all his mercies, and eſpecially for giving him quiet poſſeſſion of the kingdom, and for his glorious appearance to him in the dream, and for the promiſe therein made to him, and the actual accompliſhment of it.

V. 16. *Harlots*

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§ 2 *Chron.* i. 10. ‖ *Matt.* vi. 33. * Chap. xv. 5.

16 Then came there two women *that were* harlots unto the king, and
17 ſtood before him. And the one woman ſaid, O my lord, I and
this woman dwell in one houſe, and I was delivered of a
18 child with her in the houſe. And it came to paſs the third day
after that I was delivered, that this woman was delivered alſo:
and we *were* together; *there was* no ſtranger with us in the houſe
19 ſave we two in the houſe. And this womans, child died in the night;
20 becauſe ſhe overlaid it. And ſhe aroſe at midnight, and took my
ſon from beſide me, while thy hand-maid ſlept, and laid it in her
21 boſom, and laid her dead child in my boſom. And when I roſe in
the morning to give my child ſuck, behold, it was dead; but when
I had conſidered it in the morning, behold, it was not my ſon
22 which I did bear. And the other woman ſaid, Nay; but the living
is my ſon, and the dead *is* thy ſon. And this ſaid, No; but the
dead *is* thy ſon, and the living *is* my ſon. Thus they ſpake before
23 the king. Then ſaid the king, The one ſaith, This *is* my ſon that
liveth, and thy ſon *is* the dead: and the other ſaith, Nay; but thy
24 ſon *is* the dead, and my ſon *is* the living. And the king ſaid, Bring
25 me a ſword. And they brought a ſword before the king. And the
king ſaid, Divide the living child in two, and give half to the one,
26 and half to the other. Then ſpake the woman whoſe the living child
was unto the king (for † her bowels yerned upon her ſon) and ſhe
ſaid, O my lord, give her the living child, and in no wiſe ſlay it.
But the other ſaid, Let it be neither mine nor thine, *but* divide *it*.
27 Then the king anſwered, and ſaid, Give her the living child, and in
28 no wiſe ſlay it: ſhe *is* the mother thereof. And all Iſrael heard of
the judgment which the king had judged, and they feared the king:
for they ſaw that the wiſdom of God *was* in him to do judgment.

V. 16. *Harlots*—Or, *victuallers*: for the *Hebrew* words ſignifies both. Yet that they are unmarried perſons, ſeems probable, both becauſe there is no mention of any huſbands, whoſe office it was, if there were any ſuch, to conteſt for their wives; and becauſe they lived a ſolitary life in one houſe.

V. 19. *Overlaid it*—And ſo ſmothered it: which ſhe juſtly conjectures, becauſe there were evidences of that kind of death, but no appearance of any other cauſe thereof.

V. 25. *Said*—Though with a deſign far above the reach of the two women, or of the people preſent, who probably with horror expected the execution of it.

V. 27. *She is the mother*—As is evident from her natural affection to the child, which ſhe had rather have given away from her, than deſtroyed.

V. 28. *Wiſdom of God*—Divine wiſdom with which God had inſpired him for the government of his people.

CHAP.

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† *Hoſ.* xi. 8.

CHAP. IV.

Solomon's *minſters of ſtate*, ver. 1—6. *The purveyors of his houſhold*, ver. 7—19. *The number of his ſubjects, and extent of his kingdom*, ver. 20, 21. *The proviſion for his table*, ver. 22, 23. *The peace of his ſubjects*, ver. 24, 25. *His ſtables*, ver. 26—28. *His wiſdom*, ver. 29—34.

1,2 SO king Solomon was king over all Iſrael. And theſe *were* the
princes which he had, Azariah the ſon of Zadok the prieſt:
3 Elihoreph and Ahiah, the ſons of Shiſha, ſcribes: Jehoſhaphat the
4 ſon of Ahilud, the recorder. And Benaiah the ſon of Jehoiada
5 *was* over the hoſt: and Zadok and Abiathar *were* the prieſts. And
Azariah the ſon of Nathan *was* over the officers: and Zabud the
6 ſon of Nathan *was* the principal officer, *and* the king's friend. And
Ahiſhar was over the houſhold: and * Adoniram the ſon of Abda
7 *was* over the the tribute. And Solomon had twelve officers over
all Iſrael, who provided victuals for the king and his houſhold:
8 each man his month in a year made proviſion. And theſe *are*
9 their names: The ſon of Hur, in mount Ephraim. The ſon of
Dekar, in Makaz, and in Shaalbim, and Beth-ſhemeſh, and Elon-
10 beth-hanan, The ſon of Heſed, in Aruboth: to him *pertained* Sochoh,
11 and all the land of Hepher. The ſon of Abinadab, in all

V. 1. *All Iſrael*—This is ſpoken with reſpect to his ſucceſſors, who were kings only over a part, and that the ſmalleſt part of it.

V. 2. *Princes*—That is, the chief rulers or officers. *The ſon*—Or, the grand-ſon. *The prieſt*—The ſecond prieſt, or the prieſt that attended upon *Solomon's* perſon in holy offices and adminiſtrations.

V. 3. *Scribes*—That is, ſecretaries of ſtate. He choſe two, whereas *David* had but one: either, becauſe he obſerved ſome inconveniences in truſting all thoſe matters in one hand: or, becauſe he had now much more employment than *David* had, this being a time of great peace and proſperity, and his empire enlarged.

V. 4. *Prieſts*—That is, the high-prieſts, ſucceſſively, firſt *Abiathar*, and then *Zadok*.

V. 5. *Officers*—Over thoſe *twelve Officers*, named ver. 7, &c. who were all to give up their accompts to him. *Nathan*—The prophet, who had been ſo highly inſtrumental in *Solomon's* eſtabliſhment in the throne. *Principal officer*—Poſſibly, preſident of the king's council. *Friend*—His confident, with whom he uſed to communicate his moſt ſecret counſels.

V. 6. *Abiſhar was*—Steward of the king's houſhold. *Tribute*—The perſonal tribute, or the levy of men, as appears by comparing this with chap. v. 13, 14. it being very fit that there ſhould be ſome one perſon to whom the chief conduct of that great buſineſs was committed.

V. 8. *The ſon*, &c.—This and others of them are denominated from their fathers, becauſe they were known and famous in their generation.

V. 10. *Hepher*—In *Judah*.

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* Chap. v. 14.

the region of Dor, who had Taphath the daughter of Solomon
12 to wiſe. Baana the ſon of Ahilud, *to him pertained* Taanach and
Megiddo, and all Beth-ſhean, which *is* by Zartanah beneath Jezreel,
from Beth-ſhean to Abel-meholah, *even* unto *the place that is*
13 beyond Jokneam. The ſon of Geber, in Ramoth-gilead: to him
pertained the towns of Jair the ſon of Manaſſeh, which *are* in Gilead:
to him *alſo pertained* the region of Argob, which *is* in Baſhan,
14 threeſcore great cities with walls, and brazen bars. Ahinadab the
15 ſon of Iddo *had* Mahanaim. Ahimaaz *was* in Naphtali; he alſo took
16 Baſmath the daughter of Solomon to wife. Baanah the ſon of Hushai
17 *was* in Aſher and in Aloth. Jehoſhaphat the ſon of Paruah, in
18, 19 Iſſachar. Shimei the ſon of the Elah, in Benjamin. Geber the
ſon of Uri *was* in the country of Gilead, *in* the country of Sihon
king of the Amorites, and of Og king of Baſhan: and *he was* the
20 only officer which *was* in that land. Judah and Iſrael *were* many
as the ſand which *is* by the ſea in multitude, eating and drinking,
21 and making merry. And Solomon reigned over all kingdoms, from
the river unto the land of the Philiſtines, and unto the border of
Egypt: they brought preſents, and ſerved Solomon all the days of
22 his life. And Solomon's proviſion for one day was thirty measures
23 of fine flour, and threeſcore meaſures of meal, Ten fat
oxen, and twenty oxen out of the paſtures, and an hundred ſheep,
beſide harts, and roe-bucks, and fallow-dear, and fatted fowl.

V. 19. *Country of Gilead*—That is, in the remaining part of that land of *Gilead*, which was mentioned above. *The only officer*—In all *Gilead*, excepting the parcels mentioned before, in all the territories of *Sihon* and *Og*; which becauſe they were of large extent, and yet all committed to this one man, it is here noted concerning him as his priviledge above the reſt.

V. 21. *The river*—*Euphrates:* for ſo far *David*, having conquered the *Syrians*, extended his empire, which *Solomon* alſo maintained in that extent. And ſo God's promiſe concerning the giving the whole land, as far as *Euphrates*, to the *Iſraelites*, was fulfilled. And, if the *Iſraelites* had multiplied ſo much that the land of *Canaan* would not ſuffice them, having God's grant of all the land as far as *Euphrates*, they might have ſeized upon it whenſoever occaſion required. *The land of the Philiſtines*—Which is to be underſtood incluſively; for the *Philiſtines* were within *Solomon*'s dominion. *The border of Egypt*—Unto the river *Sihor*, which was the border between *Egypt* and *Canaan*. *And ſerved*—By tribute, or other ways, as he needed and required.

V. 22. *Meaſures*—Heb. *Cors:* each of which contained ten ephahs. So this proviſion was ſufficient for near three thouſand perſons. *Meal*—Of a coarſer ſort for common uſe.

V. 23. *Fat*—Fatted in ſtalls. *Out of paſtures*—Well fleſhed, tender and good, though not ſo fat as the former.

V. 24. T

24 For he had dominion over all *the region* on this ſide the river, from
Tiphſah even to Azzah, over all the kings on this ſide the river:
25 and he had peace on all ſides round about him. And Judah and
Iſrael dwelt ſafely, † every man under his vine, and under his fig-tree,
from Dan even to Beerſheba, all the days of Solomon.
26 And ‡ Solomon had forty thouſand ſtalls of horſes for his chariots,
27 and twelve thouſand horſemen. And thoſe officers provided victual
for king Solomon, and for all that came unto king Solomon's
28 table, every man in his month: they lacked nothing. Barley
alſo and ſtraw for the horſes, and dromedaries, brought they
unto the place where *the officers* were, every man according to his
29 charge. And God gave Solomon wiſdom and underſtanding,
exceeding much, and largeneſs of heart, even as the ſand that *is*
30 on the ſea ſhore. And Solomon's wiſdom excelled the wiſdom of

V. 24. *Tiphſah*—Either that *Tiphſah*, 2 *Kings* xv. 16. which was in the kingdom of *Iſrael* within *Jordan;* or, rather, another place of that name upon *Euphrates*, even that eminent city which is mentioned by *Ptolemy*, and *Strabo*, and *Pliny*, called *Thapſarum*. And this beſt agrees with the following *Azzah*, which was the border of *Canaan* in the ſouth and weſt, as *Tiphſah* was in the north and eaſt. And ſo his dominion is deſcribed by both its borders. *All kings*—Who owned ſubjection, and payed tribute to him.

V. 25. *Under his vine*—Enjoying the fruit of his own labour with ſafety and comfort. Under theſe two trees, which were moſt uſed and cultivated by the *Iſraelites*, he underſtands all other fruit-bearing trees, and all other comforts. And they are brought in as ſitting or *dwelling under* theſe trees, partly for recreation or delight in the ſhade; and partly, for the comfort or advantage of the fruit; and withal, to note their great ſecurity, not only in their ſtrong cities, but even in the country, where the vines and fig-trees grew, which was moſt open to the incurſions of their enemies.

V. 26. *Forty thouſand*—In 2 *Chron.* ix. 25. it is but *four thouſand*. But it is not exactly the ſame *Hebrew* word which is here and there, though we tranſlate both *ſtalls;* and therefore there may well be allowed ſome difference in the ſignification, the one ſignifying properly *ſtables*, of which there were four thouſand, the other *ſtalls* or *partitions* for each horſe, which were forty thouſand. *Chariots*—Both for his military chariots, which ſeem to be thoſe fourteen hundred, chap. x. 26. and for divers other uſes, as about his great and various buildings, and merchandiſes, and other occaſions, which might require ſome thouſands of other chariots. *Horſemen*—Appointed partly for the defence of his people in peace; and partly for attendance upon his perſon, and for the ſplendor of his government.

V. 27. *The officers*—Named above. *They lacked*—Or rather, *they ſuffered nothing to be lacking* to any man that came thither, but plentifully provided all things neceſſary.

V. 29. *Largeneſs of heart*—Vaſtneſs of underſtanding, a moſt comprehenſive knowledge of all things both Divine and human.

V. 30. *Eaſt country*—The *Chaldæans*, *Perſians*, and *Arabians*, who all lay eaſtward from *Canaan*, and were famous in antient

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† *Mic.* iv. 4. ‡ 2 *Chron.* ix. 25.

all the children of the eaſt country, and all the wiſdom of Egypt.
31 For he was wiſer than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the ſons of Mahol: and his fame
32 was in all nations round about. And he ſpake three thouſand pro-
33 verbs: and his ſongs were a thouſand and five. And he ſpake of trees, from the cedar-tree that *is* in Lebanon, even unto the hyſſop that ſpringeth out of the wall: he ſpake alſo of beaſts, and of fowl,
34 and of creeping things, and of fiſhes. And there came of all people to hear the wiſdom of Solomon, from all kings of the earth, which had heard of his wiſdom.

CHAP. V.

Hiram *congratulates* Solomon *on his acceſſion, and agrees to furniſh him with workmen and timber for the temple*, ver. 1—9. *The work is well done, and the workmen paid*, ver. 10—18.

1 AND Hiram king of Tyre ſent his ſervants unto Solomon; (for he had heard that they had anointed him king in the room of
2 his father) for * Hiram was ever a lover of David. And † Solo-
3 mon ſent to Hiram, ſaying, Thou knoweſt that David my

times for their wiſdom and learning. *Egypt*—The *Egyptians*, whoſe fame was then great for their ſkill in the arts and ſciences, which made them deſpiſe the *Grecians* as children in knowledge.

V. 31. *All men*—Either of his nation; or, of his time: or, of all times and nations, whether of the eaſt or any other country, excepting only the firſt and ſecond *Adam*. *Ethan, &c.*—*Iſraelites* of eminent wiſdom, probably the ſame mentioned, 1 *Chron.* ii. 6. xv. 19. xxv. 4. *Pſal.* 88. title, 89. title. *Chalcol, &c.*—Of whom ſee 1 *Chron.* ii. 6.

V. 32. *Proverbs*—That is, ſhort, and deep, and uſeful ſentences, whereof a great part are contained in the books of *Proverbs* and *Eccleſiaſtes*. *Songs*—Whereof the chief and moſt divine are in the *Canticles*.

V. 33. *Trees*—That is, of all plants, of their nature and qualities: all which diſcourſes are loſt, without any impeachment of the perfection of the holy ſcriptures; which were not written to teach men philoſophy or phyſick, but only to make them wiſe unto ſalvation. *From the cedar*, &c.—That is, from the greateſt to the leaſt.

V. 34. *All kings*—All the neighbouring kings; a reſtriction grounded upon the following words, where this is limited to ſuch as heard of *Solomon*'s wiſdom. Let thoſe who magnify the modern learning above that of the antients, produce ſuch a treaſury of learning, any where in theſe later ages, as that was which *Solomon* was maſter of. Yet this puts an honour upon human learning, that *Solomon* is praiſed for it, and recommends it to the great ones of the earth, as well worthy their diligent ſearch. In all this *Solomon* was a type of Chriſt, *in whom are hid all the treaſures of wiſdom and knowledge.*

V. 6.

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* 2 *Sam.* v. 11. 1 *Chron* xiv. 1. *Amos* i. 9. † 2 *Chron.* ii. 3.

father could not build an houſe unto the name of the LORD his
God, ‡ for the wars which were about him on every ſide, until the
4 LORD put them under the ſoles of his feet. But now the LORD my God
hath given me reſt on every ſide, *ſo that there is* neither adverſary, nor
5 evil occurrent. And behold I purpoſe to build an houſe unto the
name of the LORD my God, § as the LORD ſpake unto David my fa-
ther, ſaying, Thy ſon whom I will ſet upon thy throne in thy room,
6 he ſhall build an houſe unto my name. Now therefore command
thou, that they hew me cedar-trees out of Lebanon, and my ſer-
vants ſhall be with thy ſervants: and unto thee will I give hire for
thy ſervants, according to all that thou ſhalt appoint: for thou
knoweſt that *there is* not among us any that can ſkill to hew timber,
7 like unto the Sidonians. And it came to paſs, when Hiram heard
the words of Solomon, that he rejoiced greatly, and ſaid, Bleſſed
be the LORD this day, which hath given unto David a wiſe ſon over
8 this great people. And Hiram ſent to Solomon, ſaying, I have
conſidered the things which thou ſenteſt to me for: *and* I will do all
thy deſire concerning timber of cedar, and concerning timber of
9 fir. My ſervants ſhall bring *them* down from Lebanon unto the ſea:
and I will convey them by ſea in floats unto the place that thou
ſhalt appoint me, and will cauſe them to be diſcharged there, and
thou ſhalt receive *them*; and thou ſhalt accompliſh my deſire, in

V. 6. *They*—That is, thy ſervants. And this aſſiſtance which theſe *Gentiles* gave to the building of *Solomon*'s temple, was a type of the calling of the *Gentiles*, and that they ſhould be inſtrumental in building and conſtituting Chriſt's ſpiritual temple. *Cedar-trees*—Which for their ſoundneſs, and ſtrength, and fragrancy, and durableneſs, were moſt proper for his deſign. Of theſe *David* had procured ſome, but not a ſufficient number. *Lebanon*—Which was in *Solomon*'s juriſdiction: and therefore he doth not deſire that *Hiram* would give him the cedars, becauſe they were his own already; but only that his ſervants might *hew* them for him; which the ingenious *Tyrians* well underſtood. *With thy ſervants*—Either to be employed therein as they ſhall direct; or to receive the cedars, from their hands, and tranſmit them to me. *Hire*—Pay them for their labour and art. *Sidonians*—Or *Tyrians*: for theſe places and people being near, are promiſcuouſly uſed one for another.

V. 7. *Rejoiced*—Being a faithful friend to *David* and his houſe, and tho' it is not probable he was a ſincere proſelyte, yet he had ſufficient information concerning the nature and excellency of the God of *Iſrael*, and had honourable thoughts of him.

V. 9. *The ſea*—The mid-land ſea. *Floats* Or, *rafts*. It is thought the timber were tied together in the water, as now is uſual, and ſo by the help of boats or ſhips, conveyed to the appointed place, which was at no great diſtance. *Houſhold*—My family and court, which moſt properly is called his *houſe*.

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‡ 1 *Chron.* xxii. 8. § 2 *Sam.* vii. 13. 1 *Chron.* xxii. 10. xvii. 12.

10 giving food for my houſhold. So Hiram gave Solomon cedar-
11 trees, and fir-trees, *according to* all his deſire. And Solomon gave
Hiram twenty thouſand meaſures of wheat, *for* food to his houſhold,
and twenty meaſures of pure oil: thus gave Solomon to Hiram
12 year by year. And the LORD gave Solomon wiſdom, ‖ as he pro-
miſed him, and there was * peace between Hiram and Solomon,
13 and they two made a league together. And king Solomon raiſed
14 a levy out of all Iſrael, and the levy was thirty thouſand men. And
he ſent them to Lebanon, ten thouſand a month by courſes: a
month they were in Lebanon, *and* two months at home: and †
15 Adoniram *was* over the levy. And Solomon had threeſcore and
ten thouſand that bare burdens, and fourſcore thouſand hewers in
16 the mountains: Beſides the chief of Solomon's officers which *were*

V. 11. *Meaſures*—Heb. *twenty cors of pure oil;* but in 2 *Chron.* ii. 10. it is *twenty thouſand baths of oil.* To which there is added twenty thouſand *meaſures of barley*, and twenty thouſand *baths of wine.* Either therefore, firſt, he ſpeaks of ſeveral things. Or, ſecondly, he ſpeaks there of what *Solomon* offered: for it runs thus, *I will give;* and here of what *Hiram* accepted. Or, thirdly, the barley, and wine, and twenty thouſand *baths of* common *oil*, mentioned 2 *Chron.* ii. muſt be added to the twenty thouſand *meaſures of wheat*, and the *twenty meaſures of pure oil* here expreſſed, and the whole ſum is to be made up from both places; that book of *Chronicles* being written to ſupply and compleat the hiſtories of the books of *Samuel*, and of the *Kings*. *Gave Hiram*—Either, firſt, for ſuſtenance to the workmen, during the years wherein they were employed in the cutting down and hewing of timber. Or for the yearly ſupport of the king's houſe, during the ſaid time. Thus by the wiſe diſpoſal of providence, one country has need of another, and is benefited by another, that there may be a mutual correſpondence and dependence, to the glory of God our common Parent.

V. 13. *The levy*—Which were to be employed in the moſt honourable and eaſy parts of the work relating to the temple; and theſe were *Iſraelites*; but thoſe fifteen hundred thouſand mentioned ver. 15. were ſtrangers. If it ſeem ſtrange, that ſo many thouſands ſhould be employed about ſo ſmall a building as the temple was; it muſt be conſidered, 1. that the temple, all its parts being conſidered, was far larger than men imagine; 2. that it is probable, they were employed by turns, as the thirty thouſand were, ver. 14. elſe they had been oppreſſed with hard and uninterrupted labours. 3. that the timber and ſtone hewed and carried by them, was deſigned, not only for the temple, but alſo for *Solomon*'s own houſes, and buildings; becauſe we read of no other levy of men, nor of any care and pains taken after the building of the temple, for the procurement, or preparation of materials for his own houſes, or his other buildings; nay, that this very levy of men was made and employed *for the building of the Lord's houſe, and Solomon's houſe, and Millo, and the wall of Jeruſalem, and Hazor, and Megiddo, and Gezer*, is expreſſed chap. ix. 15.

V. 16. *Three thouſand*, &c.—Whereof three thouſand were ſet over the fifteen hundred thouſand,

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‖ Chap. iii. 12. * *Judg.* iv. 17. † Chap. iv. 6.

over the work, three thouſand and three hundred, who ruled over
17 the people that wrought in the work. And the king commanded,
and they brought great ſtones, coſtly ſtones, *and* hewed ſtones, to
18 lay the foundation of the houſe. And Solomon's builders, and
Hiram's builders did hew *them,* and the ſtone-ſquarers: ſo they
prepared timber and ſtones to build the houſe.

CHAP. VI.

The time when the temple was built, ver. 1. *The dimenſions of it,* ver. 2, 3. *The windows, chambers, materials, doors,* ver. 4—10. *God's meſſage to* Solomon, ver. 11—13. *The walls and flooring,* ver. 14—18. *The oracle and cherubim,* ver. 19—30. *The doors and inner court,*. ver. 31—36. *How long it was building,* ver. 37—38.

1 AND * it came to paſs in the four hundred and fourſcore year, after
the children of Iſrael were come out of the land of Egypt, in the
fourth year of Solomon's reign over Iſrael, in the month Zif, which
is the ſecond month, that he began to build the houſe of the LORD.

thouſand, expreſſed ver. 15. each of theſe over fifty of them, and the odd three hundred were ſet over theſe three thouſand, each of theſe to have the overſight of ten of them, to take an account of the work for them. But in 2 *Chron.* ii. 18. theſe overſeers are ſaid to be thirty-ſix hundred. The three thouſand added in 2 *Chron.* 2. might be a reſerve, to ſupply the places of the other three thouſand: yea, or of the thirty-three hundred, as any of them ſhould be taken off from the work by death, or ſickneſs, or weakneſs, or neceſſary occaſions; which was a prudent proviſion, and not unuſual in like caſes. And ſo there were twenty-ſix hundred commiſſioned for the work, but only thirty-three hundred employed at one time; and therefore both computations fairly ſtand together.

V. 17. *Great and coſtly*—Marble and porphyry, or other ſtones of great ſize and value. *The foundation*—Where they could not afterward be ſeen: and therefore that this was done, is mentioned only as a point of magnificence, except it was intended for a type, or myſtical ſignification of the preciouſneſs of Chriſt, who is *the foundation* of the true temple, the church of God.

V. 18. *Stone ſquarers*—Heb. *the Giblites,* the inhabitants of *Gebel,* a place near *Zidon,* famous for artificers and architects, *Joſh.* xiii. 5. Theſe are here mentioned apart, diſtinct from the reſt of *Hiram's builders,* as the moſt eminent of them.

V. 1. *Four hundred and four-ſcore,* &c.—Allowing forty years to *Moſes,* ſeventeen to *Joſhua;* two hundred ninety-nine to the *Judges,* forty to *Eli,* forty to *Samuel* and *Saul,* forty to *David,* and four to *Solomon* before he began the work, we have juſt the ſum of four hundred and eighty. So long it was before that holy houſe was built, which in leſs than four hundred and thirty years was burnt by *Nebuchadnezzar.* It was thus deferred, becauſe *Iſrael* had by their ſins, made themſelves unworthy of this honour: and becauſe God would ſhew, how little he values external pomp and ſplendor

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* 2 *Chron.* iii. 1.

2 And the houſe which king Solomon built for the LORD, the length
thereof *was* threeſcore cubits, and the breadth thereof twenty
3 *cubits,* and the height thereof thirty cubits. And the porch before
the temple of the houſe, twenty cubits *was* the length thereof, ac-
cording to the breadth of the houſe; *and* ten cubits *was* the breadth
4 thereof, before the houſe. And for the houſe he made windows of
5 narrow lights. And againſt the wall of the houſe he built cham-
bers round about, *againſt* the walls of the houſe round about, *both*
of the temple, and of the oracle: and he made chambers round
6 about. The nethermoſt chamber *was* five cubits broad, and the

ſplendor in his ſervice. And God ordered it now, chiefly to be *a ſhadow of good things to come.*

V. 2. *The houſe*—Properly ſo called, as diſtinct from all the walls and buildings which were adjoining to it; namely, the holy, and moſt holy place. *Length*—From eaſt, to weſt. And this and the other meaſures may ſeem to belong to the inſide from wall to wall. *Cubits*—Cubits of the *ſanctuary. Height*—Namely, of the houſe: for the porch was one hundred and twenty cubits high, 2 *Chron.* iii. 4. So that all the meaſures compared each with other were harmonious. For ſixty to twenty (the length to the breadth) is triple: or as three to one: and ſixty to thirty (the length to the height) is double, or as two to one: and thirty to twenty (the height to the breadth) is one and an half, as three to two. Which are the proportions anſwering to the three great concords in muſic, commonly called, a twelfth, an eighth, and a fifth. Which therefore muſt needs be a graceful proportion to the eye, as that in muſic is graceful to the ear.

V. 3. *The porch*—In the *front of,* or entrance into *the houſe,* 2 *Chron.* iii. 4. being a *portico,* a walk or gallery, at one end of the building (from ſide to ſide.) And the meaſures of this were harmonious alſo. For twenty to ten (the length of the *portico* to the breadth of it) is double, or as two to one. And, if the height within, be the ſame with that of the houſe, that is thirty; it will be to the length of it, as three to two; and to its breadth, as three to one. Or, if we take in the whole height mentioned 2 *Chron.* iii. 4. which is one hundred and twenty; there is in this no diſproportion (being to its length as ſix to one; and to its breadth as twelve to one; eſpecially when this height was conveniently divided into ſeveral galleries, one over another, each of which had their due proportions.

V. 4. *Narrow*—Narrow outward, to prevent the inconveniences of the weather; widening by degrees inward, that ſo the houſe might better receive, and more diſperſe the light.

V. 5. *Againſt the wall*—The beams of the chambers were not faſtened into the wall, but leaned upon the buttreſſes of the wall. *Chambers*—For the laying the prieſts garments, and other utenſils belonging to the temple, therein. *Round about*—On all the ſides except the eaſt, where the porch was; and except ſome very ſmall paſſages for the light. And yet theſe lights might be in the five uppermoſt cubits of the wall, which were above all theſe chambers, for theſe were only fifteen cubits high, and the wall was twenty cubits high. *Chambers*—Galleries which encompaſſed all the chambers; and which were neceſſary for paſſage to them.

V. 6. *Broad*—On the inſide, and beſides the galleries mentioned above. *Narrowed reſts*—Or, *narrowings:* as in our building

middle *was* ſix cubits broad, and the third *was* ſeven cubits broad :
for without *in the wall* of the houſe he made narrowed reſts round
about, that *the beams* ſhould not be faſtened in the walls of the
7 houſe. And the houſe, when it was in building, was built of ſtone,
made ready before it was brought thither : ſo that there was neither
hammer, nor ax, *nor* any tool of iron heard in the houſe,
8 while it was in building. The door of the middle chamber *was* in
the right ſide of the houſe : and they went up with winding ſtairs into
9 the middle *chamber*, and out of the middle into the third. So he
built the houſe and finiſhed it ; and covered the houſe with beams
10 and boards of cedar. And *then* he built chambers againſt all the
houſe, five cubits high : and they reſted on the houſe with timber
11 of cedar. And the word of the LORD came to Solomon, ſay-

buildings the walls of an houſe are thicker, or broader at the bottom, and narrower towards the top : only theſe narrowings were in the outſide of the wall, which at each of the three ſtories was a cubit narrower than that beneath it. And this is mentioned, as the reaſon of the differing breadth of the chambers ; becauſe the wall being narrower, allowed more ſpace for the upper chambers. *Not faſtened*—That there might be no holes made in the wall for faſtening them ; and that the chambers might be removed, if occaſion were, without any inconvenience to the houſe.

V. 7. *Made ready*—Hewed, and ſquared, and fitted exactly according to the direction of the architect. *Neither hammer, &c.*—So it was ordered, partly for the eaſe and conveniency of carriage : partly, for the magnificence of the work, and commendation of the workmen's ſkill and diligence : and partly, for myſtical ſignification. And as this temple was a manifeſt type both of Chriſt's church upon earth, and of the heavenly *Jeruſalem* : ſo this circumſtance ſignified as to the former, that it is the duty of the builders and members of the church, as far as in them lies, to take care that all things be tranſacted there with perfect peace and quietneſs ; and that no noiſe of contention, or diviſion, or violence, be heard in that ſacred building : and for the latter, that no ſpiritual ſtone, no perſon, ſhall bear a part in that heavenly temple, unleſs he be firſt hewed, and ſquared, and made meet for it in this life.

V. 8. *The door*—That is, by which they entered to go up to the middle chamber or chambers ; ſuch as were in the middle ſtory. *Right ſide*—That is, in the ſouth-ſide, called *the right ſide* ; becauſe when a man looks towards the eaſt, the ſouth is on his right hand. There was another door on the left, or the north-ſide, leading to the chambers on that ſide. *Winding ſtairs*—Without the wall, leading up to the gallery out of which they went into the ſeveral chambers. *Middle chamber*—Or rather, *into the middle* ſtory, or row of chambers ; and ſo in the following words, *out of the middle* ſtory : for theſe ſtairs could not lead up into each of the chambers ; nor was it needful, but only into the ſtory, which was ſufficient for the uſe of all the chambers.

V. 10. *Built chambers*—The *Hebrew* words may be properly rendered, *He built a roof*, a flat and plain roof, *over all the houſe*, according to the manner of the *Iſraelitiſh* buildings. The inner roof was arched, ver. 9. that it might be the more beautiful.

But

12 ing, *Concerning* this houſe which thou art in building, † if thou wilt
walk in my ſtatutes, and execute my judgments, and keep all my
commandments to walk in them, then will I perform my word with
13 thee, ‡ which I ſpake unto David thy father. And I will § dwell
among the children of Iſrael, and will not forſake my people
14,15 Iſrael. So Solomon built the houſe, and finiſhed it. And he
built the walls of the houſe within with boards of cedar, from the
floor of the houſe, unto the walls of the ceiling, he covered *them*
on the inſide with wood, and covered the floor of the houſe with
16 planks of fir. And he built twenty cubits on the ſides of the houſe,
both the floor and the walls with boards of cedar: he even built
17 *them* for it within, for the oracle, for the moſt holy *place*. And
the houſe, that *is*, the temple, before it, was forty cubits *long*.

but the outward roof was flat. *Five cubits*—Above the walls of the temple: that it might be a little higher than the arched roof, which it was deſigned to cover and ſecure. *They reſted*—Heb. *it reſted*, namely, the roof. *Timber of cedar*—Which reſted upon the top of the wall, as the chambers, ver. 5. reſted upon the ſides of the wall.

V. 12. *If*—God expreſſes the condition upon which his promiſe and favour is ſuſpended; and by aſſuring him thereof in caſe of obedience, he plainly intimates the contrary upon his diſobedience. Thus he was taught, that all the charge he and the people were at, in erecting this temple, would neither excuſe them from obedience to the law of God, nor ſhelter them from his judgments in caſe of diſobedience.

V. 15. *Walls*—The name of a *wall* is not appropriated to ſtone or brick, becauſe we read of a *brazen wall*, Jer. xv. 20. and *a wall of iron*, Ezek. iv. 3. And that *wall into* which *Saul ſmote* his *javelin*, 1 *Sam.* xix. 10. ſeems more probably to be underſtood of wood, than of ſtone; eſpecially, conſidering that it was the room where the king uſed to dine. By this *periphraſis*, *from the floor of the houſe, unto the walls of the ceiling*, he deſigns all the ſide-walls of the houſe. *Them*—The ſide-walls of the houſe. *Wood*—With other kind of wood, even with fir; as appears from 2 *Chron.* iii. 5. wherewith the floor is here ſaid to be covered. *Floor*—This is ſpoken only concerning the floor, becauſe there was nothing but planks of fir; whereas there was both cedar and fir in the ſides of the houſe, the fir being either put above, or upon the cedar; or intermixed with, or put between the boards or ribs of cedar: as may be gathered from 2 *Chron.* iii. 5.

V. 16. *Houſe*—That is, the moſt holy place, which contained in length *twenty cubits*, which may be ſaid to be *on the ſides of the houſe*, becauſe this part took off twenty cubits in length from each ſide of the houſe, and was alſo twenty cubits from ſide to ſide, ſo it was twenty cubits every way. *The oracle—the moſt holy place*—The laſt words are added, to explain what he means by the word *oracle*, which he had not uſed before.

V. 17. *Houſe*—That is, the holy place. *Temple*—This is added, to reſtrain the ſignification of the word *houſe*, which otherwiſe notes the whole building. *I*—The oracle.

V. 11. *C*

† Chap. ii. 4. ix. 4. ‡ 2 *Sam.* vii. 13. 1 *Chron.* xxii. 10. § *Exod.* xxv. 8.

18 And the cedar of the houſe within *was* carved with knops, and open
19 flowers; all *was* cedar, there was no ſtone ſeen. And the oracle he
prepared in the houſe within, to ſet there the ark of the covenant of
20 the LORD. And the oracle in the forepart *was* twenty cubits in length,
and twenty cubits in breadth, and twenty cubits in the height
thereof: and he overlaid it with pure gold, and ſo covered the
21 altar *which was of* cedar. So Solomon overlaid the houſe within
with pure gold: and he made a partition by the chains of gold
22 before the oracle, and he overlaid it with gold. And the whole
houſe he overlaid with gold, until he had finiſhed all the houſe:
alſo the whole altar that *was* by the oracle he overlaid with gold.
23 And within the oracle he made two cherubims *of* olive-tree, *each*
24 ten cubits high. And five cubits *was* the one wing of the cherub,
and five cubits the other wing of the cherub: from the uttermoſt
part of the one wing, unto the uttermoſt part of the other, *were*
25 ten cubits. And the other cherub *was* ten cubits: both the che-
26 rubim *were* of one meaſure, and one ſize. The height of the one
27 cherub *was* ten cubits, and ſo *was it* of the other cherub. And
he ſet the cherubim within the inner houſe; and * the cherubim

V. 18. *Cedar*—*Cedar* is here named, not to exclude all other wood, but *ſtone* only; as the following words ſhew.

V. 19. *Prepared*—That is, adorned and fitted it for the receipt of the ark. *Solomon* made every thing new, but the ark. That with its mercy ſeat was ſtill the ſame that *Moſes* made. This was the the token of God's preſence, which is with his people, whether they meet in tent or temple, and changes not with their condition.

V. 20. *Forepart*—Which was *in the inner part* of the houſe, called in *Hebrew*, *the forepart*; not becauſe a man firſt enters there, but becauſe when a man is entering, or newly entered into the houſe, it is ſtill before him. *Covered*—With gold, chap. vii. 48. 1 *Chron.* xxviii. 18. *The altar*—The altar of incenſe.

V. 21. *Houſe*—Or, *that houſe*, the oracle. *Partition*—He made a veil, which was a farther partition between the holy, and the moſt holy; which veil did hang upon theſe golden chains. *Before the oracle*—In the outward part of the wall, or partition, which was erected between the oracle and the holy place; which is properly ſaid to be before the oracle, there the veil was hung; and there the chains or bars, or whatſoever it was which faſtened the doors of the oracle, were placed. *It*—The partition; which he here diſtinguiſheth from *the houſe*, or the main walls of the houſe, which he had in the former part of this verſe told us were overlaid with gold; and now he affirms much as of the partition.

V. 22. *Whole houſe*—Not only the oracle, but all the holy place. *The altar*—The altar of incenſe, which was ſet in the holy place cloſe by the doors of the oracle. *With gold*—As before he overlaid it with cedar.

V. 23. *Cherubim*—Beſides thoſe two made by *Moſes*, Exod. xxv. 18. which were of

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* *Exod.* xxv. 20.

ſtretched forth their wings, ſo that the wing of the one touched the
one wall, and the wing of the other cherub touched the other wall: and
28 their wings touched one another in the midſt of the houſe. And
29 he overlaid the cherubim with gold. And he carved all the walls
of the houſe round about with carved figures of cherubim, and
30 palm trees, and open flowers within and without. And the floor
31 of the houſe he overlaid with gold, within and without. And
for the entering of the oracle he made doors *of* olive-tree: the
32 lintel *and* ſide-poſts *were* a fifth part *of the wall*. The two doors
alſo *were of* olive-tree; and he carved upon them carvings of cherubim, and palm-trees, and open flowers, and overlaid *them* with
gold, and ſpread gold upon the cherubim, and upon the palm-
33 trees. So alſo made he for the door of the temple, poſts
34 *of* olive-tree four-ſquare And the † two doors *were of* fir-tree:
the two leaves of the one door *were* folding, and the two leaves of
35 the other door *were* folding. And he carved *thereon* cherubim, and
palm-trees, and open flowers: and covered *them* with gold, fitted
36 upon the carved work. And he built the inner court with three
37 rows of hewed ſtone, and a row of cedar-beams. In the fourth
year was the foundatian of the houſe of the LORD laid, in the
38 month Zif. And in the eleventh year, in the month Bul (which is

gold, and far leſs than theſe. The Heathens ſet up images of their gods, and worſhipped them. Theſe were deſigned to repreſent the ſervants and attendants of the God of *Iſrael*, the holy angels, not to be worſhipped themſelves, but to ſhew how great he is whom we worſhip.

V. 29. *Cherubim*—As ſigns of the preſence and protection of the angels vouchſafed by God to that place. *Palm-trees*—Emblems of that peace and victory over their enemies, which the *Iſraelites* duly ſerving God in that place might expect. *Within and without*—Within the oracle and without it, in the holy place.

V. 31. *Fifth part*—That is, four cubits in height or breadth, whereas the wall was twenty cubits.

V. 36. *Inner court*—The prieſts court, 2 *Chron.* iv. 9. ſo called, becauſe it was next to the temple which it compaſſed. *Cedar beams*—Which is underſtood, of ſo many galleries, one on each ſide of the temple, whereof the three firſt were of ſtone, and the fourth of cedar, all ſupported with rows of pillars: upon which there were many chambers for the uſes of the temple, and of the prieſts.

V. 38. *Seven years*—It is not ſtrange that this work took up ſo much time: for, 1. The temple properly ſo called, was for quantity the leaſt part of it, there being very many and great buildings both above ground in the ſeveral courts, (for though only the court of the prieſts be mentioned, yet it is thereby implied, that the ſame thing was proportionably done in the others) and under ground. 2. The great art which was uſed here, and the ſmall number of exquiſite artiſts, required the longer the eighth month) was the houſe finiſhed throughout all the parts thereof, and according to all the faſhion of it: ſo was he ſeven years in building it.

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† *Ezek.* xli. 23.

CHAP. VII.

Solomon *builds ſeveral other houſes*, ver. 1—12. *He furniſhes the temple with two pillars*, ver. 13—22. *With a molten ſea*, ver. 23—26. *With ten baſes and ten lavers of braſs*, ver. 27—39. *With all other utenſils, and the things* David *had dedicated*, ver. 40—51.

1 BUT Solomon was building his own houſe * thirteen years, and
2 he finiſhed all his houſe. He built alſo the houſe of the
foreſt of Labanon: the length thereof *was* an hundred cubits, and
the breadth thereof fifty cubits, and the height thereof thirty cubits,
upon four rows of cedar pillars, with cedar-beams upon the pillars.

longer time for the doing it. And if the building of *Diana*'s temple employed all *Aſia* for two hundred years; and the building of one *piramid* employed three hundred and ſixty thouſand men, for twenty years together; both which, *Pliny* affirms: no reaſonable man can wonder that this temple was ſeven years in building. Now let us ſee what this temple typifies.

1. Chriſt himſelf is the true temple. He himſelf ſpoke of *the temple of his body*: and in him *dwelt all the fullneſs of the godhead.* In him all the *Iſrael* of God meet, and thro' him *have acceſs with confidence to God.*

2. Every believer is a living temple, in whom the ſpirit of God dwelleth. We are wonderfully made by the Divine Providence, but more wonderfully made anew by the Divine grace. And as *Solomon*'s temple was built on a rock, ſo are we built on Chriſt.

3. The church is a myſtical temple, enriched and beautified, not with gold and precious ſtones, but with the gifts and graces of the ſpirit. Angels are miniſtring ſpirits, attending the church and all the members of it on all ſides.

4. Heaven is the everlaſting temple. There the church will be fixt, and no longer moveable. The cherubim there always attend upon the throne of glory. In the temple there was no noiſe of axes or hammers: every thing is quiet and ſerene in heaven. All that ſhall be ſtones in that building, muſt here be fitted and made ready for it; muſt be hewn and ſquared by the Divine grace, and ſo made meet for a place in that temple.

V. 1. *Houſe*—The royal palace for himſelf, and for his ſucceſſors. *Thirteen years*—Almoſt double the time to that in which the temple was built; becauſe neither were the materials ſo far provided and prepared for this, as they were for the temple: nor did either he or his people uſe the ſame diligence in this, as in the other work; to which they were quickened by God's expreſs command.

V. 2. *Of the foreſt of Lebanon*—An houſe ſo called, becauſe it was built in the foreſt of *Lebanon*, for a ſummer-ſeat, whither *Solomon*, having ſo many chariots and horſes, might at any time retire with eaſe. *The length*—Of the principal manſion; to which doubtleſs other buildings were ad-

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* Chap. ix. 10.

3 And *it was* covered with cedar above upon the beams that *lay* on
4 forty five pillars, fifteen in a row. And *there were* windows in three
5 rows, and light *was* againſt light *in* three ranks. And all the doors
and poſts *were* ſquare, with the windows: and light *was* againſt
6 light in three ranks. And he made a porch of pillars; the length
thereof *was* fifty cubits, and the breadth thereof thirty cubits: and
the porch *was* before them: and the *other* pillars and the thick
7 beam *were* before them. Then he made a porch for the throne
where he might judge, *even* the porch of judgment: and *it was*
8 covered with cedar from one ſide of the floor to the other. And
his houſe where he dwelt, *had* another court within the porch,
which was of the like work. Solomon made alſo an houſe for
Pharaoh's daughter, († whom he had taken *to wife*) like unto this
9 porch. All theſe *were* of coſtly ſtones, according to the meaſures of
hewed ſtones, ſawed with ſaws, within and without, even from
the foundation unto the coping, and *ſo* on the out ſide toward the

joining. *Pillars*—Upon which the houſe was built, and between which there were four ſtately walks. *Beams*—Which were laid for the floor of the ſecond ſtory.

V. 3. *Fifteen*—So in this ſecond ſtory were only three rows of pillars, which was ſufficent for the ornament of the ſecond and for the ſupport of the third ſtory.

V. 4. *Againſt light*—One directly oppoſite to the other, as is uſual in well-contrived buildings. *In ranks*—One exactly under another.

V. 5. *Windows*—He ſpeaks, of ſmaller windows or lights, which were over the ſeveral doors.

V. 6. *A porch*—Supported by divers pillars, for the more magnificent entrance into the houſe; upon which alſo it is thought there were other rooms built, as in the houſe. *The porch*—Now mentioned which is ſaid to be *before them*; before the pillars on which the houſe of *Labanon* ſtood; *Pillars*—Or, *and pillars;* That is, fewer and leſſer pillars for the ſupport of the leſſer porch. *Beam*—Which was laid upon theſe pillars, as the others were ver. 2.

V. 7. *A porch*—Another porch or diſtinct room without the houſe. *The other*—The whole floor; or, *from floor to floor* from the lower floor on the ground, to the upper floor which covered it.

V. 8. *Another court*—That is, between the porch and the houſe, called therefore *the middle court*, chap. xx. 4. *Like this*—Not for form or quantity, but for the materials and workmanſhip, the rooms being covered with cedar, and furniſhed with like ornaments.

V. 9. *Theſe*—Buildings deſcribed here and in the former chapter. *The meaſures*—Hewed in ſuch meaſure and proportion as exact workmen uſe to hew ordinary ſtones. *Within*, &c.—Both on the inſide of the buildings which were covered with cedar, and on the outſide alſo. *To the coping*—From the bottom to the top of the building. *And ſo on*—Not only on the outſide of the front of the houſe, which being moſt viſible, men are more careful to adorn; but alſo of the other ſide of the houſe, which looked towards the great court belonging to the king's houſe.

V. 11. *Ab*

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† Chap. iii. 1.

10 great court. And the foundation *was* of coſtly ſtones, *even* great
11 ſtones, ſtones of ten cubits, and ſtones of eight cubits. And above
were coſtly ſtones (after the meaſure of hewed ſtones) and cedars.
12 And the great court round about, *was* with three rows of hewed
ſtones, and a row of cedar-beams, as for the inner court of the
13 houſe of the LORD, and for the porch of the houſe. And king
14 Solomon ſent and fetched Hiram out of Tyre. He *was* a widow's
ſon of the tribe of Naphthali, and his father *was* a man of Tyre, a
worker in braſs: and he was filled with wiſdom and underſtanding,
and cunning to work all works in braſs; and he came to king
15 Solomon, and wrought all his work. For he caſt ‡ two pillars of
braſs, of eighteen cubits high a piece: and a line of twelve cubits
16 did compaſs either of them about. And he made two chapiters *of*
molten braſs, to ſet upon the tops of the pillars: the height of the
one chapiter *was* five cubits, and the height of the other chapiter
17 *was* five cubits. *And* nets of checker-work, *and* wreathes of chain-work, for the chapiters which *were* upon the top of the pillars:
18 ſeven for the one chapiter, and ſeven for the other chapiter. So
he made the pillars, and two rows round about upon the net-work,
to cover the chapiters that *were* upon the top, with pomegranates:
19 and ſo did he for the other chapiter. And the chapiters that *were*
upon the top of the pillars, *were* of lilly-work in the porch, four

V. 11. *Above*—That is, in the upper part; for this is oppoſed to the *foundation*. *Stones and cedars*—Intermixed the one, and the other.

V. 12. *The court*—Namely, of *Solomon's* dwelling-houſe, mentioned ver. 8.

V. 14. *In braſs*—And *of gold, and ſtone, and purple, and blue*, 2 *Chron.* ii. 14. But only his ſkill *in braſs* is here mentioned, becauſe he ſpeaks only of the braſen things which he made.

V. 16. *Five cubits*—The word *chapiter* is taken either more largely for the whole, ſo it is five cubits; or, more ſtrictly, either for the *pommels*, as they are called, 2 *Chron.* iv. 12. or for the cornice or crown, and ſo it was but three cubits, to which the pomegranates being added make it *four cubits*, as it is below, ver. 19. and the other work upon it took up one cubit more, which in all made *five cubits*.

V. 17. *The chapiters*—Which thoſe nets and wreathes encompaſs, either covering, and as it were receiving and holding the pomegranates, or being mixed with them.

V. 18. *Two rows*—Either of pomegranates, by comparing this with ver. 20. or of ſome other curious work.

V. 19. *Lilly work*—Made like the leaves of lillies. *In the porch*—Or, as *in the porch*; ſuch work as there was in the porch of the temple, in which theſe pillars were ſet, ver. 21. that ſo the work of the tops of theſe pillars might agree with that in the top of the porch.

V. 20. *The*

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‡ 2 *Chron.* iv. 12.

20 cubits. And the chapiters upon the two pillars, *had pomegranates*
alſo above, over againſt the belly, which *was* by the net-work:
and the pomegranates *were* two hundred, in rows round about
21 upon the other chapiter. § And he ſet up the pillars in the porch
of the temple: and he ſet up the right pillar, and called the name
thereof Jachin: and he ſet up the left pillar, and called the name
22 thereof Boaz. And upon the top of the pillars *was* lilly-work: ſo
23 was the work of the pillars finiſhed. And he made || a molten
ſea, ten cubits from the one brim to the other: *it was* round all
about, and his height was five cubits: and a line of thirty cubits
24 did compaſs it round about. And under the brim of it round about,
there were knops compaſſing it, ten in a cubit, * compaſſing the ſea
round about: the knops *were* caſt in two rows, when it was caſt.
25 It ſtood upon twelve oxen, three looking toward the north, and
three looking toward the weſt, and three looking toward the ſouth,
and three looking toward the eaſt: and the ſea *was ſet* above upon
26 them, and all their hinder-parts *were* inward. And it was an hand-
breadth thick, and the brim thereof was wrought like the brim of

V. 20. *The belly*—So he calls the middle part of the chapiter, which jetted fartheſt out. *Two hundred*—They are ſaid to be *ninety and ſix on a ſide of a pillar;* in one row and in all *an hundred, Jer.* lii. 23. four great pomegranates between the ſeveral checker-works being added to the firſt ninety ſix. And it muſt needs be granted, that there were as many on the other ſide of the pillar, or in the other row, which makes them two hundred upon a pillar, as is here ſaid, and four hundred upon both pillars, as they are numbered, 2 *Chron.* iv. 13.

V. 21 *Jachin*—*Jachin* ſignifies *he;* That is, God *ſhall eſtabliſh,* his temple, and church, and people: and *Boaz* ſignifies, *in it,* or rather, *in him* (to anſwer the *he* in the former name) *is ſtrength.* So theſe pillars being eminently ſtrong and ſtable, were types of that ſtrength which was in God, and would be put forth by God for the defending and eſtabliſhing of his temple and people, if they were careful to keep the conditions required by God on their parts.

V. 23. *A Sea*—He melted the braſs, and caſt it into the form of a great veſſel, for its vaſtneſs called a *ſea,* which name is given by the *Hebrews* to all great collections of waters. The uſe of it was for the prieſts to waſh their hands and feet, or other things as occaſion required, with the water which they drew out of it.

V. 24. *Knops*—*carved* or *molten figures:* for this word ſignifies figures or pictures of all ſorts. *Ten,* &c.—So there were three hundred in all. *Caſt*—Together with the ſea; not carved. *Two rows*—It ſeems doubtful whether the ſecond row had ten in each cubit, and ſo there were three hundred more; or, whether the ten were deſtributed into five in each row.

V. 25. *Oxen*—Of ſolid braſs, which was neceſſary to bear ſo great a weight.

V. 26. *Baths*—Which amounts to five

hundred

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§ 2 *Chron.* iii. 17. || *Jer.* lii. 17. * 2 *Chron.* iv. 3.

a cup, with flowers of lillies: it contained two thouſand baths.
27 And he made ten baſes of braſs: four cubits *was* the length of one
baſe, and four cubits the breadth thereof, and three cubits the
28 height of it. And the work of the baſes *was* on this *manner:* they
29 had borders, and the borders *were* between the ledges. And on
the borders that *were* between the ledges, *were* lions, oxen, and
cherubim: and upon the ledges *there was* a baſe above: and beneath
the lions and oxen *were* certain additions made of thin work.
30 And every baſe had four brazen wheels, and plates of braſs; and
the four corners thereof had under-ſetters: under the laver *were*
31 under-ſetters molten, at the ſide of every addition. And the
mouth of it within the chapiter and above *was* a cubit: but the
mouth thereof *was* round *after* the work of the baſe, a cubit and an
half: and alſo upon the mouth of it were gravings with their borders,
32 four-ſquare, not round. And under the borders *were* four wheels
and the axle-trees of the wheels *were* joined to the baſe, and the
33 height of a wheel *was* a cubit and half a cubit. And the work of
the wheels *was* like the work of a chariot-wheel: their axle-trees,
and their naves, and their fellies, and their ſpokes *were* all molten.
34 And *there were* four under-ſetters to the four corners of one baſe:

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hundred barrels, each bath containing about eight gallons; the bath being a meaſure of the ſame bigneſs with an ephah.

V. 27. *Baſes*—Upon which ſtood the ten lavers mentioned below, ver. 38. in which they waſhed the parts of the ſacrifices.

V. 28. *Borders*—Broad brims, poſſibly for the more ſecure holding of the lavers.

V. 29. *Baſe above*—So he calls the uppermoſt part of the baſe: for though it was above, yet it was a baſe to the laver, which ſtood upon it. *Additions*—Either as baſes for the feet of the ſaid lions and oxen: or, only as farther ornaments.

V. 30. *Wheels*—Whereby the baſes and lavers might be removed from place to place as need required. *Under-ſetters*—Heb. *ſhoulders;* fitly ſo called, becauſe they ſupported the lavers, that they ſhould not fall from their baſes, when the baſes where removed together with the lavers.

V. 31. *The mouth*—So he calls that part in the top of the baſe which was left hollow, that the foot of the laver might be let into it. *The chapiter*—Within the little baſe, which he calls *the chapiter,* becauſe it roſe up from, and ſtood above the great baſe. *Above*—Above the chapiter: for the mouth went up, and grew wider like a funnel. *A cubit*—In height, ver. 35. whereof half a cubit was above the chapiter or little baſe, and the other half below it. *A cubit and half*—In compaſs. *Four ſquare*—So the innermoſt part, called the mouth, was round, but the outward part was ſquare, as when a circle is made within a quadrangle.

V. 33. *Molten*—And caſt together with the baſes.

V. 34. *Of the baſe*—Not only of the ſame matter, but of the ſame piece, being caſt with it.

35 *and* the under-ſetters *were* of the very baſe itſelf. And in the top
of the baſe *was there* a round compaſs of half a cubit high: and on
the top of the baſe, the ledges thereof, and on the borders thereof
36 *were* of the ſame. For on the plates of the ledges thereof, and on
the borders thereof, he graved cherubim, lions, and palm-trees,
according to the proportion of every one, and additions round
37 about. After this *manner* he made the ten baſes: all of them had
38 one caſting, one meaſure, *and* one ſize. Then made he ten
lavers of braſs: one laver contained forty baths: *and* every laver
was four cubits: *and* upon every one of the ten baſes, one laver.
39 And he put five baſes on the right ſide of the houſe, and five on
the left ſide of the houſe: and he ſet the ſea on the right ſide of the
40 houſe eaſt-ward, over againſt the ſouth. And Hiram made the
lavers, and the ſhovels, and the baſons: ſo Hiram made an end of
doing all the work that he made king Solomon for the houſe of the
41 Lord. The two pillars, and the *two* bowls of the chapiters that *were*
on the top of the two pillars: and the two net-works to cover the
two bowls of the chapiters, which *were* upon the top of the pillars:
42 And four hundred pomegranates for the two net-works, *even* two
rows of pomegranates for one net-work, to cover the bowls of the
43 chapiters that *were* upon the pillars: And the ten baſes, and ten
44 lavers on the baſes: And one ſea, and twelve oxen under the ſea:
45 And the pots, and the ſhovels, and the baſons: and all theſe veſſels
which Hiram made to king Solomon, for the houſe of the Lord,
46 *were of* bright braſs. In the plain of Jordan did the king caſt them
47 in the clay ground, between Succoth and Zarthan. And Solomon
left all the veſſels *unweighed*, becauſe they were exceeding many:
48 neither was the weight of the braſs found out. And Solomon made
all the veſſels that *pertained* unto the houſe of the Lord: the altar

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V. 36. *The proportion*—Or, *empty place*, that is, according to the bigneſs of the ſpaces which were left empty for them, implying that they were ſmaller than thoſe above mentioned.

V. 39. *Right ſide*—In the ſouth ſide, not within the houſe, but in the prieſts court, where they waſhed either their hands or feet, or the parts of the ſacrifices. *Left ſide*—On the north ſide. *The ſouth*—In the ſouth-eaſt part, where the offerings were prepared.

V. 45. *The pots*—To boil thoſe parts of the ſacrifices which the prieſts, &c. were to eat.

V. 48. *Veſſels*—Such as *Moſes* had made only theſe were larger, and richer, and more. *Table of gold*—Under which, are comprehended both all the utenſils belonging to it, and the other ten tables which he made together with it.

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of gold, and the table of gold, whereupon the † ſhew-bread *was.*
49 And the candleſticks of pure gold, five on the right *ſide,* and five
on the left, before the oracle, with the flowers, and the lamps, and
50 the tongs *of* gold. And the bowls, and the ſnuffers, and the baſons,
and the ſpoons, and the cenſers *of* pure gold, and the hinges *of*
gold, *both* for the doors of the inner houſe, the moſt holy *place, and*
51 for the doors of the houſe, *to wit,* of the temple. So was ended
all the work that king Solomon made for the houſe of the Lord;
and Solomon brought in the things ‡ which David his father had
dedicated; *even* the ſilver, and the gold, and the veſſels did he
put among the treaſures of the houſe of the Lord.

CHAP. VIII.

The chief men of Iſrael *called together,* ver. 1, 2. *The ark fixt in the moſt holy place,* ver. 3—9. *God takes poſſeſſion of it by a cloud,* ver. 10—12. Solomon *tells the people the occaſion of their meeting,* ver. 13—21. *The prayer of dedication,* ver. 22—53. *He diſmiſſes the aſſembly with a bleſſing and an exhortation,* ver. 54—61. *Offers abundance of ſacrifices,* ver. 62—66.

1 THEN * Solomon aſſembled the elders of Iſrael, and all the
heads of the tribes, the chief of the fathers of the children
of Iſrael, unto king Solomon in Jeruſalem, that they might bring
up the ark of the covenant of the Lord, out of the city of David,
2 which is Zion. And all the men of Iſrael aſſembled themſelves
unto king Solomon at the feaſt, in the month Ethanim, which *is*

V. 49. *Candleſticks*—Which were ten, according to the number of the tables, whereas *Moſes* made but one: whereby might be ſignified the progreſs of the light of ſacred truth, which was now grown clearer than it was in *Moſes*'s time, and ſhould ſhine brighter and brighter until the perfect day of goſpel light. *Pure gold*—Of maſſy and fine gold. *The oracle*—In the holy place. *Flowers*—Wrought upon the candleſticks, as it had formerly been.

V. 51. *Silver and gold*—So much of it as was left. *And veſſels*—Thoſe which *David* had dedicated, and with them the altar of *Moſes,* and ſome other of the old utenſils which were now laid aſide, far better being put in the room of them.

V. 1. *Elders*—The ſenators, and judges, and rulers. *Heads*—For each tribe had a peculiar governor. *Chief*—The chief perſons of every great family in each tribe. *Jeruſalem*—Where the temple was built. *Bring the ark*—To the top of *Moriah,* upon which it was built; whither they were now to carry the ark in ſolemn pomp. *City of David*—Where *David* had placed the ark, which is called *Zion,* becauſe it was built upon that hill.

V. 2. *All Iſrael*—Not only the chief men, but a vaſt number of the common people. *The feaſt*—The feaſt of the dedi-

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† *Exod.* xxv. 30. ‡ 2 *Sam.* viii. 11. 2 *Chron.* v. 1. * 2 *Chron.* v. 2.

3 the ſeventh month. And all the elders of Iſrael came, and the
4 prieſts took up the ark. And they brought up the ark of the Lord,
and the tabernacle of the congregation, and all the holy veſſels
that *were* in the tabernacle, even thoſe did the prieſts and the Levites
5 bring up. And king Solomon, and all the congregation of Iſrael,
that were aſſembled unto him, were with him before the ark, ſacri-
ficing ſheep and oxen that could not be told nor numbered for mul-
6 titude. And the prieſts brought in the ark of the covenant of the
Lord unto his place, into the oracle of the houſe, to the moſt holy
7 *place, even* under the wings of the cherubim. For the cherubim
ſpread forth *their* two wings over the place of the ark, and the che-
8 rubim covered the ark, and the ſtaves thereof above. And they
drew out the ſtaves, that the ends of the ſtaves were ſeen out in the
holy *place* before the oracle, and they were not ſeen without: and

cation, to which *Solomon* had invited them. *Seventh month*—Which time he choſe with reſpect to his peoples convenience, becauſe now they had gathered in all their fruits, and were come up to *Jeruſalem*, to celebrate the feaſt of tabernacles. But " the temple was not finiſhed till the eighth month, chap. vi. 38. how then could he invite them in the ſeventh month? This was the ſeventh month of the next year. For although *the houſe in all its parts* was finiſhed the year before, yet the utenſils of it were not then fully finiſhed: and many preparations were to be made for this great and extraordinary occaſion.

V. 3. *The prieſts*—For although the *Levites* might do this, *Numb.* iv. 15. yet the prieſts did it at this time, for the greater honour of the ſolemnity; and becauſe the *Levites* might not enter into the holy-place, much leſs into the holy of holies, where it was to be placed, into which the prieſts themſelves might not have entered, if the high-prieſt alone could have done it.

V. 4. *The tabernacle*—That made by *Moſes*, which doubtleſs before this time had been tranſlated from *Gibeon* to *Zion*, and now together with other things, was put into the treaſuries of the Lord's-houſe, to prevent all ſuperſtitious uſe of it, and to oblige the people to come up to *Jeruſalem*, as the only place where God would now be worſhipped.

V. 5. *Sacrificing*—When the ark was ſeated in its place: for although they might in the way offer ſome ſacrifices, as *David* did; yet that was not a proper ſeaſon to offer ſo many ſacrifices as *could not be numbered*. This is more particularly related below, ver. 62, 63, 64. which is here ſignified by way of anticipation.

V. 6. *Cherubim*—Of *Solomon's* new made cherubim, not of the *Moſaic* cherubim, which were far leſs, and unmovably fixed to the ark, *Exod.* xxxvii. 7, 8. and therefore together with the ark, were put under the wings of theſe cherubim.

V. 8. *Drew out*—Not wholly, which was expreſly forbidden, *Exod.* xxv. 15. *Numb.* iv. 6. but in part. *Seen out*—In the moſt holy place, which is oft called by way of eminency, *the holy place*, and the *Hebrew* words rendered *before the oracle*, may be as well rendered, *within the oracle*. And theſe ſtaves were left in this poſture, that the high-prieſt might hereby be certainly guided to that very place where he was one day in a year to ſprinkle blood, and to offer incenſe *before the ark*, which otherwiſe he might miſtake in that dark place,

9 there they are unto this day. † *There was* nothing in the ark, ſave
the two tables of ſtone, which ‡ Moſes put there at Horeb, when
the LORD made *a covenant* with the children of Iſrael, when they
10 came out of the land of Egypt. And it came to paſs when the
prieſts were come out of the holy place, that the cloud § filled the
11 houſe of the LORD. So that the prieſts could not ſtand to miniſter,
becauſe of the cloud: for the glory of the LORD had filled the houſe
12 of the LORD. Then ſpake Solomon, The LORD ‖ ſaid that he
13 would dwell * in the thick darkneſs. I have ſurely built thee an
houſe to dwell in, a ſettled place for thee to abide in for ever.
14 And the king turned his face about, and bleſſed all the congrega-
15 tion of Iſrael; (and all the congregation of Iſrael ſtood.) And he
ſaid, Bleſſed *be* the LORD God of Iſrael, which ſpake with his mouth
unto David my father, and hath with his hand fulfilled *it*, ſaying,
16 Since the day that I brought forth my people Iſrael out of Egypt, I
choſe no city out of all the tribes of Iſrael to build an houſe, that
my name might be therein; but I choſe †† David to be over my
17 people Iſrael. And ‡‡ it was in the heart of David my father, to
18 build an houſe for the name of the LORD God of Iſrael. And the
LORD ſaid unto David my father, Whereas it was in thine heart to
build an houſe unto my name, thou didſt well that it was in thine
19 heart: Nevertheleſs, thou ſhalt not build the houſe, but thy ſon

where the ark was wholly covered with the wings of the great cherubim, which ſtood between him and the ark when he entered in.

V. 9. *Nothing*—Strictly and properly: but in a more large ſenſe, *the pot of manna*, and *Aaron's rod* were alſo *in it*, Heb. ix. 4. that is, by it, in the moſt holy place, *before the* ark of *the teſtimony*, where God commanded *Moſes* to put them.

V. 10. *The cloud*—The uſual token of God's glorious preſence. *Filled*—In teſtimony of his gracious acceptance of this work, and their ſervice; and to beget an awe and reverence in them, and in all others, when they approach to God.

V. 12. *Then ſpake*—Perceiving both prieſts and people ſtruck with wonder at this darkneſs, he minds them, that this was no ſign of God's diſfavour, as ſome might poſſibly imagine; but a token of his approbation, and ſpecial preſence among them. *Said*—He hath declared, that he would manifeſt his preſence with, and dwelling among his people, by a dark cloud, in which he would appear.

V. 14. *Turned*—From the temple to the body of the congregation. *Stood*—In token of reverence, and of their readineſs to receive the bleſſing.

V. 16. *Since, &c.*—Until *David's* time; for then he did chuſe *Jeruſalem*. *That my name*—That my preſence, and grace, and worſhip, and glory, might be there. *Choſe David*—And in and with him the tribe of *Judah*, of which he was, and *Jeruſalem* where he dwelt.

† *Exod.* xxv. 21. *Deut.* x. 2. ‡ *Deut.* x. 5. § *Exod.* xl. 34, 35. ‖ 2 *Chron.* vi. 1.
* *Lev.* xvi. 2. †† 2 *Sam.* vii. 8. ‡‡ 1 *Chron.* xvii. 1.

that ſhall come forth out of thy loins, he ſhall build the houſe unto
20 my name. And the LORD hath performed his word that he ſpake,
and I am riſen up in the room of David my father, and ſit on the
throne of Iſrael, as the LORD promiſed, and have built an houſe
21 for the name of the LORD God of Iſrael. And I have ſet there a
place for the ark, wherein *is* the covenant of the LORD, which he
made with our fathers, when he brought them out of the land of
22 Egypt. And Solomon ſtood before § the altar of the LORD, in
the preſence of all the congregation of Iſrael, and ſpread forth his
23 hands toward heaven: And he ſaid, LORD God of Iſrael, ‖ *There is*
no God like thee, in heaven above, or on earth beneath, who *
keepeſt covenant and mercy with thy ſervants that walk before thee
24 with all their heart: Who haſt kept with thy ſervant David my father
that thou promiſedſt him: thou ſpakeſt alſo with thy mouth,
25 and haſt fulfilled *it* with thine hand, as *it is* this day. Therefore
now, LORD God of Iſrael, keep with thy ſervant David my father,
that thou promiſedſt him, ſaying, † There ſhall not fail thee a man
in my ſight to ſit on the throne of Iſrael, ſo that thy children take
heed to their way, that they walk before me, as thou haſt walked
26 before me. And now, O God of Iſrael, let thy word, I pray thee,
be verified, which thou ſpakeſt unto thy ſervant David my father.
27 But ‡ will God indeed dwell on the earth? Behold, the heaven, and
heaven of heavens, cannot § contain thee; how much leſs this houſe
28 that I have builded? Yet have thou reſpect unto the prayer of thy

V. 21. *The covenant*—The tables of the covenant, wherein the conditions of God's covenant with *Iſrael* are written.

V. 22. *Stood*—Upon a ſcaffold ſet up for him in the court of the people, 2 *Chron* vi. 13.

V. 24. *Haſt kept*—That branch of thy promiſe concerning the building of this houſe by *David*'s ſon.

V. 25. *Keep*—Make good the other branch of thy promiſe.

V. 27. *But will*—Is it poſſible that the great, and high, and lofty God ſhould ſtoop ſo low, as to take up his dwelling amongſt men? *The heaven*—All this vaſt ſpace of the viſible heaven. *And heaven, &c.*—The third and higheſt, and therefore the largeſt heaven, called *the heaven of heavens* for its eminency and comprehenſiveneſs. *Contain*—For thy eſſence reacheth far beyond them, being omnipreſent. *Much leſs*—This houſe therefore was not built as if it were proportionable to thy greatneſs, or could contain thee, but only that therein we might ſerve and glorify thee.

V. 28. *Yet*—Tho' thou art not comprehended within this place, yet ſhew thyſelf to be graciouſly preſent here, by accepting and granting my preſent requeſts here tendered unto thee.

V. 29. *Open*

§ 2 *Chron.* vi. 12. ‖ *Exod.* xv. 11. 2 *Sam.* vii. 22. * *Dan.* ix. 4. † Chap. ii. 4. 2 *Sam.* vii. 12. ‡ 2 *Chron.* ii. 6. *Iſa.* lxvi. 1. *Jer.* xxiii. 24. *Acts* vii. 49. §§ *Amos* vii. 10.

ſervant, and to his ſupplication, O Lord my God, to hearken unto
the cry, and to the prayer which thy ſervant prayeth before thee
29 to day. That thine eyes may be open towards this houſe night and
day, *even* toward the place of which thou haſt ſaid, ‖ My name
ſhall be there: that thou mayeſt hearken unto the prayer which thy
30 ſervant ſhall make towards this place. And hearken thou to the
ſupplication of thy ſervant, and of thy people Iſrael, when they
ſhall pray towards this place: and hear thou in heaven thy dwelling-place,
31 and when thou heareſt, forgive. If any man treſpaſs
againſt his neighbour, and an oath be laid upon him, to cauſe him
to ſwear, and the oath come before thine altar in this houſe:
32 Then hear thou in heaven, and do, and judge thy ſervants, condemning
the wicked, to bring his way upon his head, and juſtifying
the righteous, to give him according to his righteouſneſs.
33 When * thy people Iſrael be ſmitten down before the enemy, becauſe
they have ſinned againſt thee, and † ſhall turn again to thee,
and confeſs thy name, and pray, and make ſupplication unto thee
34 toward this houſe. Then hear thou in heaven, and forgive the ſin
of thy people Iſrael, and bring them again unto the land, which
35 thou gaveſt unto their fathers. When ‡ heaven is ſhut up, and
there is no rain, becauſe they have ſinned againſt thee; if they

V. 29. *Open*—To behold with an eye of favour. *My name*—My preſence, and glory and grace. *This place*—This temple, to which *Solomon* did now look, and towards which, the godly *Iſraelites* directed their looks in their prayers.

V. 30. *In heaven*—Which he adds to direct them in their addreſſes to God in this temple, to lift up their eyes above it, even to heaven, where God's moſt true, and moſt glorious dwelling-place is. *Forgive*—The ſins of thy people, praying, and even of their prayers; which, if not pardoned, will certainly hinder the ſucceſs of all their prayers, and the courſe of all thy bleſſings.

V. 31. *Treſpaſs*—If he be accuſed of a treſpaſs. *Laid on him*—Either by the judge, or by the party accuſing him, or by the accuſed perſon himſelf: which was uſual, when there were no witneſſes. *Thine altar*—For here God, who was appealed to as witneſs, was eſpecially preſent. Hence the *Heathens* uſed to ſwear at their altars.

V. 32. *His way*—The juſt recompence of his wicked action. *Give him, &c.*—To vindicate him, and manifeſt his integrity.

V. 33. *Confeſs*—Give glory to thy name, by acknowledging their ſins, and by juſtice; and by accepting the puniſhment of their iniquity: and by truſting to thy power and goodneſs alone, for their deliverance.

V. 35. *Heaven*—The lower heaven in which the clouds are. *Shut up*—Heaven is compared to a great ſtore-houſe in God's keeping, out of which nothing can be had, ſo long as it is cloſe ſhut up.

V. 36. *Good*

‖ *Deut.* xii. 11. * *Lev.* xxvi. 17. *Deut.* xxviii. 25. † *Lev.* xxvi. 39, 40. ‡ *Lev.* xxvi. 19. *Deut.* xxviii. 23.

pray towards this place, and confeſs thy name, and turn from their
36 ſin, when thou afflicteſt them: Then hear thou in heaven, and
forgive the ſin of thy ſervants, and of thy people Iſrael, that thou
teach them the good way wherein they ſhould walk, and give rain
upon the land which thou haſt given to thy people for an inhe-
37 ritance. If § there be in the land famine, if there be peſtilence,
blaſting, mildew, locuſt, *or* if there be caterpillar; if their enemy
beſiege them in the land of their cities, whatſoever plague, what-
38 ſoever ſickneſs *there* be; What prayer and ſupplication ſoever
be *made* by any man, *or* by all thy people Iſrael, which ſhall know
every man the plague of his own heart, and ſpread forth his
39 hands towards this houſe: Then hear thou in heaven thy dwelling-
place, and forgive, and do, and give to every man according
to his ways, whoſe heart thou knoweſt, (for thou, *even* thou only
40 knoweſt the hearts of all the children of men.) That || they may
fear thee all the days that they live in the land which thou gaveſt
41 unto our fathers. Moreover concerning a ſtranger that *is* not of
thy people Iſrael, but cometh out of a far country for thy name's
42 ſake; (For they ſhall hear of thy great name, and of thy ſtrong
hand, and of thy ſtretched out arm) when he ſhall come and
43 pray towards this houſe; Hear thou in heaven thy dwelling-place,
and do according to all that the ſtranger calleth to thee for: that

V. 36. *Good way*—The way, of their duty, which is good in itſelf; and both delightful and profitable, to thoſe that walk in it. *Give rain*—The order of *Solomon*'s prayer is very obſervable; firſt and chiefly, he prays for their repentance and forgiveneſs, which is the chief bleſſing, and the only ſolid foundation of all other mercies: and then he prays for temporal mercies; thereby teaching us what to deſire principally in our prayers; which alſo Chriſt hath taught us in his perfect prayer; wherein there is but one pitition for outward, and all the reſt are for ſpiritual bleſſings.

V. 38. *The plague*—His ſin, which may be called *the plague of his heart*, in oppoſition to the other plagues here mentioned; ſo the ſenſe is, who, by their afflictions are brought to a true and ſerious ſenſe of their worſe and inward plague of their ſins, which are moſt fitly called *the plague of the heart*, becauſe that is both the principal ſeat of ſin, and the fountain from whence all actual ſins flow.

V. 39. *Thou knoweſt*—Not only the plagues of their hearts, their ſeveral wants and burdens, (theſe he knows! but he will know them from us,) but the deſire and intent of the heart, the ſincerity or hypocriſy of it.

V. 41. *A ſtranger*—A proſelyte. *But cometh*—That he may worſhip, and glorify thy name.

V. 43. *Calleth for*—Agreeable to thy will and word. It is obſervable, that his prayer for the ſtrangers is more large, and comprehenſive, than for the *Iſraelites*; that

thereby

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§ *Lev.* xxvi. 16. 26. *Deut.* xxviii. 21, 22. 27, 28. || *Pſal.* cxxx. 4.

all people of the earth may know thy name, to fear thee, as *do*
thy people Iſrael, and that they may know that this houſe, which
44 I have builded, is called by thy name. If thy people go out to
battle againſt their enemy, whitherſoever thou ſhalt ſend them,
and ſhall pray unto the LORD toward the city which thou haſt cho-
45 ſen, and *toward* the houſe that I have built for thy name: Then
hear thou in heaven their prayer, and their ſupplication, and
46 maintain their cauſe. If they ſin againſt thee, (* for *there is* no
man that ſinneth not) and thou be angry with them, and deliver
them to the enemy, ſo that they carry them away captives unto
47 the † land of the enemy, far or near: *Yet* if they ſhall bethink
themſelves in the land whither they were carried captives, and
repent, and make ſupplication unto thee, in the land of them that
carried them captives, ſaying, We have ſinned, and have done
48 perverſly; we have committed wickedneſs; And *ſo* return unto
thee with all their heart and with all their ſoul, in the land of
their enemies, which led them away captive, and ‡ pray unto
thee toward their land, which thou gaveſt unto their fathers,
the city which thou haſt choſen, and the houſe which I have built
49 for thy name: Then hear thou their prayer, and their ſupplication,
50 in heaven thy dwelling-place, and maintain their cauſe. And
forgive thy people that have ſinned againſt thee all their tranſ-
greſſions wherein they have tranſgreſſed againſt thee, and § give

thereby he might both ſhew his public-ſpiritedneſs, and encourage ſtrangers to the worſhip of the true God. Thus early were the indications of God's favour, toward *the ſinners of the Gentiles*. As there was then *one law for the native and for the ſtranger*, ſo there was one goſpel for both.

V. 44. *To battle*—In a juſt cauſe, and by thy warrant or commiſſion. *Shall pray*—Whereby he inſtructs them, that they ſhould not truſt, either to the ſtrength or juſtice of their arms, but only to God's help and bleſſing. *Choſen*—For thy dwelling-place, and the ſeat of thy temple. *Towards the houſe*—For to it they were to turn their faces in prayer; to profeſs themſelves worſhippers of the true God, in oppoſition to idols; and to ſtrengthen their faith in God's promiſes and covenant, the tables whereof were contained in that houſe. Soldiers in the field muſt not think it enough that others pray for them: they muſt pray for themſelves. And they are here encouraged to expect a gracious anſwer. Praying ſhould always go along with fighting.

V. 48. *And return*—Sincerely, univerſally, and ſtedfaſtly.

V. 49. *Their courſe*—Heb. *their right*, againſt their invaders and oppreſſors. For they had forfeited all their rights to God only, but not to their enemies; whom

tho'

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* 2 *Chron.* vi. 36. *Prov.* xx. 9. *Eccles.* vii. 20. *James* iii. 2. 1 *John* i. 8. 10.
† *Lev.* xxvi. 34. 44. *Deut.* xxviii. 25. 64. ‡ *Dan.* vi. 10. § *Pſal.* cvi. 46.

them compaſſion before them, who carried them away captive,
51 that they may have compaſſion on them: For they *be* thy people,
and thine inheritance, which thou broughteſt forth out of Egypt,
52 from the § midſt of the furnace of iron: That thine eyes may be
open unto the ſupplication of thy ſervant, and unto the ſuppli-
cation of thy people Iſrael, to hearken unto them in all that they
53 call for unto thee. For thou didſt ſeparate them from among all
the people of the earth, *to be* thine inheritance, ‖ as thou ſpakeſt by
the hand of Moſes thy ſervant, when thou broughteſt our fathers
54 out of Egypt, O Lord God. And it was *ſo*, that when Solomon
had made an end of praying all this prayer and ſupplication unto
the Lord, he aroſe from before the altar of the Lord, from kneel-
55 ing on his knees, with his hands ſpread up to heaven. And he
ſtood and bleſſed all the congregation of Iſrael with a loud voice,
56 ſaying, Bleſſed *be* the Lord, that hath given reſt unto his people
Iſrael, according to all that he promiſed: * there hath not failed
one word of all his good promiſe, which he promiſed by the hand
57 of Moſes his ſervant. The Lord our God be with us, as he was
58 with our fathers: let him not leave us, nor forſake us: That he
may incline our hearts unto him, to walk in all his ways, and to
keep his commandments, and his ſtatutes, and his judgments,
59 which he commanded our fathers. And let theſe my words
wherewith I have made ſupplication before the Lord, be nigh unto
the Lord our God, day and night, that he maintain the cauſe
of his ſervant, and the cauſe of his people Iſrael at all times, as
60 the matters ſhall require: That all the people of the earth may
61 know that † the Lord *is* God, *and that there is* none elſe. Let your
heart therefore be perfect with the Lord our God, to walk in his

tho' God uſed as ſcourges to chaſtiſe his peoples ſins, yet they had no pretence of right to their land.

V. 55. *He ſtood*—He ſpoke this ſtanding, that he might be the better heard, and becauſe he bleſſed as one having authority. Never were words more pertinently ſpoken: never was a congregation diſmiſſed, with that which was more likely to affect them, and to abide with them.

V. 56. *Bleſſed*, &c.—This diſcharge he gives in the name of all *Iſrael*, to the everlaſting honour of the Divine faithfulneſs, and the everlaſting encouragement of all thoſe that build upon the Divine promiſes.

V. 58. *Incline*—That he may not only bleſs us with outward proſperity, but eſpecially, with ſpiritual bleſſings: and that as he hath given us his word to teach and direct us, ſo he would by his holy Spirit, effectually incline us to obey it.

V. 61. *Perfect*—Let your obedience be univerſal, without dividing; upright, without diſſembling; and conſtant, without declining.

V. 63. *Offered*

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§ *Jer.* xi. 4. ‖ *Exod.* xix. 5. * *Deut.* xii. 10. † *Deut.* iv. 35. 39.

62 ſtatutes, and to keep his commandments, as at this day. And ‡
the king, and all Iſrael with him, offered ſacrifice before the Lord.
63 And Solomon offered a ſacrifice of peace-offering which he offered
unto the Lord, two and twenty thouſand oxen, and an hundred
and twenty thouſand ſheep: ſo the king and all the children of
64 Iſrael dedicated the houſe of the Lord. The § ſame day did the
king hallow the middle of the court that *was* before the houſe of
the Lord: for there he offered burnt-offerings, and meal-offerings,
and the fat of the peace-offerings, becauſe ‖ the brazen altar that
was before the Lord, *was* too little to receive the burnt offerings,
65 and meal-offerings, and the fat of the peace-offerings. And at
that time Solomon held a feaſt, and all Iſrael with him, a great
congregation, from the entring of Hamath, unto the river of
Egypt, before the Lord our God, ſeven days, and ſeven days,
66 *even* fourteen days. On the eighth day he ſent the people away:
and they bleſſed the king, and went unto their tents joyful and glad
of heart, for all the goodneſs that the Lord had done for David his
ſervant, and for Iſrael his people.

V. 63. *Offered*—Not all in one day, but in the ſeven, or it may be in the fourteen days, mentioned ver. 65.

V. 64. *Middle of the court*—Of the prieſts court, in which the great altar was. This he conſecrated as he did the great altar, by ſacrifices; but with this difference, that he conſecrated that for perpetual uſe: but this only for the preſent occaſion, being warranted to do ſo both by the neceſſity of it for God's ſervice, and for the preſent ſolemn work, for which the brazen altar was not ſufficient; and by the direction of God's ſpirit, wherewith *Solomon* was endowed, as being a prophet, as well as a king. Here therefore he ſuddenly reared up divers altars, which, after this ſolemnity, were demoliſhed.

V. 65. *Seven*—Seven for the dedication of the temple, or altar; and the other ſeven for the feaſt of tabernacles. And it ſeems to be expreſſed in this manner, to intimate, that theſe fourteen days of rejoicing, were not altogether, but that there was ſome interval between them, which indeed was neceſſary, becauſe the day of atonement was on the tenth day of this month, *Lev.* xxiii. 27. And becauſe theſe fourteen days ended on the twenty-ſecond day, 2 *Chron.* vii. 10. it may ſeem moſt probable, that the feaſt of the dedication was kept before the tenth day: and the feaſt of tabernacles ſome days after it.

V. 66. *He ſent*—*Solomon* having joined with the people in the ſolemn aſſembly, which was kept on the eighth day; in the cloſe of that day took his ſolemn farewel, and diſmiſſed them with his bleſſing; and the next morning when the heads and elders with divers of the people came to take their leave of the king, he ſent them away.

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‡ 2 *Chron.* vii. 4. § 2 *Chron.* vii. 7. ‖ 2 *Chron.* iv. 1.

CHAP. IX.

God in a viſion anſwers Solomon's *prayer*, ver. 1—9. *The mutual preſents of* Solomon *and* Hiram, ver. 10—14. *His workmen and buildings*, ver. 15—24. *His devotion* ver. 25. *His navy*, ver. 26—28.

1 AND * it came to paſs when Solomon had finiſhed the building
of the houſe of the Lord, and the king's houſe, and all So-
2 lomon's deſire which he was pleaſed to do, That the Lord appeared
to Solomon the ſecond time, † as he had appeared unto him at Gi-
3 beon. And the Lord ſaid unto him, I have heard thy prayer and
thy ſupplication that thou haſt made before me: I have hallowed
this houſe which thou haſt built, ‡ to put my name there for ever;
4 and mine eyes and mine heart ſhall be there perpetually. And if
thou wilt walk before me, as David thy father walked, in integrity
of heart, and in uprightneſs, to do according to all that I have
commanded thee, *and* will keep my ſtatutes and my judgments;
5 Then will I eſtabliſh the throne of thy kingdom upon Iſrael for
ever, § as I promiſed to David thy father, ſaying, There ſhall not
6 fail thee a man upon the throne of Iſrael. *But* ‖ if you ſhall at all
turn from following me, you or your children, and will not
keep my commandments, *and* my ſtatutes, which I have ſet before
7 you, but go and ſerve other gods, and worſhip them: Then will I
cut off Iſrael out of the land which I have given them; and this
houſe which I have hallowed ** for my name, will I caſt out of my
ſight; and Iſrael ſhall be a proverb and a by-word among all
8 people: And at this houſe *which* is high, every one that paſſeth by
it ſhall be aſtoniſhed, and ſhall hiſs; and they ſhall ſay, †† Why hath
9 the Lord done thus unto this land, and to this houſe? And they
ſhall anſwer, Becauſe they forſook the Lord their God, who
brought forth their fathers out of the land of Egypt, and have

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V. 3. *For ever*—As long as the *Moſaic* diſpenſation laſts; whereas hitherto my worſhip has been ſucceſſively in ſeveral places. *Eyes*—My watchful and gracious providence. *Heart*—My tender affection. *Shall be there*—Shall be towards this place and people.

V. 5. *Then*—Upon that condition; for my promiſe to *David* was conditional.

V. 8. *High*—Glorious and renowned. *Aſtoniſhed*—At its unexpected and wonderful ruin. *Hiſs*—By way of contempt and deriſion.

V. 11. *Galilee*

* 2 *Chron.* vii. 11. † Chap. iii. 5. ‡ Chap. viii. 29. § 2 *Sam.* vii. 12. Chap. ii. 4. 1 *Chron.* xxii. 10. ‖ 2 *Sam.* vii. 14. ** *Jer.* vii. 15. †† *Deut.* xxix. 24. *Jer.* xxii. 8.

taken hold upon other gods, and have worſhipped them, and ſerved
them: therefore hath the LORD brought upon them all this evil.
10 And it came to paſs at the end of twenty years, when Solomon
had built the two houſes, the houſe of the LORD and the king's
11 houſe, (*Now* Hiram the king of Tyre had furniſhed Solomon with
cedar-trees, and fir-trees, and with gold, according to all his deſire)
that then king Solomon gave Hiram twenty cities in the land
12 of Galilee. And Hiram came out from Tyre to ſee the cities which
13 Solomon had given him, and they pleaſed him not. And he ſaid,
What cities *are* theſe which thou haſt given me, my brother? And
14 he called them the land of Cabul unto this day. For Hiram had
15 ſent to the king ſix ſcore talents of gold. And this *is* the reaſon
of the levy which king Solomon raiſed, to build the houſe of the
LORD, and his own houſe, and Millo, and the wall of Jeruſalem,
16 and Hazor, and Megiddo, and Gezer. *For* Pharaoh king of Egypt
had gone up, and taken Gezer, and burnt it with fire, and ſlain
the Canaanites that dwelt in the city, and given it *for* a preſent unto
17 his daughter, Solomon's wife. And Solomon built Gezer, and
18 Beth-horon the nether, And Baalath, and Tadmor, in the wilderneſs,
19 in the land, And all the cities of ſtore that Solomon had,
and cities for his chariots, and cities for his horſemen, and that
which Solomon deſired to build in Jeruſalem, and in Lebanon,

V. 11. *Galilee*—Or, *near the land of Galilee*, bordering upon it; in thoſe parts which were near, and adjoining to *Hiram*'s dominions: with the cities, underſtand the territories belonging to them. Theſe cities, though they were within thoſe large bounds which God fixed to the land of promiſe, *Gen.* xv. 18. *Joſh.* i. 4. yet were not within thoſe parts which were diſtributed by lot in *Joſhua*'s time. It is probable they were not inhabited by *Iſraelites*, but by *Canaanites*, or other *Heathens*; who being ſubdued, and extirpated by *David*, or *Solomon*, thoſe cities became a part of their dominions; and afterwards were reckoned a part of *Galilee*, as *Joſephus* notes.

V. 13. *Cabul*—That is, *of dirt*, as moſt interpret it. Becauſe, though the land was very good, yet being a thick and ſtiff clay, and therefore requiring great pains to manure it, it was very unſuitable to the diſpoſition of the *Tyrians*, who were delicate, and lazy, and luxurious, and wholly given to merchandiſe. And on his returning them, there is no doubt but *Solomon* gave him an equivalent more to his taſte.

V. 14. *Sent*—And this ſeems to be here added, both to declare the quantity of the gold ſent, which had been only named before, ver. 11. and as the reaſon why he reſented *Solomon*'s action, becauſe ſo great a ſum required a better recompenſe.

V. 15. *Raiſed*—Both the levy of men; of which, chap. v. 13. and the levy of money upon his people and ſubjects. He raiſed this levy, both to pay what he owed

20 and in all the land of his dominion. *And* all the people *that were*
left of the Amorites, Hittites, Perizzites, Hivites, and Jebuzites,
21 which were not of the children of Iſrael. Their children [§] that were
left after them in the land, whom the children of Iſrael alſo were
not able utterly to deſtroy, upon thoſe did Solomon levy a tribute
22 of bond-ſervice unto this day. But of the children of Iſrael did
Solomon [||] make no bond-men: but they *were* men of war, and his
ſervants, and his princes, and his captains, and rulers of his
23 chariots, and his horſemen. Theſe *were* the chief of the officers
that *were* over Solomon's work, five hundred and fifty, who bare
24 rule over the people that wrought in the work. But Pharaoh's
daughter came up out of the city of David, unto her houſe which
25 *Solomon* had built for her: then did he build Millo. And three
times in a year did Solomon offer burnt-offerings, and peace-offerings upon the altar which he built unto the LORD, and he burnt
incenſe upon the altar that *was* before the LORD; after he had
26 finiſhed the houſe. And [*] king Solomon made a navy of ſhips,
in Ezion-Geber, which *is* beſide Eloth, on the ſhore of the red
27 ſea, in the land of Edom. And Hiram ſent in the navy his ſervants, ſhip-men that had knowledge of the ſea, with the ſervants
28 of Solomon. And they came to Ophir, and fetched from thence

to *Hiram*, and to build the works following.

V. 21. *Thoſe*—He uſed them as bondmen, and impoſed bodily labours upon them. "But why did not *Solomon* deſtroy them as God had commanded, when now it was fully in his power to do ſo?" The command of deſtroying them, *Deut.* vii. 2. did chiefly, if not only, concern that generation of *Canaanites*, who lived in or near the time of the *Iſraelites* entering into *Canaan*. And that command ſeems not to be abſolute, but conditional, and with ſome exception for thoſe who ſhould ſubmit and embrace the true religion, as may be gathered both from *Joſh.* xi. 19. and from the hiſtory of the *Gibeonites*. For if God's command had been abſolute, the oaths of *Joſhua*, and of the princes, could not have obliged them, nor diſpenſed with ſuch a command.

V. 25. *Three times*—That is, at the three ſolemn feaſts: and undoubtedly at all other appointed times.

V. 26. *Made*—Not now, but in the beginning of his reign.

V. 27. *Knowledge of the ſea*—For which the *Tyrians* were famous. He ſent alſo ſhips to join with *Solomon's*, not from *Tyre* the city of *Phœnicia*; but from an iſland in the *Red-ſea*, called *Tyre*, becauſe it was a colony of the *Tyrians*, as *Strabo* notes.

V. 28. *Ophir*—A place famous for the plenty and fineneſs of the gold there. It is agreed, that it was a part of the *Eaſt-Indies*, probably *Ceylon*, which though very remote from us, yet was far nearer the *Red-ſea*, from whence they might eaſily

ſail

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§ *Judg.* i. 21. 27. 29. || *Lev.* xxv. 39. * 2 *Chron.* viii. 17.

gold, four hundred and twenty talents, and brought *it* to king
Solomon.

CHAP. X.

The queen of Sheba's *interview with* Solomon, ver. 1—10. *His riches*, ver. 11—15. *Targets, ivory throne, veſſels*, ver. 16—23. *Preſents, chariots and horſes, tribute*, ver. 24—29.

1 AND when the * queen of Sheba heard of the fame of Solomon, concerning the name of the LORD, ſhe came to prove
2 him with hard queſtions. And ſhe came to Jeruſalem with a very
great train, with camels that bare ſpices, and very much gold, and
precious ſtones: and when ſhe was come to Solomon, ſhe com-
3 muned with him of all that was in her heart. And Solomon told
her all her queſtions: there was not *any* thing hid from the king,
4 which he told her not. And when the queen of Sheba had ſeen
5 all Solomon's wiſdom, and the houſe that he had built, And the
meat of his table and the ſitting of his ſervants, and the atten-
dance of his miniſters, and their apparel, and his cup-bearers, and
his aſcent by which he went up unto the houſe of the LORD; there
6 was no more ſpirit in her. And ſhe ſaid to the king, It was a true

ſail to it in thoſe antient times, becauſe they might (according to the manner of thoſe firſt ages) ſail all along near the coaſt, though the voyage was thereby more tedious, which was the reaſon why three years were ſpent in it. And here, and here only were to be had all the commodities which *Solomon* fetched from *Ophir*, chap. x. 22. *Fetched*—In all there came to the king four hundred and fifty talents, whereof it ſeems thirty talents were allowed to *Hiram* and his men, and ſo there were only four hundred and twenty that came clear into the king's treaſury.

V. 1. *Sheba*—Of that part of *Arabia*, called *Shabæa*, which was at great diſtance from *Jeruſalem*, bordering upon the Southern Sea; for there, much more than in *Ethiopia*, were the commodities which ſhe brought, ver. 2. 10. *Name of the Lord*—That is, concerning God; *the name of God* being often put for *God*; concerning his deep knowledge in the things of God. For it is very probable ſhe had, as had divers other *Heathens*, ſome knowledge of the true God, and an earneſt deſire to know more concerning him. *Queſtions*—Concerning natural, and civil, and eſpecially, Divine things.

V. 2. *All her heart*—Of all the doubts and difficulties wherewith her mind was perplexed.

V. 4. *Houſe*—Or, *the houſes*, the temple and the king's houſe, in both which there were evidences of ſingular wiſdom.

V. 5. *Sitting*—The order and manner in which his courtiers, or other ſubjects (who all were *his ſervants* in a general ſenſe) ſat down at meals, at ſeveral tables in his court. *Attendance*—Upon the king, both at his table, and in his court; and when he went abroad to the temple or other places.

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* 2 *Chron*. ix. 1. *Mat*. xii. 42. *Luke* xi. 31.

report that I heard in my own land, of thy acts, and of thy wiſ-
7 dom. Howbeit, I believed not the words, until I came, and mine
eyes had ſeen *it*: and behold, the half was not told me: thy wiſ-
8 dom and goodneſs exceedeth the fame which I heard. Happy *are* thy
men, happy *are* theſe thy ſervants, who ſtand continually before thee,
9 *and* that hear thy wiſdom. Bleſſed be the LORD thy God, who delighted
in thee, to ſet thee on the throne of Iſrael: becauſe the LORD loved
Iſrael forever, therefore made he thee king, to do judgment and
10 juſtice. And ſhe gave the king an hundred and twenty talents of
gold, and of ſpices very great ſtore, and precious ſtones: there came
no more ſuch abundance of ſpices as theſe which the queen of Sheba
11 gave to king Solomon. And the navy alſo of Hiram that brought
gold from Ophir, brought in from Ophir great plenty of Almug-
12 trees, and precious ſtones. And the king made of the Almug-
trees, pillars for the houſe of the LORD, and for the king's houſe,
harps alſo, and pſalters for ſingers: there came no ſuch † Almug-
13 trees, nor were ſeen unto this day. And king Solomon gave unto
the queen of Sheba all her deſire whatſoever ſhe aſked, beſides
that which Solomon gave her of his royal bounty: ſo ſhe turned,
14 and went to her own country, ſhe and her ſervants. Now the
weight of gold that came to Solomon in one year, was ſix hundred
15 threeſcore and ſix talents of gold, Beſides *that he had* of the mer-
chant-men; and of the traffick of the ſpice-merchants, and of all

places. *Apparel*—Both the coſtlineſs of it, and eſpecially the agreeableneſs of it to their ſeveral places and offices. *Went up*—From his own palace. See 2 *Kings* xvi. 18. but the antients, and ſome others, tranſlate the words thus, *and the burnt-offerings which he offered up in the houſe of the Lord;* under which, as the chief, all other ſacrifices are underſtood: when ſhe ſaw the manner of his offering ſacrifices to the Lord, which doubtleſs ſhe would not neglect to ſee; and in the ordering of which ſhe might diſcern many characters of excellent wiſdom, eſpecially when ſhe had ſo excellent an interpreter as *Solomon* was, to inform her of the reaſons of all the circumſtances of that ſervice. *No ſpirit*—She was aſtoniſhed, and could ſcarcely determine whether ſhe really ſaw theſe things, or whether it was only a pleaſant dream.

V. 8. *Happy*, &c.—With much more reaſon may we ſay this of Chriſt's ſervants; *Bleſſed are they that dwell in thy houſe: they will be always praiſing thee.*

V. 14. *Six hundred*, &c.—Which amounts to about three millions of our money. And this gold did not come from *Ophir* in *India*, or *Tharſhiſh*; but from *Arabia* and *Ethiopia*, which then were repleniſhed with gold, though exhauſted by the inſatiable avarice of ſucceeding Ages.

V. 15. *Merchant-men*—Heb. *of the ſearchers*, either merchants, who uſe to ſearch out commodities: or, the gatherers of the king's

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† 2 *Chron*. ix. 10.

16 the kings of Arabia, and all the governors of the country. And
king Solomon made two hundred ‡ targets *of* beaten gold: ſix
17 hundred *ſkekels* of gold went to one target. And *he made* three
hundred ſhields *of* beaten gold; three pound of gold went to one
ſhield: and the king put them in the § houſe of the foreſt of Le-
18 banon. Moreover, the king made a great throne of ivory, and
19 overlaid it with the beſt gold. The throne *had* ſix ſteps, and the
top of the throne *was* round behind: and *there were* ſtays on either
ſide on the place of the ſeat, and two lyons ſtood beſide the ſtays.
20 And twelve lions ſtood there on the one ſide, and on the other
upon the ſix ſteps: there was not the like made in any kingdom.
21 And all king Solomon's drinking-veſſels *were of* gold, and all the
veſſels of the houſe of the foreſt of Lebanon *were of* pure gold,
none *were of* ſilver; it was nothing accounted of in the days of
22 Solomon. For the king *had* at ſea a navy of Tharſhiſh, with the
navy of Hiram: once in three years came the navy of Tharſhiſh,

king's revenues, who uſed to ſearch narrowly into all wares, that the king might not be defrauded of his rights. *Spice-merchants*—Or rather, *of the merchants* in general, as the word is often uſed. So this and the former particular contain both the branches of the king's revenue, what he had from the land, and what he had from the merchants and traders. *Kings*—Of thoſe parts of *Arabia* which were next to *Canaan*, which were either conquered by *David*, or ſubmitted to pay tribute to *Solomon*. But we muſt not think all theſe to be kings of large dominions; many of them were only governors of cities, and the territories belonging to them, ſuch as were formerly in *Canaan*, and were antiently called *kings*. *The country*—Or, *of the land*; the land of *Arabia*: whereof ſome parts were ſo far conquered, that he had governors of his own over them, who were each of them to take care of the king's revenue in his juriſdiction; and part only ſo far, that they ſtill had kings of their own, but ſuch as were tributaries to him.

V. 16. *Targets*—For pomp and magnificence, and to be carried before him, by his guard, when he went abroad. The *Roman* magiſtrates had rods and axes carried before them, in token of their power to correct the bad: but *Solomon* ſhields and targets, to ſhew he took more pleaſure in his power to defend and protect the good.

V. 17. *Shields*—Smaller than targets.

V. 19. *Round*—Made like the half of a circle.

V. 21. *Nothing*—Comparatively. Such hyperbolical expreſſions are frequent both in ſcripture and other authors. But if *gold in abundance*, would make ſilver ſeem ſo deſpicable, ſhall not wiſdom and grace, and the foretaſtes of heaven, make gold ſeem much more ſo?

V. 22. *Tharſhiſh*—Ships that went to *Tharſhiſh*. For *Tharſhiſh* was the name of a place upon the ſea, famous for its traffick with merchants, and it was a place very remote from *Judea*, as appears from the three years uſually ſpent in that voyage. But whether it was *Spain*, where in thoſe times there was abundance of gold and ſilver,

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‡ 1 *Sam.* xvii. 6.

§ Chap. vii. 2.

23 bringing gold and ſilver, ivory, and apes, and peacocks. So king
Solomon exceeded all the kings of the earth in riches, and for
24 wiſdom. And all the earth ſought to Solomon, to hear his wiſ-
25 dom which God had put in his heart. And they brought every
man his preſent, veſſels of ſilver, and veſſels of gold, and gar-
ments, and armour, and ſpices, horſes and mules, a rate year by
26 year. § And Solomon gathered together chariots, and horſemen:
and he had a thouſand and four hundred chariots, and twelve
thouſand horſemen, whom he beſtowed in the cities for chariots,
27 and with the king at Jeruſalem. And the king made ſilver *to be* in
Jeruſalem as ſtones, and cedars made he *to be* as the ſycomore-trees,
28 that *are* in the vale for abundance. || And Solomon had horſes
brought out of Egypt, and linen yarn: the king's merchants re-
29 ceived the linen yarn at a price. And a chariot, came up and went
out of Egypt for ſix hundred *ſhekels* of ſilver, and an horſe for an
hundred and fifty: and ſo for all the kings of the Hittites, and for
the kings of Syria, did they bring *them* out by their means.

CHAP. XI.

Solomon's *many wives turn his heart from God,* ver. 1—8. *God reproves and threatens him,* ver. 9—13. *Stirs up* Hadad *and* Rezon *againſt him,* ver. 14—25. *An account of* Jeroboam, ver. 26—40. Solomon's *death and burial,* ver. 41—43.

1 BUT * king Solomon loved † many ſtrange women (together
with the daughter of Pharaoh:) women of the Moabites,

ſilver, as *Strabo* and others affirm; or, ſome place in the *Indies,* it is needleſs to determine.

V. 24. *All the earth*—That is, all the kings of the earth, (as it is expreſſed 2 *Chron.* ix. 23.) namely of thoſe parts of the earth.

V. 28. *Horſes,* &c.—The two chief commodities of *Egypt.* *Price*—*Solomon* received them from *Pharaoh* at a price agreed between them, and gave this privelege to his merchants, for a tribute to be paid out of it.

V. 29. *Chariot*—This is not to be underſtood of the chariots and horſes themſelves, but for the lading of chariots and horſes, which conſiſting of fine linen and ſilk, were of great value; and the king's cuſtom, together with the charges of the journey, amounted to theſe ſums. *Hittites*—A people dwelling principally in the northern and eaſtern parts of *Canaan,* *Joſh.* i. 4. whom the *Iſraelites,* contrary to their duty, ſuffered to live amongſt them, *Judg.* iii. 5. who afterwards grew numerous and potent, and, it may be, ſent out colonies (after the manner of the antient times) into ſome parts of *Syria* and *Arabia.* And poſſibly, theſe *kings of the Hittites* may be ſome of thoſe *kings of Arabia,* ver. 15.

V. 3. Seven

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§ 2 *Chron.* i. 14. ix. 25. || 2 *Chron.* i. 16. ix. 25. * *Neh.* xxiii. 26. † *Deut.* xvii. 17.

2 Ammonites, Edomites, Zidonians, *and* Hittites: Of the nations
concerning which the LORD ſaid unto the children of Iſrael. ‡ Ye
ſhall not go in to them, neither ſhall they come in unto you; *for*
ſurely they will turn away your heart after their gods: Solomon clave
3 unto theſe in love. And he had ſeven hundred wives, princeſſes,
and three hundred concubines: and his wives turned away his
4 heart. For it came to paſs, when Solomon was old, *that* his wives
turned away his heart after other gods: and § his heart was not
perfect with the LORD his God, as *was* the heart of David his father.
5 For Solomon went after ‖ Aſhtoreth the goddeſs of the Zidonians,
6 and after * Milcom the abomination of the Amorites. And Solomon did evil in the ſight of the LORD, and went not fully after the
7 LORD, as *did* David his father. Then did Solomon build an high
place for † Chemoſh the abomination of Moab, in the hill that *is*
before Jeruſalem; and for Molech the abomination of the children
8 of Ammon. And likewiſe did he for all his ſtrange wives, who

V. 3. *Seven hundred wives, &c.*—God had particularly forbidden the kings to *multiply* either *horſes or wives*, Deut. xvii. 16, 17. we ſaw chap. x. 29. how he broke the former law, multiplying horſes: and here we ſee, how he broke the latter, multiplying wives. *David* ſet the example. One ill act of a good may do more miſchief than twenty of a wicked man. Beſides, they were *ſtrange women*, of the nations which God had expreſly forbidden them to marry with. And to compleat the miſchief, *he clave unto theſe in love;* was extravagantly fond of them, *Solomon* had much knowledge. But to what purpoſe, when he knew not how to govern his appetites?

V. 4. *Was old*—As having now reigned nigh thirty years. When it might have been expected that experience would have made him wiſer: then God permitted him to fall ſo ſhamefully, that he might be to all ſucceeding generations an example of the folly, and weakneſs of the wiſeſt and the beſt men, when left to themſelves. *Turned his heart*—Not that they changed his mind about the true God, and idols, which is not credible; but they obtained from him a publick indulgence for their worſhip, and poſſibly perſuaded him to join with them in the outward act of idol-worſhip; or, at leaſt, in their feaſts upon their ſacrifices, which was a participation of their idolatry.

V. 5. *Milcom*—Called alſo *Moloch*.

V. 6. *Did evil*—That is, did not worſhip God wholly but joined idols with him.

V. 7. *An high place*—That is, an altar upon the high place, as the manner of the *Heathens* was. *The hill*—In the mount of olives, which was nigh unto *Jeruſalem*, 2 *Sam.* xv. 30. and from this act was called *the mount of corruption*, 2 *Kings* xxiii. 13. As it were, to confront the temple.

V. 8. *And ſacrificed, &c.*—See what need thoſe have to ſtand upon their guard, who have been eminent for religion. The devil will ſet upon them moſt violently: and if they miſcarry, the reproach is the greater. It is the evening that commends the day. Let us therefore fear, leſt having run well, we come ſhort.

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‡ *Exod.* xxxiv. 16. *Deut.* xvii. 17. § Chap. xv. 3. ‖ *Judg.* ii. 13. 2 *Kings* xxiii. 13.
* *Judg.* ii. 13. † *Numb.* xxi. 29. *Judg.* xi. 24.

9 burnt incenſe, and ſacrificed unto their gods. And the Lord
was angry with Solomon, becauſe his heart was turned from the
10 Lord God of Iſrael, ‡ who had appeared unto him twice, And §
had commanded him concerning this thing, that he ſhould not go
after other gods: but he kept not that which the Lord commanded.
11 Wherefore the Lord ſaid unto Solomon, Foraſmuch as this is done
of thee, and thou haſt not kept my covenant, and my ſtatutes
which I have commanded thee, || I will ſurely rend the kingdom
12 from thee, and will give it to thy ſervant. Notwithſtanding, in
thy days I will not do it, for David thy father's ſake: *but* I will rend
13 it out of the hand of thy ſon. Howbeit, I will not rend away all
the kingdom: *but* will give one tribe to thy ſon, for David my
ſervant's ſake, and for Jeruſalem's ſake, which I have choſen.
14 And the Lord ſtirred up an adverſary unto Solomon, Hadad the
15 Edomite, he *was* of the king's ſeed in Edom. * For it came to paſs
when David was in Edom, and Joab the captain of the hoſt was
gone up to bury the ſlain, † after he had ſmitten every male in
16 Edom. (For ſix months did Joab remain there with all Iſrael, until
17 he had cut off every male in Edom.) That Hadad fled, he and
certain Edomites of his father's ſervants with him, to go into Egypt;
18 Hadad *being* yet a little child. And they aroſe out of Midian, and
came to Paran, and they took men with them out of Paran, and they
came to Egypt unto Pharaoh king of Egypt, who gave him an houſe,

V. 12. *Father's ſake*—For my promiſe made to him, 2 *Sam.* 7.

V. 13. *One tribe*—*Benjamin* was not entirely his, but part of it adhered to *Jeroboam*, as *Bethel*, 1 *Kings* xii. 29. and *Hephron*, 2 *Chron.* xiii. 19. both which were towns of *Benjamin*.

V. 15. *In Edom*—By his army, to war againſt it. *To bury*—The *Iſraelites* who were ſlain in the battle, 2 *Sam.* viii. 13, 14. whom he honourably interred in ſome certain place, to which he is ſaid to *go up* for that end. And this gave *Hadad* the opportunity of making his eſcape, whilſt *Joab* and his men were employed in that ſolemnity. *Had ſmitten*—Or, *and he ſmote*, as it is in the *Hebrew*: which is here noted as the cauſe of *Hadad*'s flight; he underſtood what *Joab* had done in part, and intended farther to do, even to kill all the males and therefore fled for his life.

V. 18. *Midian*—He *fled* at firſt with an intent *to go into Egypt*, but took *Midian*, a neighbouring country, in his way, and ſtaid there a while, poſſibly 'till he had by ſome of his ſervants tried *Pharaoh's* mind, and prepared the way for his reception. *Paran*—Another country in the road from *Edom* to *Egypt*, where he hired men to attend him, that making his entrance there ſomething like a prince, he might find more favour from that king and people. *Land*—To ſupport himſelf and his followers out of the profits of it.

V. 19. *Hadad*

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‡ Chap. iii. 5. ix. 2. § Chap. vi. 12. || Ver. 31. Chap. xii. 15. * 2 *Sam.* viii. 14.
† *Numb.* xxiv. 19. *Deut.* xx. 13.

19 and appointed him victuals, and gave him land. And Hadad found
great favour in the ſight of Pharaoh, ſo that he gave him to wife the
20 ſiſter of his own wife, the ſiſter of Tahpenes the queen. And the ſiſter
of Tahpenes bare him Genubath his ſon, whom Tahpenes weaned
in Pharaoh's houſe: and Genubath was in Pharaoh's houſhold among
21 the ſons of Pharaoh. And when Hadad heard in Egypt that David
ſlept with his fathers, and that Joab the captain of the hoſt was dead,
Hadad ſaid to Pharaoh, Let me depart, that I may go to mine own
22 country. Then Pharaoh ſaid unto him, But what haſt thou lacked
with me, that behold thou ſeekeſt to go to thine own country?
And he anſwered, Nothing: Howbeit, let me go in any wiſe.
23 And God ſtirred him up *another* adverſary, Rezon, the ſon of
24 Eliadah, who fled from his lord Hadadezer king of Zobah. And
he gathered men unto him, and became captain over a band, ‡
when David ſlew them *of Zobah*: and they went to Damaſcus, and
25 dwelt therein, and reigned in Damaſcus. And he was an adverſary
to Iſrael all the days of Solomon, beſides the miſchief that Hadad
26 did: and he abhorred Iſrael, and reigned over Syria. And §
Jeroboam the ſon of Nebat, an Ephrathite of Zereda, Solomon's
ſervant, (whoſe mother's name *was* Zeruah a widow woman) even

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V. 19. *Found favour*—God ſo diſpoſing his heart, that *Hadad* might be a ſcourge to *Solomon* for his impieties.

V. 21. *Joab*—Whom he feared as much as *David* himſelf. *Own country*—Whither accordingly he came; and was there, even from the beginning of *Solomon*'s reign. And it is probable, by the near relation which was between his wife and *Solomon*'s; and, by *Pharaoh*'s interceſſion, he obtained his kingdom with condition of ſubjection and tribute to be paid by him to *Solomon*; which condition he kept 'till *Solomon* fell from God, and then began to be troubleſome and dangerous to his houſe and kingdom.

V. 23. *Who fled*—When *David* had defeated him. *Zobah*—A part of *Syria*, between *Damaſcus* and *Euphrates*.

V. 24. *A band*—Of ſoldiers, who fled upon that defeat, 2 *Sam.* 10. and others who readily joined them, and lived by robbery, as many *Arabians* did. *Damaſcus*—And took it, whilſt *Solomon* was wallowing in luxury.

V. 25. *An adverſary*—He was a ſecret enemy, all that time; and when *Solomon* had forſaken God, he ſhewed himſelf openly. *Beſide*—This infilicity was added to the former; whilſt *Hadad* moleſted him in the ſouth, *Rezon* threatned him in the north. But what hurt could *Hadad* or *Rezon* have done, to ſo powerful a king as *Solomon*, if he had not by ſin made himſelf mean and weak? If God be on our ſide, we need not fear the greateſt adverſary. But if he be againſt us, he can make us fear the leaſt: yea, *the graſshopper ſhall be a burden*. *Syria*—Over all that part of *Syria*, enlarging his empire the more, and thereby laying a foundation for much miſery to *Solomon*'s kingdom.

‡ 2 *Sam.* viii. 3. x. 18. § 2 *Chron.* xiii. 6

27 he lifted up *his* hand againſt the king. And this *was* the cauſe that he
lifted up *his* hand againſt the king: ‖ Solomon built Millo, *and*
28 repaired the breaches of the city of David his father. And the man
Jeroboam *was* a mighty man of valour: and Solomon ſeeing the
young man that he was induſtrious, he made him ruler over all the
29 charge of the houſe of Joſeph. And it came to paſs at that time,
when Jeroboam went out of Jeruſalem, that the prophet Ahijah
the Shilonite found him in the way, and he had clad himſelf with
30 a new garment; and they two *were* alone in the field. And Ahijah
caught the new garment that *was* on him, and * rent it *in* twelve
31 pieces, And he ſaid to Jeroboam, Take the ten pieces: for †
thus ſaith the LORD, the God of Iſrael, Behold, I will rend the
kingdom out of the hand of Solomon, and will give ten tribes to
32 thee: (But he ſhall have one tribe, for my ſervant David's ſake,
and for Jeruſalem's ſake, the city which I have choſen out of all
33 the tribes of Iſrael.) Becauſe they have forſaken me, and have
worſhipped Aſhtoreth the goddeſs of the Zidonians, Chemoſh the
god of the Moabites, and Milcom the god of the children of Ammon,
and have not walked in my ways to do *that which is* right in mine
eyes, and *to keep* my ſtatutes, and my judgments, as *did* David his
34 father. Howbeit, I will not take the whole kingdom out his hand:
but I will make him prince all the days of his life, for David my
ſervant's ſake, whom I choſe, becauſe he kept my commandments,
35 and my ſtatutes: But § I will take the kingdom out of his ſon's hand,
36 and will give it unto thee, *even* ten tribes. And unto his ſon will
I give one tribe, that ‖ David my ſervant may have a light alway
before me in Jeruſalem, the city which I have choſen me, to put
37 my name there. And I will take thee, and thou ſhalt reign
according to all that thy ſoul deſireth, and ſhalt be king over Iſrael.
38 And it ſhall be, if thou wilt hearken unto all that I command thee,
and wilt walk in my ways, and do *that is* right in my ſight, to keep
my ſtatutes, and my commandments, as David my ſervant did:

V. 28. *Charge*—The taxes and tributes.

V. 29. *Went*—Probably to execute his charge. *Were alone*—Having gone aſide for private conference; for otherwiſe it is moſt likely that he had ſervants attending him, who, though they hear not the words, yet might ſee the action, and the rending of *Jeroboam*'s coat; and thus it came to *Solomon*'s ears, who being ſo wiſe, could eaſily underſtand the thing by what he heard of the action, eſpecially when a prophet did it.

V. 39. *For*

‖ Chap. ix. 24. * 1 *Sam.* xv. 27. xxiv. 5. † Ver. 11. § Chap. xii. 15. ‖ 2 *Kings* viii. 19.

that I will be with thee, and build thee a ſure houſe, as I built for
39 David, and will give Iſrael unto thee. And I will for this afflict
40 the ſeed of David, but not for ever. Solomon ſought therefore to
kill Jeroboam: and Jeroboam aroſe, and fled into Egypt, unto
Shiſhak king of Egypt, and was in Egypt until the death of Solomon.
41 And the reſt of the acts of Solomon, and all that he did, and his
wiſdom, are they not written in the book of the acts of Solomon.
42 And the time that Solomon reigned in Jeruſalem over all Iſrael, *was*
43 § forty years. And Solomon ſlept with his fathers, and was buried
in the city of David his father: and || Rehoboam his ſon reigned
in his ſtead.

V. 39. *For this*—For this cauſe, which I mentioned ver. 33. *Not for ever*—There ſhall a time come when the ſeed of *David* ſhall not be moleſted by the kingdom of *Iſrael*, but that kingdom ſhall be deſtroyed, and the kings of the houſe of *David* ſhall be uppermoſt, as it was in the days of *Aſa*, *Hezekiah* and *Joſiah*. And at laſt the *Meſſiah* ſhall come, who ſhall unite together the broken ſticks of *Judah* and *Joſeph*, and rule over all the *Jews* and *Gentiles* too.

V. 40. *Solomon*—To whoſe ears this had come. *Shiſhak*—*Solomon*'s brother-in-law, who yet might be jealous of him, or alienated from him, becauſe he had taken ſo many other wives to his ſiſter, might caſt a greedy eye upon the great riches which *Solomon* had amaſſed together, and upon which, preſently after *Solomon*'s death, he laid violent hands, 2 *Chron.* xii. 9.

V. 41. *The book*—In the publick records, where the lives and actions of kings were regiſtered from time to time, ſo this was only a political, not a ſacred book.

V. 42. *Forty years*—His reign was as long as his father's, but not his life; ſin ſhortend his days.

V. 43. *Slept*—This expreſſion is promiſcuouſly uſed concerning good and bad; and ſignifies only, that they died as their fathers did. But did he repent before he died? This ſeems to be put out of diſpute by the book of *Eccleſiaſtes*; written after his fall; as is evident, not only from the unanimous teſtimony of the *Hebrew* writers, but alſo, from the whole ſtrain of that book, which was written long after he had finiſhed all his works, and after he had liberally drunk of all ſorts of ſenſual pleaſures, and ſadly experienced the bitter effects of his love of women, *Eccleſ.* vii. 17. &c. which makes it more than probable, that as *David* writ *Pſalm* 51. ſo *Solomon* wrote this book as a publick teſtimony and profeſſion of his repentance.

CHAP.

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§ 2 *Chron.* ix, 30. || *Matt.* i. 7.

CHAP. XII.

Rehoboam *ſucceeds and* Jeroboam *returns out of* Egypt, ver. 1, 2. *The peoples petition to* Rehoboam, *and his anſwer*, ver. 3—15. *Ten tribes revolt and make* Jeroboam *king*, ver. 16—20. *God forbids* Rehoboam *to make war upon them*, ver. 21—24. Jeroboam *ſets up two golden calves*, ver. 25—33.

1 AND * Rehoboam went to Shechem; for all Iſrael were come
2 to Shechem to make him king. And it came to paſs, when
Jeroboam the ſon of Nebat, who was yet in † Egypt heard *of it*,
(for he was fled from the preſence of king Solomon, and Jeroboam
3 dwelt in Egypt.) That they ſent and called him: and Jeroboam
and all the congregation of Iſrael came and ſpake unto Rehoboam,
4 ſaying, Thy father made our ‡ yoke grievous: now therefore
make thou the grievous ſervice of thy father, and this heavy yoke
5 which he put upon us, lighter, and we will ſerve thee. And he
ſaid unto them, Depart yet *for* three days, then come again to me.
6 And the people departed. And king Rehoboam conſulted with
the old men that ſtood before Solomon his father, while he yet
lived, and ſaid, How do ye adviſe, that I may anſwer this people?
7 And they ſpake unto him, ſaying, If thou wilt be a ſervant unto
this people this day, and wilt ſerve them, and anſwer them, and
ſpeak good words to them, then they will be thy ſervants for ever.

V. 1. *Were come*—*Rehoboam* did not call them thither, but went thither, becauſe the *Iſraelites* prevented him, and had pitched upon that place, rather than upon *Jeruſalam*, becauſe it was moſt convenient for all, being in the center of the kingdom: and becauſe that being in the potent tribe of *Ephraim*, they ſuppoſed there they might uſe that freedom of ſpeech, which they reſolved to uſe, to get there grievances redreſſed. So out of a thouſand wives and concubines, he had but one ſon, to bear his name, and he a fool! Is not ſin an ill way of building up a family?

V. 3. *They ſent*—When the people ſent him word of *Solomon*'s death, they alſo ſent a ſummons for him to come to *Shechem*. That the preſence and countenance of a man of ſo great intereſt and reputation, might lay the greater obligation upon *Rehoboam* to grant them eaſe and relief.

V. 4. *Grievous*—By heavy taxes and impoſitions, not only for the temple and his magnificent buildings, but for the expences of his numerous court, and of ſo many wives and concubines. And *Solomon* having ſo groſly forſaken God, it is no wonder if he oppreſſed the people.

V. 7. *This day*—By complying with their deſires, and condeſcending to them for a ſeaſon, till thou art better eſtabliſhed in thy throne. They uſe this expreſſion, fore-ſeeing that ſome would diſſuade him from this courſe, as below the majeſty of a prince. *And anſwer*—Thy ſervice is not hard, it is only a few good words, which it is as eaſy to give as bad ones.

V. 8. *Young*

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* 2 *Chron.* x. 1. † Chap. xi. 40. ‡ Chap. iv. 7.

8 But he forſook the counſel of the old men which they had given
him, and conſulted with the young men that were grown up with
9 him, *and* which ſtood before him. And he ſaid unto them, What
counſel give ye, that we may anſwer this people, who have ſpo-
ken to me, ſaying, Make the yoke which thy father did put upon
10 us, lighter? And the young men that were grown up with him,
ſpake unto him, ſaying, Thus ſhalt thou ſpeak unto this people that
ſpake unto thee, ſaying, Thy father made our yoke heavy, but
make thou *it* lighter unto us: thus ſhalt thou ſay unto them, My
11 little *finger* ſhall be thicker than my father's loins. And now
whereas my father did lade you with an heavy yoke, I will add to
your yoke: my father hath chaſtiſed you with whips, but I will
12 chaſtiſe you with ſcorpions. So Jeroboam and all the people came
to Rehoboam the third day, as the king had appointed, ſaying,
13 Come to me again the third day. And the king anſwered the
people roughly; and forſook the old mens counſel that they gave
14 him: And ſpake to them after the counſel of the young men, ſay-
ing, My father made your yoke heavy, and I will add to your
yoke; my father *alſo* chaſtiſed you with whips, but I will chaſtiſe
15 you with ſcorpions. Wherefore the king hearkened not unto the
people for § the cauſe was from the LORD, that he might per-
form his ſaying, which the LORD ‖ ſpake by Ahijah the Shilonite,
16 unto Jeroboam the ſon of Nebat. So when all Iſrael ſaw that the
king hearkened not unto them, the people anſwered the king, ſay-
ing, What portion have we in David? Neither *have we* inheritance
in the ſon of Jeſſe: to your tents, O Iſrael: now ſee to thine own

V. 8. *Young men*—So called comparatively to the old men: otherwiſe they were near forty years old.

V. 10. *Shall be thicker*—Or rather, *is thicker*, and therefore ſtronger, and more able to cruſh you, if you proceed in theſe mutinous demands, *than his loins*, in which is the principal ſeat of ſtrength.

V. 15. *From the Lord*—Who gave up *Rehoboam* to ſo fooliſh and fatal a miſtake, and alienated the peoples affections from him; and ordered all circumſtances by his wiſe providence to that end.

V. 16. *In David*—In *David's* family and ſon; we can expect no benefit or relief from him, and therefore we renounce all commerce with him, and ſubjection to him. They named *David*, rather than *Rehoboam*; to ſignify, that they renounced not *Rehoboam* only, but all *David's* family. *Son of Jeſſe*—So they call *David* in contempt; as if they had ſaid, *Rehoboam* hath no reaſon to carry himſelf with ſuch pride and contempt toward his people; for if we trace his original, it was as mean and obſcure as any of ours. *To your tents*—Let

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§ *Judg.* xiv. 4. 2 *Chron.* x. 15. xxii. 7. xxv. 20. ‖ Chap. xi. 31.

17 houſe, David. So Iſrael departed unto their tents. But * *as for*
the children of Iſrael which dwelt in the cities of Judah, Rehoboam
18 reigned over them. Then king Rehoboam ſent Adoram, who *was*
over the tribute, and all Iſrael ſtoned him with ſtones that he died;
therefore king Rehoboam made ſpeed to get him up to his chariot,
19 to flee to Jeruſalem. So Iſrael rebelled againſt the houſe of David
20 unto this day. And it came to paſs when all Iſrael heard that Jeroboam was come again, that they ſent and called him unto the
congregation, and made him king over all Iſrael: there was none
that followed the houſe of David, but the tribe of Judah only.
21 And † when Rehoboam was come to Jeruſalem, he aſſembled all
the houſe of Judah, with the tribe of Benjamin, an hundred and
fourſcore thouſand choſen men, which were warriors, to fight
againſt the houſe of Iſrael, to bring the kingdom again to Rehoboam
22 the ſon of Solomon. But ‡ the word of God came unto Shemaiah
23 the man of God, ſaying, Speak unto Rehoboam the ſon of Solomon king of Judah, and unto all the houſe of Judah, and Benjamin,
24 and to the remnant of the people, ſaying. Thus ſaith the Lord,
Ye ſhall not go up nor fight againſt your brethren the children
of Iſrael: return every man to his houſe, for this thing is from
me. They hearkened therefore to the word of the Lord, and returned to depart according to the word of the Lord.
25 Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and
26 went out from thence, and built Penuel. And Jereboam ſaid in

us forſake him, and go to our own homes, there to conſider, how to provide for ourſelves.

V. 17. *Judah*—The tribe of *Judah*; with thoſe parts of the tribes of *Levi*, and *Simeon*, and *Benjamin*, whoſe dwellings were within the confines of *Judah*.

V. 18. *Sent Adoram*—Probably to purſue the counſel which he had reſolved upon, to execute his office, and exact their tribute with rigour and violence, if need were.

V. 19. *Rebelled*—Their revolt was ſinful, as they did not this in compliance with God's counſel, but to gratify their own paſſions.

V. 20. *Was come*—From *Egypt*; which was known to them before who met at *Shechem*, and now by all the people. *Was none*—That is, no intire tribe.

V. 24. *From me*—This event is from my counſel and providence, to puniſh *Solomon*'s apoſtaſy.

V. 25. *Shechem*—He repaired, and enlarged, and fortified it; for it had been ruined long ſince, *Judg.* ix. 45. He might chuſe it as a place both auſpicious, becauſe here the foundation of his monarchy was laid; and commodious, as being near the frontiers of his kingdom. *Penuel*—A place beyond *Jordan*; to ſecure that part of his dominions.

V. 26. *Said*, &c.—Reaſoned within himſelf. The phraſe diſcovers the fountain of his

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* Chap. xi. 32. † 2 *Chron.* xi. 31. ‡ 2 *Chron.* xi. 2.

his heart, Now ſhall the kingdom return to the houſe of David:
27 If this people go up to do ſacrifice in the houſe of the LORD at Jeruſalem, then will the heart of this people turn again unto their
LORD, *even* unto Rehoboam king of Judah, and they will kill me,
28 and go again to Rehoboam king of Judah. Whereupon the king
took counſel, and made two calves *of* gold, and ſaid unto them,

his error, that he did not conſult with God, who had given him the kingdom; as in all reaſon, and juſtice, and gratitude he ſhould have done: nor believed God's promiſe, chap. xi. 38. but his own carnal policy.

V. 27. *Will turn*—Which in itſelf might ſeem a prudent conjecture; for this would give *Rehoboam*, and the *prieſts*, and *Levites*, the ſure and faithful friends of *David*'s houſe, many opportunities of alienating their minds from him, and reducing them to their former allegiance. But conſidering God's providence, by which the hearts of all men, and the affairs of all kingdoms are governed, and of which he had lately ſeen ſo eminent an inſtance; it was a fooliſh, as well as wicked courſe.

V. 28. *Calves*—In imitation of *Aaron*'s golden calf, and of the *Egyptians*, from whom he was lately come. And this he the rather preſumed to do, becauſe he knew the people of *Iſrael* were generally prone to idolatry: and that *Solomon*'s example had exceedingly ſtrengthened thoſe inclinations; and therefore they were prepared for ſuch an attempt; eſpecially, when his propoſition tended to their own eaſe, and ſafety, and profit, which he knew was much dearer to them, as well as to himſelf, than their religion. *Too much*—Too great a trouble and charge, and neither neceſſary, nor ſafe for them, as things now ſtood. *Behold thy gods*—Not as if he thought to perſuade the people, that theſe calves were that very God of *Iſrael*, who brought them out of *Egypt*: which was ſo monſtrouſly abſurd and ridiculous, that no *Iſraelite* in his right wits could believe it, and had been ſo far from ſatisfying his people, that this would have made him both hateful, and contemptible to them; but his meaning was, that theſe images were viſible repreſentations, by which he deſigned to worſhip the true God of *Iſrael*, as appears, partly from that parallel place, *Exod.* xxxii. 4. partly, becauſe the prieſts and worſhippers of the calves, are ſaid to worſhip *Jehovah*; and upon that account, are diſtinguiſhed from thoſe belonging to *Baal*, 1 *Kings* xviii. 21. xxii. 6, 7. and partly, from *Jeroboam*'s deſign in this work, which was to quiet the peoples minds, and remove their ſcruples about going to *Jeruſalem* to worſhip their God in that place, as they were commanded: which he doth, by ſignifying to them, that he did not intend any alteration in the ſubſtance of their religion; nor to draw them from the worſhip of the true God, to the worſhip of any of thoſe *Baals*, which were ſet up by *Solomon*; but to worſhip that ſelf-ſame God whom they worſhipped in *Jeruſalem*, even the true God, who brought them out of *Egypt*; only to vary a circumſtance: and that as they worſhipped God at *Jeruſalem*, before one viſible ſign, even the ark, and the ſacred cherubim there; ſo his ſubjects ſhould worſhip God by another viſible ſign, even that of the calves, in other places; and as for the change of the place, he might ſuggeſt to them, that God was preſent in all places, where men with honeſt minds called upon him; that before the temple was built, the beſt of kings, and prophets, and people, did pray, and ſacrifice to God in divers high places, without any ſcruple. And that God would diſpenſe with them alſo in that matter; becauſe

It is too much for you to go up to Jeruſalem: § behold thy gods,
29 O Iſrael, which brought thee up out of the land of Egypt. And
30 he ſet the one in Beth-el, and the other put he in Dan. And this
thing became a ſin: for the people went *to worſhip* before the one
31 *even* unto Dan. And he made an houſe in the high places, and
made prieſts of the ‖ loweſt of the people, which were not of the
32 ſons of Levi. And Jeroboam ordained a feaſt in the eighth month,
on the fifteenth day of the month, like unto the feaſt that *is* in Judah, and he offered upon the altar (ſo did he in Beth-el) ſacrificing
unto the calves that he had made: and he placed in Beth-el the
33 prieſts of the high places which he had made. So he offered upon

going to *Jeruſalem* was dangerous to them at this time; and God would have mercy, rather than ſacrifice.

V. 29. *Beth-el,* &c.—Which two places he choſe for his peoples conveniency; *Bethel* being in the ſouthern, and *Dan* in the northern parts of his kingdom.

V. 30. *A ſin*—That is, an occaſion of great wickedneſs, not only of idolatry, which is called *ſin* by way of eminency; nor only of the worſhip of the calves, wherein they pretended to worſhip the true God; but alſo of the worſhip of *Baal*, and of the utter deſertion of the true God; and of all ſorts of impiety. *To Dan*—Which is not here mentioned excluſively, for they went alſo to *Beth-el,* ver. 32, 33. but for other reaſons, either becauſe that of *Dan* was firſt made, the people in thoſe parts having been long leavened with idolatry, *Judg.* xviii. 30. or to ſhew the peoples readineſs and zeal for idols; that thoſe who lived in, or near *Beth-el,* had not patience to ſtay 'till that calf was finiſhed, but all of them were forward to go as far as *Dan,* which was in the utmoſt borders of the land, to worſhip an idol there; when it was thought too much for them to go to *Jeruſalem* to worſhip God.

V. 31. *An houſe*—Houſes, or chapels, beſides the temples, which he built at *Dan* and *Beth-el;* he built alſo for his peoples better accommodation, leſſer temples upon divers high places. *Of the loweſt*—Which he might do, either, 1. becauſe the better ſort refuſed it, or, 2. becauſe ſuch would be ſatisfied with mean allowances; and ſo he could put into his own purſe a great part of the revenues of the *Levites,* which doubtleſs he ſeized upon when they forſook him, and went to *Jeruſalem,* 2 *Chron.* xi. 13, 14. or, 3. becauſe mean perſons would depend upon his favour, and therefore be pliable to his humour, and firm to his intereſt, but the words in the *Hebrew* properly ſignify, *from the ends of the people*; which may be tranſlated thus, *out of all the people,* promiſcuouſly out of every tribe. Which expoſition ſeems to be confirmed by the following words, added to explain theſe, *which were not of the ſons of Levi*; though they were not of the tribe of *Levi.* And that indeed was *Jeroboam's* ſin; not that he choſe mean perſons, for ſome of the *Levites* were ſuch; and his ſin had not been leſs, if he had choſen the nobleſt and greateſt perſons; as we ſee in the example of *Uzziah.* But that he choſe men of other tribes, contrary to God's appointment, which reſtrained that office to that tribe. *Levi*—To whom that office was confined by God's expreſs command.

V. 32. *A feaſt*—The feaſt of tabernacles. So he would keep God's feaſt, not

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§ *Exod.* xxxii. 8. ‖ Chap. xiii. 33. *Ezek.* xliv. 7, 8.

the altar which he had made in Beth-el, the fifteenth day of the eighth month, *even* in the month which he had deviſed of his own heart: and ordained a feaſt unto the children of Iſrael, and he offered upon the altar, and burnt incenſe.

CHAP. XIII.

A prophet threatens Jeroboam's *altar, and gives a ſign, which immediately comes to paſs*, ver. 1—5. *He reſtores* Jeroboam's *withered hand, and leaves* Bethel, ver. 6—10. *The old prophet deceives and entertains him*, ver. 11—19. *He is threatned with death*, ver. 20—23. *Slain by a lion and buried*, ver. 24—32. Jeroboam *is hardened in his idolatry*, ver. 33, 34.

1 AND behold there came a man of God out of Judah by the word of
the LORD unto Beth-el: and Jeroboam ſtood by the altar to burn
2 incenſe. And he cried againſt the altar in the word of the LORD,
and ſaid, O altar, altar, thus ſaith the LORD, Behold, a child ſhall
be born to the houſe of David, * Joſiah by name, and upon thee

in God's time, which was the fifteenth day of the ſeventh month, and ſo onward, *Levit.* xxiii. 34. but on the fifteenth day of the eighth month. And this alteration he made, either, 1. to keep up the difference between his ſubjects, and thoſe of *Judah* as by the differing manners, ſo by the diſtinct times of their worſhip. Or, 2. leſt he ſhould ſeem directly to oppoſe the God of *Iſrael*, (who had in a ſpecial manner obliged all the people to go up to *Jeruſalem* at that time, by requiring their attendance to celebrate the feaſt elſewhere, at the ſame time. Or, 3. to engage as many perſons as poſſibly he could, to come to his feaſt; which they would more willingly do when the feaſt at *Jeruſalem* was paſt, and all the fruits of the earth were perfectly gathered in. *Fifteenth day*—And ſo onward till the ſeven days ended. *Like that in Judah*—He took his pattern thence, to ſhew, that he worſhipped the ſame God, and profeſſed the ſame religion for ſubſtance, which they did: howſoever he differed in circumſtances. *He offered*—Either, 1. by his prieſts. Or, rather, 2. by his own hands; as appears from chap. xiii. 1. 4. which he did, to give the more countenance to his new deviſed ſolemnity. Nor is this ſtrange; for he might plauſibly think, that he who by his own authority had made others prieſts might much more exerciſe a part of that office; at leaſt upon an extraordinary occaſion; in which caſe, he knew *David* himſelf had done ſome things, which otherwiſe he might not do. *So he did*—He himſelf did offer there in like manner, as he now had done at *Dan*.

V. 33. *Deviſed*—Which he appointed without any warrant from God.

V. 1. *Man of God*—An holy prophet. *By the word*, &c.—By Divine inſpiration and command.

V. 2. *The altar*—And conſequently, againſt all that worſhip. *O altar*—He directs his ſpeech to the altar, becauſe the following ſigns were wrought upon it. *Joſiah*—Which being done above three hundred years after this prophecy, plainly ſhews the abſolute certainty of God's providence, and fore-knowledge even in the moſt contingent things. For this was in itſelf uncertain, and wholly depended upon man's

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* 2 *Kings* xxiii. 16.

ſhall he offer the prieſts of the high places that burn incenſe upon
3 thee, and men's bones ſhall be burnt upon thee. And he gave a
ſign the ſame day, ſaying, This *is* the ſign which the LORD hath
ſpoken: Behold the altar ſhall be rent, and the aſhes that *are* upon it
4 ſhall be poured out. And it came to paſs when king Jeroboam heard
the ſaying of the man of God, who had cried againſt the altar in
Beth-el, that he put forth his hand from the altar, ſaying, Lay hold
on him. And his hand which he put forth againſt him, dried up,
5 ſo that he could not pull it in again to him. The altar alſo was
rent, and the aſhes poured out from the altar, according to the
ſign which the man of God had given by the word of the LORD.
6 And the king anſwered, and ſaid unto the man of God, Intreat
now the face of the LORD thy God, and pray for me, that my hand
may be reſtored me again. And the man of God beſought the
LORD, and the king's hand was reſtored him again, and became as it
7 *was* before. And the king ſaid unto the man of God, Come home
8 with me, and refreſh thyſelf, and I will give thee a reward. And
the man of God ſaid unto the king,† If thou wilt give me half
thine houſe, I will not go in with thee, neither will I eat bread,

will, both as to the having of a child, and as to the giving it this name. Therefore God can certainly and effectually over-rule man's will which way he pleaſeth; or elſe it was poſſible, that this prediction ſhould have been falſe; which is blaſphemous to imagine. *The prieſts*—The bones of the prieſts, 2 *Kings* xxiii. 15, 16. whereby the altar ſhould be defiled. How bold was the man, that durſt attack the king in his pride, and interrupt the ſolemnity he was proud of? Whoever is ſent on God's errand, muſt not fear the faces of men. It was above three hundred and fifty years ere this prophecy was fulfilled. Yet it is ſpoken of as ſure and nigh at hand. For a thouſand years are with God as one day.

V. 3. *Gave a ſign*—That is, he then wrought a miracle, to aſſure them of the truth of his prophecy.

V. 4. *Put forth*, &c.—To point out the man whom he would have the people lay hands on. *The altar*—Where it was employed in offering ſomething upon it. *Dried up*—Or, *withered*, the muſcles and ſinews, the inſtruments of motion, ſhrunk up. This God did, to chaſtiſe *Jeroboam* for offering violence to the Lord's prophet: to ſecure the prophet againſt farther violence: and, that in this example God might ſhew, how highly he reſents the injuries done to his miniſters, for the faithful diſcharge of their office.

V. 6. *Thy God*—Who hath manifeſted himſelf to be thy God and friend, in a ſingular manner; and therefore will hear thy prayers for me, though he will not regard mine, becauſe I have forſaken him and his worſhip. *Beſought*—To aſſure *Jeroboam*, that what he had ſaid, was not from ill-will to him, and that he heartily deſired his reformation, not his ruin. *Reſtored*—Becauſe he repented of that vio-

lence,

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† *Numb.* xxii. 18. xxiv. 13.

9 nor drink water in this place: For ſo was it charged me by the
word of the Lord, ſaying, Eat no bread, nor drink water, nor
10 turn again by the way that thou cameſt. So he went another way,
11 and returned not by the way that he came to Beth-el. Now there
dwelt an old prophet in Beth-el, and his ſons came and told him all
the works that the man of God had done that day in Beth-el: the
words which he had ſpoken unto the king, them they told alſo unto
12 their father. And their father ſaid unto them, What way went he?
For his ſons had ſeen what way the man of God went, who came
13 from Judah. And he ſaid unto his ſons, Saddle me the aſs. So they
14 ſaddled him the aſs, and he rode thereon: And he went after the
man of God, and found him ſitting under an oak: and he ſaid
unto him, *Art* thou the man of God that cameſt from Judah? And he
15 ſaid, I *am*. Then he ſaid unto him, Come home with me and eat
16 bread. And he ſaid, I [‡] may not return with thee, nor go in with
thee: neither will I eat bread, nor drink water with thee in this
17 place. For it was ſaid to me by the word of the Lord, Thou ſhalt
eat no bread, nor drink water there, nor turn again to go by the
18 way that thou cameſt. He ſaid unto him, I *am* a prophet alſo as
thou *art*, and an angel ſpake unto me by the word of the Lord,

lence which he intended againſt that prophet, for which God inflicted it: and that this goodneſs of God to him, might have led him to repentance; or, if he continued impenitent, leave him without excuſe.

V. 9. *For ſo*, &c.—My refuſal of thy favour, is not from any contempt, or hatred of thy perſon; but in obedience to the juſt command of my God, who hath forbidden me all father converſe or communication with thee. *Eat nor drink*—In that place, or with that people. Whereby God declares, how deteſtable they were in God's eyes; becauſe they were vile apoſtates from the true God, and embraced this idol-worſhip, againſt the light of their own conſciences, meerly to comply with the king's humour and command. *Nor turn*—That by thy avoiding the way that led thee to *Beth-el* as execrable, although thou wenteſt by my ſpecial command, thou mighteſt teach all others, how much they ſhould abhor that way, and all thoughts of going to that place, or to ſuch people, upon any unneceſſary occaſion.

V. 11. *A prophet*—One to whom, and by whom God did ſometimes impart his mind; as it is manifeſt from ver. 20, 21. and one that had a reſpect to the Lord's holy prophets, and gave credit to their predictions: but whether he was a good man, may be doubted, ſeeing we find him in a downright lye ver. 18. And altho' an holy prophet may poſſibly have continued in the kingdom of *Iſrael*, he would never have gone from his own habitation, to dwell at *Beth-el*, the chief ſeat of idolatry, unleſs with deſgu to preach againſt it: which it is evident he did not; his ſons ſeem to have been preſent at, and, and to have joined

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[†] *Deut.* xii. 16. xvii. 5. 1 *Cor.* x. 21.

ſaying, Bring him back with thee into thine houſe, that he may eat
19 bread, and drink water. *But* he lied unto him. So he went back
20 with him, and did eat bread in his houſe, and drank water. And
it came to paſs, as they ſat at the table, that the word of the Lord
21 came unto the prophet that brought him back: And he cried unto
the man of God that came from Judah, ſaying, Thus ſaith the Lord,
Foraſmuch as thou haſt diſobeyed the mouth of the Lord, and haſt
not kept the commandment which the Lord thy God commanded
22 thee, But cameſt back, and haſt eaten bread, and drunk water in
the place, of which *the LORD* did ſay unto thee, Eat no bread,
and drink no water; thy carcaſe ſhall not come unto the ſepulchre
23 of thy fathers. And it came to paſs, after he had eaten bread,
and after he had drank water, that he ſaddled for him the aſs, *to wit*,
24 for the prophet whom he had brought back. And when he was
gone, a § lion met him by the way, and ſlew him: and his carcaſe
was caſt in the way, and the aſs ſtood by it: the lion alſo ſtood by
25 the carcaſe. And behold, men paſſed by, and ſaw the carcaſe caſt
in the way, and the lion ſtanding by the carcaſe: and they came
26 and told *it* in the city where the old prophet dwelt. And when the
prophet that brought him back from the way, heard *thereof*, he ſaid,
It *is* the man of God, who was diſobedient unto the word of the
Lord: therefore the Lord hath delivered him unto the lion, which
hath torn him, and ſlain him, according unto the word of the Lord,

joined with others in that idolatrous worſhip.

V. 21. *Cried*—With a loud voice, the effect of his paſſion. both for his own guilt and ſhame, and for the prophet's approaching miſery.

V. 22. *Shall not*, &c.—Thou ſhalt not die a natural, but a violent death; and that in this journey, before thou returneſt to thy native habitation. But is it not ſtrange that the lying prophet eſcapes, while the man of God is ſo ſeverely puniſhed? Certainly there muſt be a judgment to come, when theſe things ſhall be called over again, and when thoſe who ſinned moſt and ſuffered leaſt in this world, will receive according to their works.

V. 23. *Saddled for him*—But, it is obſervable, he doth not accompany him; his guilty conſcience making him fear to be involved in the ſame judgment with him.

V. 24. *Slew him*—"But why doth God puniſh a good man ſo ſeverely for ſo ſmall an offence?" His ſin was not ſmall, for it was a groſs diſobedience to a poſitive command. And it cannot ſeem ſtrange if God ſhould bring his deſerved death upon him in this manner, for the accompliſhment of his own glorious deſigns, to vindicate his own juſtice from the imputation of partiality; to aſſure the truth of his predictions, and thereby provoke *Jeroboam* and his idolatrous followers to repentance; and to juſtify himſelf in all his dreadful

‡ Chap. xx. 36.

27 which he ſpake unto him. And he ſpake to his ſons, ſaying,
28 Saddle me the aſs. And they ſaddled *him*. And he went and found
his carcaſe caſt in the way, and the aſs, and the lion ſtanding by
the carcaſe: the lion had not eaten the carcaſe, nor torn the aſs.
29 And the prophet took up the carcaſe of the man of God, and laid
it upon the aſs, and brought it back: and the old prophet came to
30 the city, to mourn, and to bury him. And he laid his carcaſe in
his own grave, and they mourned over him, *ſaying*, Alas, my bro-
31 ther. And it came to paſs after he had buried him, that he ſpake
to his ſons, ſaying, When I am dead, then bury me in the ſepul-
chre wherein the man of God *is* buried; ‖ lay my bones beſide his
32 bones. For the ſaying which he cried by the word of the LORD
againſt the altar in Beth-el, and againſt all the houſes of the high
places, which *are* in the cities of * Samaria, ſhall ſurely come to

dreadful judgments which he intended to inflict upon *Jeroboam*'s houſe, and the whole kingdom of *Iſrael*.

V. 28. *He found*, &c.—Here was a concurrence of miracles: that the aſs did not run away from the lion, according to his nature, but boldly ſtood ſtill, as reſerving himſelf to carry the prophet to his burial; that the lion did not devour its prey, nor yet go away when he had done his work, but ſtood ſtill, partly to preſerve the carcaſe of the prophet from other wild beaſts or fowls, partly, as an evidence that the prophet's death was not caſual, nor the effect of a lion's ravenous diſpoſition, but of God's ſingular and juſt judgment; and conſequently, that his prediction was divine, and ſhould be infallibly accompliſhed in its proper time; and partly, as a token of God's favour to the deceaſed prophet, of whoſe very carcaſe he took ſuch ſpecial care: thereby ſignifying, that although for wiſe and juſt reaſons he thought fit to take away his life, yet his remains was precious to him.

V. 30. *His grave*—So that threatning, ver. 22, was fulfilled; and withal, the memory of his prophecy was revived and preſerved among them, and his very carcaſe reſting there, might be a witneſs of their madneſs and deſperate wickedneſs, in continuing in their abominable idolatry, after ſuch an aſſurance of the dreadful effects of it. *They*—The old prophet and his ſons, and others, whom common humanity taught to lament the untimely death of ſo worthy a perſon. *Alas*, &c.—Which was an uſual form of expreſſion in funeral lamentations.

V. 31. *When I am dead*, &c.—Tho' he was a lying prophet, yet he deſired to die the death of a true prophet. Gather not my ſoul with the ſinners of *Beth-el*, but with this man of God: Becauſe *what he cried againſt the altar of Beth-el, ſhall ſurely come to paſs*. Thus by the mouth of two witneſſes was it eſtabliſhed, if poſſible to convince *Jeroboam*.

V. 32. *Samaria*—That is, of the kingdom of *Samaria*; as it was called, though not when this fact was done, yet before theſe books were written. *Samaria* was properly the name of one city, chap. xxi. 1. but from hence the whole kingdom of *Iſrael* was ſo called.

V. 33. *After*

‖ 2 *Kings* xxiii. 18.

* Chap. xvi. 24.

pafs. 33 After this thing Jeroboam returned not from his evil way, but † made again of the loweſt of the people, prieſts of the high places: whoſoever would, he conſecrated him, and he became *one* of the prieſts of the high places. 34 And this thing became ſin unto the houſe of Jeroboam, even to cut *it* off, and to deſtroy *it* from off the face of the earth.

CHAP. XIV.

Jeroboam *ſends to the prophet, to enquire concerning his ſick ſon,* ver. 1—6. *The deſtruction of* Jeroboam*'s houſe foretold,* ver. 7—16. *The death of his child,* ver. 17, 18. *The concluſion of his reign,* ver. 19, 20. *The declenſion of* Rehoboam*'s houſe and kingdom,* ver. 21—28. *The concluſion of his reign,* ver. 28—31.

1, 2 AT that time Abijah the ſon of Jeroboam fell ſick. And Jeroboam ſaid to his wife, Ariſe, I pray thee, and diſguiſe thyſelf, that thou be not known to be the wife of Jeroboam, and get thee to Shiloh: Behold, there *is* Ahijah the prophet, which told me 3 that * I *ſhould be* king over this people. And take with thee ten

V. 33. *After this*—That is, after all theſe things: the ſingular number put for the plural; after ſo many, and evident, and ſucceſſive miracles. *Made again*—He abated not ſo much as a circumſtance in his idolatrous worſhip. *Whoſoever*—Without any reſpect to tribe or family, or integrity of body, or mind, or life; all which were to be regarded in the prieſthood.

V. 34. *Sin*—Either, an occaſion of ſin, and means of hardening all his poſterity in their idolatry: or, *a puniſhment,* for ſo the word *ſin* is often uſed. This his obſtinate continuance in his idolatry, after ſuch warnings, was the utter ruin of all his family. They betray themſelves effectually, who endeavour to ſupport themſelves by any ſin.

V. 1. *At that time*—Preſently after the things deſcribed in the former chapter; which, though related in the beginning of his reign, yet might be done a good while after it, and ſo *Ahijah* the prophet might be very old, as he is decribed to be ver. 4. It is probable he was his eldeſt ſon.

V. 2. *His wife*—Becauſe ſhe might without ſuſpicion enquire concerning her own child; and becauſe ſhe would enquire exactly, and diligently, and faithfully acquaint him with the truth. *Diſguiſe*—Change thy habit, and voice, and go like a private and obſcure perſon. This caution proceeded: firſt, from the pride of his heart, which made him loth to confeſs his folly in worſhipping ſuch helpleſs idols, and to give glory to the God whom he had forſaken. Secondly, from jealouſy and ſuſpicion, leſt the prophet knowing this, ſhould either give her no anſwer, or make it worſe than indeed it was. Thirdly, from policy, leſt his people ſhould by his example be drawn to forſake the calves, and to return to the God of *Judah*.

V. 3. *And take*—A preſent, after the manner, but mean, as became an ordinary

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† Chap. xii. 31. * Chap. xi. 31.

loaves, and cakes and a cruſe of honey, and go to him: he ſhall
4 tell thee what ſhall become of the child. And Jeroboam's wife
did ſo, and aroſe, and went to Shiloh, and came to the houſe of
Ahijah: but Ahijah could not ſee, for his eyes were ſet by reaſon
5 of his age. And the Lord ſaid unto Ahijah, Behold, the wife of
Jeroboam cometh to aſk a thing of thee for her ſon, for he *is* ſick:
thus and thus ſhalt thou ſay unto her: for it ſhall be, when ſhe
6 cometh in, that ſhe ſhall feign herſelf *to be* another *woman*. And
it was *ſo*, when Ahijah heard the ſound of her feet, as ſhe
came in at the door, that he ſaid, Come in, thou wife of Jeroboam,
why feigneſt thou thyſelf *to be* another? For I *am* ſent to thee with
7 heavy *tidings*. Go, tell Jeroboam, Thus ſaith the Lord God of
Iſrael, Foraſmuch as I exalted thee from among the people, and
8 made thee prince over my people Iſrael, And rent the kingdom
away from the houſe of David, and gave it thee: and *yet* thou haſt
not been as my ſervant David, who kept my commandments, and
who followed me with all his heart, to do *that* only *which* was
9 right in mine eyes, But haſt done evil above all that were before
thee: for thou haſt gone and made thee other gods, even molten
images, to provoke me to anger, and haſt caſt me behind thy back.
10 Therefore behold, I † will bring evil upon the houſe of Jeroboam,

nary country woman, which ſhe perſonated. It had been more pious to enquire, why God contended with him.

V. 6. *Thou wiſe*—By which diſcovery he both reproves their folly, who thought to conceal themſelves from God, and withal gives her aſſurance of the truth, and certainty of that meſſage which he was to deliver.

V. 8. *David*—Who though he fell into ſome ſins, yet, firſt, he conſtantly perſevered in the true worſhip of God; from which thou art revolted. Secondly, he heartily repented of, and turned from all his ſins whereas thou art obſtinate and incorrigible.

V. 9. *Above all*—Above all the former kings of my people, as *Saul*, and *Solomon*, and *Rehoboam*. *Images*—Namely, the golden calves: not as if they thought them to be *other gods* in a proper ſenſe; for it is apparent they ſtill pretended to worſhip the God of their fathers, but becauſe God rejected their whole worſhip, and, howſoever they accounted it, he reckoned it a manifeſt defection from him, and a betaking themſelves to *other gods*, or *devils*, as they are called, 2 *Chron.* xi. 15. whom alone they ſerved and worſhipped therein, whatſoever pretences they had to the contrary. *To provoke*—Whereby thou didſt provoke me. For otherwiſe this was not *Jeroboam's* deſign in it, but only to eſtabliſh himſelf in the throne. *Haſt caſt*—Deſpiſed, and forſaken me, and my commands, and my worſhip, as we do things which we caſt behind our backs.

V. 10. *Shut up*—Thoſe who had eſcaped the fury of their enemies invading them, either becauſe they were *ſhut up* in caves, or caſtles, or ſtrong towns. or, becauſe

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† Chap. xv. 29.

and will cut off from Jeroboam ‡ every male, *and* him that is ſhut
up and left in Iſrael, and will take away the remnant of the houſe
11 of Jeroboam, as a man taketh away dung, till it be all gone. Him
that dieth of Jeroboam in the city, ſhall the dogs eat: and him
that dieth in the field, ſhall the fowls of the air eat: for the Lord
12 hath ſpoken *it*. Ariſe thou therefore, get thee to thine own
houſe; *and* when thy feet enter into the city, the child ſhall die.
13 And all Iſrael ſhall mourn for him, and bury him; for he only
of Jeroboam ſhall come to the grave, becauſe in him § there is found
ſome good thing toward the Lord God of Iſrael, in the houſe of
14 Jeroboam. Moreover, the Lord ſhall raiſe him up a king over Iſrael,
who ſhall cut of the houſe of Jeroboam that day: but what? Even
15 now. For the Lord ſhall ſmite Iſrael as a reed is ſhaken in the
water, and he ſhall || root up Iſrael out of this good land, which
he gave to their fathers, and ſhall ſcatter them beyond the river,
becauſe they have made their groves, provoking the Lord to anger.

they were *left*, over-looked or neglected by them, or ſpared as poor, impotent, helpleſs creatures. But now, ſaith he, they ſhall be all ſearched out, and brought to deſtruction. *Dung*—Which they remove, as a loathſome thing, out of their houſes, and that throughly and univerſally.

V. 11. *Eat*—So both ſorts ſhall die unburied.

V. 12. *When, &c.*—Preſently upon thy entrance into the city; when thou art gone but a little way in it, even as far as *to the threſhold of the* king's *door*, ver. 17. which poſſibly was near the gates of the city. And by this judge of the truth of the reſt of my prophecy.

V. 13. *Shall mourn*—For the loſs of ſo worthy and hopeful a perſon, and for the ſad calamities which will follow his death, which poſſibly his moderation, and wiſdom, and virtue, might have prevented. So they ſhould mourn, not ſimply for him, but for their own loſs in him. *Grave*—Shall have the honour of burial. *Some good*—Pious intentions of taking away the calves, and of permitting or obliging his people to go up to *Jeruſalem* to worſhip, if God gave him life and authority to do it, and of truſting God with his kingdom. *In the houſe*—Which is added for his greater commendation; he was good in the midſt of ſo many temptations and wicked examples; a good branch of a bad ſtock.

V. 14. *A king*—*Baaſha*, chap. xv. 28. *That day*—When he is ſo raiſed; in the very beginning of his reign, chap. xv. 29. *But what?*—But what do I ſay, *he ſhall raiſe*, as it were a thing to be done at a great diſtance of time: the man is now in being if not in power, who ſhall do this: this judgment ſhall be ſhortly executed. Sometimes God makes quick work with ſinners. He did ſo with the houſe of *Jeroboam*. It was not twenty four years from his firſt elevation, to the final extirpation of his family.

V. 15. *Is ſhaken*—Hither and thither, with every wind. So ſhall the kingdom and people of *Iſrael* be always in an unquiet and unſettled poſture, toſſed to

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‡ Chap. xxi. 21. 2 *Kings* ix. 8. § *Chron.* xii. 12. xix. 13. || 2 *Kings* xvii. 23.

16 And he ſhall give Iſrael up, becauſe of the ſins of Jeroboam, who
17 did ſin, and who made Iſrael to ſin. And Jeroboam's wife aroſe,
and departed, and came to Tirzah: *and* when ſhe came to the
18 threſhold of the door, the child died. And they buried him, and
all Iſrael mourned for him, according to the word of the LORD
which he ſpake by the hand of his ſervant Ahijah the prophet.
19 And the reſt of the acts of Jeroboam, how he warred, and how he
reigned, behold, they are written in the book of the chronicles
20 of the kings of Iſrael. And the days which Jeroboam reigned,
were two and twenty years: and he ſlept with his fathers, and
21 Nadab his ſon reigned in his ſtead. And Rehoboam the ſon of
Solomon reigned in Judah: * Rehoboam *was* forty and one years
old when he began to reign, and he reigned ſeventeen years in

and fro by foreign invaſions and civil wars; by oppoſite kings and factions, and by the diſſentions of the people. *The river*—*Euphrates*, ſo called by way of eminency, this was accompliſhed in part 2 *Kings* xv. 29. and more fully, 2 *Kings* xvii. 6. *Groves*—For the worſhip of their idols, God having before condemned the making and worſhipping of the calves, by which they pretended to worſhip the true God; he now takes notice that they were not contented with the calves, but (as it is in the nature of idolatry, and all ſin, to proceed from evil to worſe) were many of them fallen into a worſe kind of idolatry, even their worſhip of the heatheniſh *Baals*, which they commonly exerciſed in groves.

V. 16. *Who made*, &c.—By his invention, and making the occaſion of their ſin, the calves; by his example, encouraging thoſe and only thoſe that worſhipped the calves; and by his authority requiring and compelling them to do it. This is mentioned as a monſtrous aggravation of his wickedneſs, that he was not content with his own ſin, but was the great author of drawing others into ſin, and of corrupting and undoing the whole kingdom, which therefore God would never forgive him, but upon all occaſions mentions him with this eternal brand of infamy upon him.

V. 17. *Tirzah*—An ancient and royal city, in a pleaſant place, where the kings of *Iſrael* had a palace, whither *Jeroboam* was now removed from *Shechem*, either for his pleaſure, or for his ſon's recovery, by the healthfulneſs of the place. *The threſhold*—Of the king's houſe, which probably was upon, or by the wall of the city, and near the gate.

V. 18. *Mourned*—And juſtly: not only for the loſs of an hopeful prince, but becauſe his death plucked up the floodgates, at which an inundation of judgments broke in.

V. 19. *The chronicles*—not that canonical book of chronicles; for that was written long after this book: but a book of civil records, the annals, wherein all remarkable paſſages were recorded by the king's command from day to day; out of which the ſacred penman by the direction of God's ſpirit, took thoſe paſſages which were moſt uſeful for God's honour, and mens edification.

V. 21. *Forty one years*—Therefore he was born a year before *Solomon* was king, as appears from chap. xi. 42. this is noted as an aggravation of *Rehoboam*'s folly, that he was old enough to have been

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* 2 *Chron.* xii. 13.

Jeruſalem, the city which the LORD did chuſe out of all the tribes
of Iſrael, to put his name there: and his mother's name *was* Naamah,
22 an Ammoniteſs. And Judah did evil in the ſight of the LORD, and
they provoked him to jealouſy with their ſins which they had
23 committed, above all that their fathers had done. For they alſo
built them high places, and images, and groves on every high hill,
24 and under every green tree. And there were alſo Sodomites in
the land, *and* they did according to all the abominations of the
nations which the LORD caſt out before the children of Iſrael.
25 And it came to paſs in the fifth year of king Rehoboam, *that* Shi-

wiſer. *An Ammoniteſs*—A people curſed by God, and ſhut out of the congregation of his people for ever. This is obſerved as one cauſe both of God's diſpleaſure in puniſhing *Solomon* with ſuch a ſon, and of *Rehoboam*'s apoſtacy after his three firſt years, 2 *Chron.* xi. 17. None can imagine how fatal and how laſting are the conſequence of being unequally yoked with an unbeliever.

V. 22. *In the ſight of the Lord*—In contempt and defiance of him, and the tokens of his ſpecial preſence. *Jealouſy*—As the adultrous wife provokes her huſband, by breaking the marriage covenant.

V. 23. *They alſo*—Followed the example of the *Iſraelites*, although they were better inſtructed, and had the temple in their kingdom, and liberty of acceſs to it, and the privilege of worſhipping God in his own way, and the counſels, and ſermons, and examples of the prieſts and *Levites*, and the dreadful example of *Iſrael*'s horrid apoſtacy, to caution and terrify them. *High places*—Which was unlawful, and, now eſpecially when the temple was built, and ready to receive them; unneceſſary, and therefore expreſſed a greater contempt of God and his expreſs command. *Groves*—Not only after the manner of the Heathens and *Iſraelites*, but againſt a direct and particular prohibition. *Under every green tree*—The people were univerſally corrupted: which is prodigious, all things conſidered, and is a clear evidence of the greatneſs and depth of the original corruption of man's nature.

V. 24. *Abomination*—They diſhonoured God by one ſin, and then God left them to diſhonour themſelves by another.

V. 25. *Fifth year*—Preſently after his and his people's apoſtaſy, which was not 'till his fourth year: while apoſtate *Iſrael* enjoyed peace and ſome kind of proſperity, of which difference two reaſons may be given: firſt, *Judah*'s ſins were committed againſt clearer light, and more powerful means and remedies of all ſorts, and therefore deſerved more ſevere and ſpeedy judgments. Secondly, God diſcovered more love to *Judah* in chaſtizing them ſpeedily, that they might be humbled, reformed, and preſerved, as it happened; and more anger againſt *Iſrael*, whom he ſpared to that total deſtruction which he intended to bring upon them. *Shiſhak*—He is thought to be *Solomon*'s brother-in-law. But how little ſuch relations ſignify among princes, when their intereſt is concerned, all hiſtories witneſs. Beſides *Rehoboam* was not *Solomon*'s ſon by *Pharaoh*'s daughter, and ſo the relation was in a manner extinct. *Came up*—Either, from a deſire to enlarge his empire: or, by *Jeroboam*'s inſtigation: or, from a covetous deſire of poſſeſſing thoſe great treaſures which *David* and *Solomon* had left: and, above all, by God's providence, diſpoſing his heart to this expedition for *Rehoboam*'s puniſhment.

V. 26. *He*

26 ſhak king of Egypt came up againſt Jeruſalem. And he took away
the treaſures of the houſe of the LORD, and the treaſures of the
king's houſe, he even took away all: and he took away all the
27 ſhields of gold † which Solomon had made. And king Rehoboam
made in their ſtead brazen ſhields, and committed *them* unto the
hands of the chief of the guard, who kept the door of the king's
28 houſe. And it was *ſo*, when the king went into the houſe of the
LORD, that the guard bare them, and brought them back into the
29 guard-chamber. Now the reſt of the acts of Rehoboam, and
all that he did, *are* they not written in the book of the chronicles
30 of the kings of Judah. And there was war between Rehoboam
31 and Jeroboam all *their* days. And Rehoboam ſlept with his
fathers, and was buried with his fathers in the city of David:
and his mother's name *was* Naamah an Ammoniteſs. And Abijam
his ſon reigned in his ſtead.

CHAP. XV.

The reigns of Abijam *and* Aſa *over* Judah, ver. 1—24. *Of* Nadab *and* Baaſha *over* Iſrael, ver. 25—34.

1 NOW in the eighteenth year of king * Jeroboam the ſon of
2 Nebat, reigned Abijam over Judah. Three years reigned he

V. 26. *He took*—Firſt the city: which may ſeem ſtrange, conſidering the great ſtrength of it, and how much time it took *Nebuchadnezzar* and *Titus* to take it. But, firſt, it might coſt *Shiſhak* alſo a long ſiege though that be not here related. Secondly, it is probable *David* and *Solomon* in their building and altering the city, had more reſpect to ſtate and magnificence than to its defence, as having no great cauſe to fear the invaſion of any enemies. And it is certain, that after the diviſion between *Judah* and *Iſrael*, the kings of *Judah* added very much to the fortifications of it.

V. 27. *Brazen ſhields*—This was an emblem of the diminution of his glory. Sin makes the gold become dim, it changes the moſt fine gold, and turns it into braſs.

V. 28. *To the houſe, &c.*—By which it ſeems the affliction had done him ſome good, and brought him back to the worſhip of God, which he had forſaken.

V. 30. *Was war*—Not an invaſive war with potent armies, which was forbidden, chap. xii. 12. and not revived 'till *Abijam*'s reign, 2 *Chron.* 13. but a defenſive war from thoſe hoſtilities which by ſmall parties and ſhirmiſhes they did to one another.

V. 31. *An Ammoniteſs*—This is repeated as a thing very obſervable.

V. 1. *Abijam reigned*—So his reign began with *Jeroboam*'s eighteenth year, continued his whole nineteenth year, and ended within his twentieth year, in which alſo *Aſa*'s reign began. And thus one and the ſame year may be attributed to two ſeveral perſons.

V. 2. *Three years*—That is, part of three

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† Chap. x. 16.

* 2 *Chron.* xiii. 1.

in Jeruſalem : and his mother's name *was* Maachah the daughter of
3 Abiſhalom. And he walked in all the ſins of his father, which he
had done before him : and his † heart was not perfect with the Lord
4 his God, as the heart of David his father. Nevertheleſs for David's
ſake did the Lord his God give him a lamp in Jeruſalem, to ſet
5 up his ſon after him, and to eſtabliſh Jeruſalem : Becauſe David
did *that which was* right in the eyes of the Lord, and turned not
aſide from any *thing* that he commanded him all the days of his
6 life, ‡ ſave only in the matter of Uriah the Hittite. And there was
war between Rehoboam and Jeroboam all the days of his life.
7 Now the reſt of the acts of Abijam, and all that he did, *are* they not
written in the book of the chronicles of the kings of Judah? And
8 there was war between Abijam and Jeroboam. And Abijam ſlept
with his fathers, and they buried him in the city of David : and
9 Aſa § his ſon reigned in his ſtead. And in the twentieth year of
10 Jeroboam king of Iſrael, reigned Aſa over Judah. And forty and
one years reigned he in Jeruſalem : and his mother's name *was* Ma-

years. *Abiſhalom*—Or, *of Abſalom*, as he is called 2 *Chron.* xi. 21. And becauſe he is here mentioned as a known perſon, without any addition of his kindred or quality, ſome conceive that this was *Abſalom*'s daughter, called properly *Tamar*, 2 Sam. xiv. 27. and from her royal grandmother, 2 *Sam.* iii. 3. *Maacah.*

V. 4. *A lamp*—A ſon and ſucceſſor to perpetuate his name and memory, which otherwiſe had gone into obſcurity. *Jeruſalem*—That he might maintain that city, and temple, and worſhip, as a witneſs for God, in the world, againſt the *Iſraelites* and heathen world.

V. 5. *Save only*—This and the like phraſes are not to be underſtood as excluſive of every ſinful action, but only of an habitual and continued apoſtaſy from God, as the very phraſe of *turning aſide* from God, or from his commands, doth conſtantly imply. And thus it is moſt true. For *David*'s other ſins were either ſudden and tranſient acts, ſoon repented of and blotted out, as in the caſes of *Nabal* and *Achiſh* ; or, miſtakes of his judgment, which was not fully convinced of the ſinfulneſs of ſuch actions : whereas that which concerned *Uriah*'s wife was a deſigned and ſtudied ſin, long continued in, defended with a ſucceſſion of other ſins, preſumptuous, and ſcandalous to his government, and to the true religion.

V. 6. *War between*, &c.—Upon *Jeroboam*'s invading him with a great army : acting then in his own defence, he totally routed *Jeroboam*, ſo that he was quiet the reſt of his reign.

V. 10. *Mother's*—That is, his grandmother's, as appears from ver. 2. who is called his *mother*, as *David* is called *Abijam*'s *father*, ver. 3. And his grand-mother's name may be here mentioned, rather than his mother's, becauſe his mother was either an obſcure perſon, or was dead, or unwilling to take care of the education of her ſon, and ſo he was educated by the grand-mother, who, though ſhe poiſoned his father *Abijam* with her idolatrous principles, ver. 12. yet could not infect *Aſa*,

nor

† Chap. xi. 4. ‡ 2 *Sam.* xi. 4. xii. 9. § 2 *Chron.* xiv. 1.

11 achah, the daughter of Abiſhalom. And Aſa did *that which* was
12 right in the eyes of the Lord, as *did* David his father. And he
took away the Sodomites out of the land, and removed all the
13 idols that his fathers had made. And alſo || Maachah his mother,
even her he removed from *being* queen, becauſe ſhe had made an
idol in a grove, and Aſa deſtroyed her idol, and burnt *it* by the
14 brook Kidron. But the high places were not removed: neverthe-
15 leſs, Aſa's heart was perfect with the Lord all his days. And he
brought in the things which his father had dedicated, and the
things which himſelf had dedicated, into the houſe of the Lord,
16 ſilver, and gold, and veſſels. And there was war between Aſa
17 and Baaſha king of Iſrael all their days. And * Baaſha king of Iſ-

nor withhold him from proſecuting his good purpoſes of reforming religion.

V. 11. *Right*—As to the government of his kingdom, and the reformation, and eſtabliſhment of God's worſhip. That is right indeed which is ſo in God's eyes. Thoſe are approved whom he commendeth.

V. 12. *Sodomites*—All whom he could find out; but ſome eſcaped his obſervation, as appears from chap. xxii. 46. *Idols*, &c.—And if his father had made them, he had the more need to remove them, that he might cut off the entail of the curſe.

V. 13. *He removed*—He took from her either the name and authority of queen regent, which ſhe, having been *Rehoboam*'s wife, and *Abijam*'s mother, took to herſelf during *Aſa*'s minority; or, the dignity of the queen mother, and thoſe guards, or inſtruments of power, which ſhe had enjoyed and miſemployed. *An Idol*—Heb. *a terror*, or *horror*, that is, an horrible idol; which it may be ſo called, becauſe it was of a more terrible ſhape than ordinary, and not to be ſeen without horror. *Kidron*—That when it was burnt to powder, it might be thrown into the water, and be unfit for any uſe.

V. 14. *High places*—2 *Chron.* xiv. 3. *He took away the altars of the ſtrange* gods, *and the high places* where they were worſhipped: but as for thoſe high places where the true God was worſhipped he did not take them away; partly, becauſe he thought there was no great evil in them, which had been uſed by *David* and *Solomon*, and other good men; partly, becauſe he thought the removal of them might do more hurt than their continuance, by occaſioning the total neglect of God's worſhip by many of the people, who either could not, or, through want of faith and zeal would not go up to *Jeruſalem* to worſhip, now eſpecially, when the *Iſraelites*, formerly their friends, were become their enemies, and watched all opportunities to invade or moleſt them. *Was perfect*—That is, he ſincerely and conſtantly adhered to the worſhip of God. Though he could not hinder the people from uſing the high places, yet he entirely devoted himſelf to the worſhip of God in the manner and place preſcribed by him.

V. 15. *His father*—*Abijam*, when he was in diſtreſs, and going to fight with *Jeroboam*, 2 Chron. 13. though afterwards he did not perform his vows, nor bring in what he had devoted; probably he was prevented by death.

V. 17. *Built*—That is, repaired and fortified.

V. 18. *Were*

|| 2 *Chron.* xv. 16.

* 2 *Chron.* xvi. 1.

rael went up againſt Judah, and built Ramah, that he might not
18 ſuffer any to go out or come in to Aſa king of Judah. Then Aſa
took all the ſilver, and the gold that *were* left in the treaſures of the
houſe of the LORD, and the treaſures of the king's houſe, and delivered
them into the hand of his ſervants: and king Aſa ſent them
to † Ben-hadad the ſon of Tabrimon, the ſon of Hezion king of
19 Syria, that dwelt at Damaſcus, ſaying, *There* is a league between
me and thee, *and* between my father and thy father, behold I have
ſent unto thee a preſent of ſilver and gold: come, and break thy
league with Baaſha king of Iſrael, that he may depart from me.
20 So Ben-hadad hearkened unto king Aſa, and ſent the captains of
the hoſts which he had, againſt the cities of Iſrael, and ſmote Ijon,
and Dan, and Abel-beth-maachah, and all Cinneroth, with all the
21 land of Naphtali. And it came to paſs, when Baaſha heard *thereof*,
22 that he left off building of Ramah, and dwelt in Tirzah. Then
king Aſa made a proclamation throughout all Judah, (none *was* exempted)
and they took away the ſtones of Ramah, and the timber
thereof, wherewith Baaſha had builded: and king Aſa built with
23 them Geba of Benjamin, and Mizpah. The reſt of all the acts of Aſa,
and all his might, and all that he did, and the cities which he built,
are they not written in the book of the chronicles of the kings of Ju-

V. 18. *Were left*—What either *Shiſhak* had left, or *Abijam*, or *Aſa*, or others, both of *Iſrael* or *Judah*, had dedicated; which probably was not inconſiderable, becauſe *Aſa* had got great ſpoils from *Zerah*, 2 Chron. 14. and he and his numerous and proſperous people, did at this time expreſs a great zeal for the houſe and worſhip of God. *Sent them*—Wherein he committed three great faults, amongſt many others, firſt, he alienated things conſecrated to God, without neceſſity. Secondly, he did this out of diſtruſt of that God whoſe power and goodneſs he had lately experienced. Thirdly, he did this for an ill intent, to hire him to the breach of his league and covenant with *Baaſha*, ver. 19. and to take away part of that land which by right, and the ſpecial gift of God, belonged to the *Iſraelites*.

V. 21. *Tirzah*—Now the royal city of *Iſrael*. There he abode to defend his own kingdoms, and durſt not return to oppoſe *Aſa*, leſt the *Syrian* king ſhould make a ſecond invaſion. So *Aſa* met with ſucceſs in this ungodly courſe, as good men ſometimes meet with diſappointment in a good cauſe and courſe. So there is no judging of cauſes by events.

V. 22. *None*, &c.—All ſorts of perſons were obliged to come, except thoſe who were diſabled by age, or infirmity, or abſence, or by the public ſervice of the king and kingdom in other places. *Built*—Repaired and ſtrengthened them, for they were built before.

V. 23. *Nevertheleſs*—Notwithſtanding the great

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† 2 *Chron.* xvi. 12.

dah? Neverthelefs, in the time of his old age he was difeafed in his feet.
24 And Afa flept with his fathers, and was buried with his fathers in
the city of David his father: and ‡ Jehofhaphat his fon reigned in
25 his ftead. And Nadab the fon of Jeroboam began to reign over
Ifrael, in the fecond year of Afa king of Judah, and reigned over
26 Ifrael two years. And he did evil in the fight of the Lord, and
walked in the way of his father, and in his fin wherewith he made
27 Ifrael to fin. And Baafha the fon of Ahijah, of the houfe of Iffachar,
confpired againft him, and Baafha fmote him at Gibbethon, which
belongeth to the Philiftines, (for Nadab and all Ifrael laid fiege to
28 Gibbethon) Even in the third year of Afa king of Judah, did
29 Baafha flay him, and reigned in his ftead. And it came to pafs
when he reigned, that he fmote all the houfe of Jeroboam, he left
not to Jeroboam any that breathed, until he had deftroyed him,
according unto § the faying of the Lord, which he fpake by his
30 fervant Ahijah the Shilonite: Becaufe of the fins of Jeroboam
which he finned, and which he made Ifrael to fin, by his provocation
wherewith he provoked the Lord God of Ifrael to anger.
31 Now the reft of the acts of Nadab, and all that he did, are they
not written in the book of the chronicles of the kings of Ifrael?
32 And there was war between Afa and Baafha king of Ifrael all their
33 days. In the third year of Afa king of Judah, began Baafha the
fon of Ahijah to reign over all Ifrael in Tirzah, twenty and four
34 years. And he did evil in the fight of the Lord, and walked in
the way of Jeroboam, and in his fin wherewith he made Ifrael
to fin.

great things which he had done, and the glory and profperity which he enjoyed, he felt the effects of human infirmity, and of his own fins.

V. 25. *Two years*—Not compleat, as appears from ver. 28. 33.

V. 26. *In his fin*—In the worfhip of the calves which his father had made.

V. 28. *Even*, &c.—It was threatned, chap. xiv. 15. that *Ifrael* fhould be *as a reed fhaken in the water*. And fo they were, when, during the fingle reign of *Afa*, their government was in feven or eight different hands. *Jeroboam* was upon the throne at the beginning of his reign, and *Ahab* at the end of it: between whom were *Nadab*, *Baafhah*, *Elah*, *Zimri*, *Tibni*, and *Omri* undermining and deftroying one another. This they got by deferting the houfe both of God and of *David*.

V. 29. *Any*—Any of the males of that family. *According*, &c.—So God over-ruled *Baafha*'s ambition and cruelty, to fulfil his own prediction.

V. 30. *Becaufe*—So that fame wicked policy which he ufed to eftablifh the kingdom in his family, proved his and their ruin: which is very frequently the event of ungodly counfels.

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‡ 2 *Chron*. xvii. 1. *Matt*. i. 8. § Chap. xiv. 10.

CHAP. XVI.

The ruin of Baaſha's *family foretold*, ver. 1—7. *And executed by* Zimri, ver. 8—14. Zimri's *ſhort reign*, ver. 15—20. *The ſtruggle between* Omri *and* Tibni, *and* Omri's *reign*, ver. 21—28. *The beginning of* Ahab's *reign*, ver. 29—33.

1 THEN the word of the LORD came to Jehu the ſon of Hanani,
2 againſt Baaſha, ſaying, Foraſmuch as I exalted thee out of
the duſt, and made thee prince over my people Iſrael, and thou
haſt walked in the way of Jeroboam, and haſt made my people
3 Iſrael to ſin, to provoke me to anger with their ſins: Behold, I
will take away the poſterity of Baaſha, and the poſterity of his
houſe: and will make thy houſe like * the houſe of Jeroboam the
4 ſon of Nebat. † Him that dieth of Baaſha in the city, ſhall the
dogs eat: and him that dieth of his in the fields, ſhall the fowls of
5 the air eat. Now the reſt of the acts of Baaſha, and what he did,
and his might, ‡ *are* they not written in the book of the chronicles of
6 the kings of Iſrael? So Baaſha ſlept with his fathers, and was buried
7 in Tirzah, and Elah his ſon reigned in his ſtead. And alſo by
the hand of the prophet Jehu the ſon of Hanani, came the word of
the LORD againſt Baaſha, and againſt his houſe, even for all the
evil that he did in the ſight of the LORD, in provoking him to anger
with the work of his hands, in being like the houſe of Jeroboam,
8 and becauſe he § killed him. In the twenty and ſixth year of

V. 1. *Hanani*—He was ſent to *Aſa*, king of *Judah*. But the ſon, who was young and more active, was ſent on this longer and more dangerous expedition to *Baaſha*, king of *Iſrael*.

V. 2. *I made thee*—Though that invading the kingdom was from himſelf, and his own wicked heart; yet the tranſlation of the kingdom from *Nadab* to *Baaſha* ſimply conſidered, was from God, who by his providence diſpoſed of all occaſions, and of the hearts of the ſoldiers and people, ſo that *Baaſha* ſhould have opportunity of executing God's judgment upon *Nadab*; nay, the very act of *Baaſha*, the killing his maſter *Nadab*, was an act of divine juſtice. And if *Baaſha* had done this in obedience to God's command, and with a ſingle deſign, to execute God's vengeance threatened againſt him, it had been no more a ſin, than *Jehu*'s act in killing his maſter king *Jehoram*, upon the ſame account, 2 *Kings* 9. But *Baaſha* did this, merely to gratify his own pride, or covetouſneſs, or malice, ver. 7.

V. 7. *Came*, &c.—The meaning is, the meſſage which *came from the Lord to Jehu*, ver. 1. *&c.* was here delivered *by the hand*, the miniſtry *of Jehu*, unto *Baaſha*. *Jehu* did what God commanded him in this matter, tho' it was not without apparent hazard to himſelf.

V. 8. *Two years*—One compleat, and part of the other, ver. 10.

V. 9. *Chariots*

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* Chap. xv. 29. † Chap. xiv. 11. ‡ 2 *Chron.* xvi. 1. § Chap. xv. 29. 2 *Kings* x. 17.

Aſa king of Judah, began Ela the ſon of Baaſha to reign over Iſrael
9 in Tirzah, two years. And his ſervant Zimri (captain of half *his*
chariots) conſpired againſt him, as he was in Tirzah, drinking him-
ſelf drunk in the houſe of Arza ſteward of *his* houſe in Tirzah.
10 And Zimri went in and ſmote him, and killed him in the twenty
and ſeventh year of Aſa king of Judah, and reigned in his ſtead.
11 And it came to paſs, when he began to reign, as ſoon as he ſat on
his throne, *that* he ſlew all the houſe of Baaſha: he left him || not
12 one male, neither of his kinsfolks, nor of his friends. Thus did
Zimri deſtroy all the houſe of Baaſha, according to the word of the
13 Lord, which he ſpake again Baaſha, by Jehu the prophet: For all
the ſins of Baaſha, and the ſins of Elah his ſon; by which they
ſinned, and by which they made Iſrael to ſin, in provoking the
14 Lord God of Iſrael to anger with their vanities. Now the reſt of
the acts of Elah, and all that he did, *are* they not written in the
15 book of the chronicles of the kings of Iſrael? In the twenty
and ſeventh year of Aſa king of Judah, did Zimri reign ſeven days
in Tirzah: and the people *were* encamped againſt Gibbethon, which
16 *belonged* to the Philiſtines. And the people *that were* encamped,
heard ſay, Zimri hath conſpired, and hath alſo ſlain the king:
wherefore all Iſrael made Omri the captain of the hoſt king over
17 Iſrael that day in the camp. And Omri went up from Gibbethon,
18 and all Iſrael with him, and they beſieged Tirzah. And it came to
paſs when Zimri ſaw that the city was taken, that he went into the
palace of the king's houſe, and burnt the king's houſe over him
19 with fire, and died; For his ſins which he ſinned, in doing evil
in the ſight of the Lord, in walking in the way of Jeroboam, and

V. 9. *Chariots*—Of all his military chariots, and the men belonging to them: the chariots for carriage of neceſſary things, being put into meaner hands. *Tirzah*—Whilſt his forces were elſewhere employed, ver. 15. which gave *Zimri* advantage to execute his deſign.

V. 11. *Kinsfolks*—Heb. *avengers*; to whom it belonged to revenge his death.

V. 13. *Vanities*—Idols called *vanities*; becauſe they are but imaginary deities, and meer *nothings*; having no power to do either good or hurt.

V. 15. *Gibbethon*—Which had been beſieged before, but, it ſeems, was then relieved, or afterwards recovered by the *Philiſtines*; taking the advantage of the diſorders and contentions which were among their enemies.

V. 19. *For his ſins*—This befell him for his ſins. *In walking*, &c.—This he might do, either before his reign, in the whole courſe of his life, which is juſtly charged upon him, becauſe of his impenitency: or during his ſhort reign; in which, he had time enough to publiſh his intentions,

|| 1 *Sam.* xxv. 22.

20 in his ſin which he did, to make Iſrael ſin. Now the reſt of the
acts of Zimri, and his treaſon that he wrought, *are* they not written
21 in the book of the chronicles of the kings of Iſrael? † Then
were the people of Iſrael divided into two parts: half of the people
followed Tibni the ſon of Ginath, to make him king: and half
22 followed Omri. But the people that followed Omri prevailed
againſt the people that followed Tibni the ſon of Ginanth: ſo Tibni
23 died, and Omri reigned. In the thirty and firſt year of Aſa king of
Judah, began Omri to reign over Iſrael twelve years: ſix years
24 reigned he in Tirzah. And he bought the hill Samaria, of Shemer,
for two talents of ſilver, and built on the hill, and called the
name of the city which he built, after the name of Shemer, own-
25 ner of the hill ‡ Samaria. But § Omri wrought evil in the eyes
26 of the Lord, and did worſe than all that *were* before him. For he
walked in all the way of Jeroboam the ſon of Nebat, and in his ſin
wherewith he made Iſrael to ſin, to provoke the Lord God of
27 Iſrael to anger with their vanities. Now the reſt of the acts of
Omri, which he did, and his might that he ſhewed, *are* they not
written in the book of the chronicles of the kings of Iſrael?
28 So Omri ſlept with his fathers, and was buried in Samaria, and
29 Ahab his ſon reigned in his ſtead. And in the thirty and eighth
year of Aſa king of Judah, began Ahab the ſon of Omri to reign
over Iſrael; and Ahab the ſon of Omri reigned over Iſrael, in Sa-

about the worſhip of the calves; or to ſacrifice to them, for his good ſucceſs.

V. 21. *Were divided*—Fell into a civil war: yet neither this, nor any other of God's dreadful judgments could win them to repentance.

V. 22. *Prevailed*—Partly, becauſe they had the army on their ſide; and principally, by the appointment of God, giving up the *Iſraelites* to him who was much the worſt, ver. 25, 26. *Died*—A violent death, in the battle: but not till after a ſtruggle of ſome years. But why in all theſe confuſions of the kingdom of *Iſrael*, did they never think of returning to the houſe of *David?* Probably becauſe the kings of *Judah* aſſumed a more abſolute power than the kings of *Iſrael*. It was the heavineſs of the yoke that they complained of, when they firſt revolted from the houſe of *David*. And it is not unlikely, the dread of that made them averſe to it ever after.

V. 23. *Twelve years*—That is, and he reigned twelve years, not from this thirty-firſt year of *Aſa*, for he died in his thirty-eight year, ver. 29. but from the beginning of his reign, which was in *Aſa*'s twenty-ſeventh year, ver. 15, 16. So he reigned four years in a ſtate of war with *Tibni*, and eight years peaceably.

V. 24. *Two talents*—Two talents is ſomething more than ſeven hundred pounds.

V. 26. *Did worſe*—Perhaps he made ſe-

verer

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† Chap. xiv. 19. ‡ Chap. xiii. 32. § *Mic.* vi. 10.

30 maria, twenty and two years. And Ahab the ſon of Omri did evil
31 in the ſight of the LORD, above all that *were* before him. And it
came to paſs, as if it had been a light thing for him to walk in the
ſins of Jeroboam the ſon of Nebat; that he took to wife Jezebel
the daughter of Ethbaal king of the Zidonians, and went and ſer-
32 ved Baal, and worſhipped him. And he reared up an altar for
33 Baal in the houſe of Baal, which he had built in Samaria. And
Ahab made a grove; and Ahab did more to provoke the LORD God
of Iſrael to anger, than all the kings of Iſrael that were before him.
34 In his days did Hiel the Bethelite build Jericho: he laid the foun-
dation thereof in Abiram his firſt-born, and ſet up the gates thereof
in his youngeſt *ſon* Segub, || according to the word of the LORD,
which he ſpake by Joſhua the ſon of Nun.

CHAP. XVII.

Elijah *foretells the drought*, ver. 1. *Is fed by ravens*, ver. 2—7. *By a widow, whoſe meal and oil are multiplied*, ver. 8—16. *He raiſes her dead ſon*, ver. 17—24.

1 AND Elijah the Tiſhbite *who was* of the inhabitants of Gilead
ſaid unto Ahab, * *As* the LORD God of Iſrael liveth, before

verer laws concerning the calf worſhip; whence we read of *the ſtatutes of Omri, Mich.* vi. 16.

V. 31. *A light thing*—The *Hebrew* runs, *was it a light thing, &c.* that is, was this but a ſmall ſin, that therefore he needed to add more abominations? Where the queſtion, as is uſual among the *Hebrews*, implies a ſtrong denial; and intimates, that this was no ſmall ſin, but a great crime; and might have ſatisfied his wicked mind, without any additions. *Jezebel*—A woman infamous for her idolatry, and cruelty, and ſorcery, and filthineſs. *Ethbaal*—Called *Ithobalus*, or *Itobalus* in heathen writers. So ſhe was of an heatheniſh and idolatrous race, ſuch as the kings and people of *Iſrael* were expreſly forbidden to marry. *Baal*—The idol which the *Sidonians* worſhipped, which is thought to be *Hercules*. And this idolatry was much worſe than that of the calves; becauſe in the calves they worſhipped the true God; but in theſe, falſe gods or devils.

V. 34. *In his days*—This is added, 1. as an inſtance of the certainty of divine predictions, this being fulfilled eight hundred years after it was threatened; and withal, as a warning to the *Iſraelites*, not to think themſelves innocent or ſafe, becauſe the judgment threatened againſt them by *Ahijah*, chap. xiv. 15. was not yet executed. Or, 2. as an evidence of the horrible corruption of his times, and of that high contempt of God which then reigned. *The Bethelite*—Who lived in *Bethel*, the ſeat and ſink of idolatry, wherewith he was throughly leavened. *He laid, &c.*—That is, in the beginning of his building God took away his firſt-born, and others ſucceſſively in the progreſs of the work, and the youngeſt when he finiſhed it. And ſo he found by his own ſad experience, the truth of God's word.

V. 1. *Elijah*—The moſt eminent of the prophets, who is here brought in, like

Melchiſedek,

|| *Joſh.* vi. 26. * *James* v. 17.

whom I ſtand, there ſhall not be dew nor rain theſe years, but according
2 to my word. And the word of the LORD came unto him,
3 ſaying, Get thee hence, and turn thee eaſt-ward, and hide thyſelf
4 by the brook Cherith, that *is* before Jordan. And it ſhall be, *that*
thou ſhalt drink of the brook, and I have commanded the ravens
5 to feed thee there. So he went and did according to the word of
the LORD: for he went and dwelt by the brook Cherith, that *is*
6 before Jordan. And the ravens brought him bread and fleſh in the

Melchiſedek, without any mention of his father, or mother, or beginning of his days; like a man dropt out of the clouds, and raiſed by God's ſpecial providence as a witneſs for himſelf in this moſt degenerate time that by his zeal, and courage and miracles, he might give ſome check, to their various and abominable idolatries, and ſome reviving to that ſmall number of the Lord's prophets, and people, who yet remained in *Iſrael*. He ſeems to have been naturally of a rough ſpirit. And rough ſpirits are called to rough ſervices. His name ſignifies, *my God Jehovah is he*: he that ſends me, and will own me, and bear me out. *Said to Ahab*—Having doubtleſs admoniſhed him of his ſin and danger before; now upon his obſtinacy in his wicked courſes, he proceeds to declare, and execute the judgment of God upon him. *As the Lord*, &c.—I ſwear by the God of *Iſrael*, who is the only true and living God; whereas the gods whom thou haſt joined with him, or preferred before him, are dead and ſenſeleſs idols. *Before whom*—Whoſe miniſter I am, not only in general, but eſpecially in this threatning, which I now deliver in his name and authority. *There ſhall not*, &c.—This was a prediction, but was ſeconded with his prayer, that God would verify it, *James* v. 17. And this prayer was truly charitable; that by this ſharp affliction, God's honour, and the truth of his word (which was now ſo horribly and univerſally contemned) might be vindicated; and the *Iſraelites* (whom impunity had hardened in their idolatry) might be awakened to ſee their own wickedneſs, and the neceſſity of returning to the true religion. *Theſe years*—That is, Theſe following years, which were three and an half, *Luke* iv. 25. *James* v. 17. *My word*—Until I ſhall declare, that this judgment ſhall ceaſe, and ſhall pray to God for the removal of it.

V. 3. *Hide thyſelf*—Thus God reſcues him from the fury of *Ahab* and *Jezebel*, who, he knew, would ſeek to deſtroy him. That *Ahab* did not ſeize on him immediately upon theſe words muſt be aſcribed to God's over-ruling providence.

V. 4. *Have commanded*—Or, *I ſhall command*, that is, effectually move them, by inſtincts which ſhall be as forcible with them, as a law or command is to men. God is ſaid to *command* both brute creatures, and ſenſeleſs things; when he cauſeth them to do the things which he intends to effect by them. *The ravens*—Which he chuſeth for this work; to ſhew his care and power in providing for the prophet by thoſe creatures, which are noted for their greedineſs, that by this ſtrange experiment he might be taught to truſt God in thoſe many and great difficulties to which he was to be expoſed. God could have ſent angels to miniſter to him. But he choſe winged meſſengers of another kind to ſhew he can ſerve his own purpoſes as effectually, by the meaneſt creatures as by the mightieſt. Ravens neglect their own young, and do not feed them: yet when God pleaſeth, they ſhall feed his prophet.

V. 6. *And fleſh*—Not raw, but boiled by the miniſtry of ſome angel or man, and

left

morning, and bread and fleſh in the evening; and he drank of the
7 brook. And it came to paſs after a while, that the brook dried up,
8 becauſe there had been no rain in the land. And the word of
9 the LORD came unto him, ſaying, Ariſe, get thee to † Zarephath,
which *belongeth* to Zidon, and dwell there: behold, I have commanded
10 a widow-woman there to ſuſtain thee. So he aroſe, and
went to Zarephath: and when he came to the gate of the city,
behold, the widow woman *was* there gathering of ſticks: and he
called to her, and ſaid, Fetch me, I pray thee, a little water in a
11 veſſel, that I may drink. And as ſhe was going to fetch *it*, he called
to her, and ſaid, bring me, I pray thee, a morſel of bread in thine
12 hand. And ſhe ſaid, *As* the LORD thy God liveth, I have not a
cake, but an handful of meal in a barrel, and a little oil in a cruſe:
and behold, I *am* gathering two ſticks, that I may go in, and dreſs
13 it for me and my ſon, that we may eat it, and die. And Elijah
ſaid unto her, Fear not; go *and* do as thou haſt ſaid: but make
me thereof a little cake firſt, and bring *it* unto me, and after make

left in ſome place 'till the ravens came for it: in all which, there is nothing incredible, conſidering the power and providence of God.

V. 7. *A while*—Heb. *at the end of days*; that is, of a year; for ſo the word *days* is often uſed. *Dried*—God ſo ordering it, for the puniſhment of thoſe *Iſraelites* who lived near it, and had hitherto been refreſhed by it: and for the exerciſe of *Elijah*'s faith, and to teach him to depend upon God alone.

V. 9. *Zarephath*—A city between *Tyre* and *Sidon*, called *Sarepta* by St. *Luke* iv. 26. and others. *Zidon*—To the juriſdiction of that city, which was inhabited by *Gentiles*. And God's providing for his prophet, firſt, by an unclean bird, and then by a *Gentile*, whom the *Jews* eſteemed unclean, was a preſage of the calling of the *Gentiles*, and rejection of the *Jews*. So *Elijah* was the firſt prophet of the *Gentiles*. *Commanded*—Appointed or provided, for that ſhe had as yet no revelation or command of God about it, appears from ver. 12.

V. 12. *She ſaid*—Therefore though ſhe was a *Gentile*, yet ſhe owned the God of *Iſrael* as the true God. *Two ſticks*—A few ſticks, that number being often uſed indefinitely for any ſmall number. *And die*—For having no more proviſion, we muſt needs periſh with hunger. For though the famine was chiefly in the land of *Iſrael*, yet the effects of it were in *Tyre* and *Sidon*, which were fed by the corn of that land. But what a poor ſupporter was this likely to be? who had no fuel, but what ſhe gathered in the ſtreets, and nothing to live upon herſelf, but an handful of meal and a little oil! To her *Elijah* is ſent, that he might live upon providence, as much as he had done when the ravens fed him.

V. 13. *But make, &c.*—This he requires as a trial of her faith, and obedience, which he knew God would plentifully reward; and ſo this would be a great example to encourage others to the practice of the ſame graces.

V. 14. *The*

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* *Luke* iv. 26.

14 for thee and for thy ſon. For thus ſaith the Lord God of Iſrael,
The barrel of meal ſhall not waſte, neither ſhall the cruſe of oil fail,
15 until the day *that* the Lord ſendeth rain upon the earth. And ſhe
went, and did according to the ſaying of Elijah: and ſhe, and he,
16 and her houſe did eat *many* days. *And* the barrel of meal waſted
not, neither did the cruſe of oil fail, according to the word of the
17 Lord which he ſpake by Elijah. And it came to paſs after theſe
things *that* the ſon of the woman, the miſtreſs of the houſe, fell ſick,
and his ſickneſs was ſo ſore, that there was no breath left in him.
18 And ſhe ſaid to Elijah, what have I to do with thee, O thou man
of God? Art thou come unto me to call my ſin to remembrance,
19 and to ſlay my ſon? And he ſaid unto her, give me thy ſon,
And he took him out of her boſom, and carried him up into a loft,
20 where he abode, and laid him upon his own bed, And he cried
unto the Lord, and ſaid, O Lord my God, haſt thou alſo brought
evil upon the widow, with whom I ſojourn, by ſlaying her ſon?

V. 14. *The barrel,* &c.—The meal of the barrel. So *the cruſe of oil* for *the oil of the cruſe.*

V. 15. *Many days*—A long time, even above two years, before the following event about her ſon happened. And ſurely the increaſe of her faith to ſuch a degree, as to enable her thus to deny herſelf and truſt the promiſe, was as great a miracle in the kingdom of grace, as the increaſe of her oil in the kingdom of providence. Happy are they who can thus againſt hope believe and obey in hope.

V. 16. *Waſted not*—See how the reward anſwered the ſervice. She made one cake for the prophet and was repaid with many for herſelf and her ſon. What is laid out in charity is ſet out to the beſt intereſt, and upon the beſt ſecurities.

V. 17 *No breath*—That is, he died. We muſt not think it ſtrange, if we meet with ſharp afflictions, even when we are in the way of eminent ſervice to God.

V. 18. *She ſaid*—Wherein have I injured thee? Or, why didſt thou come to ſojourn in my houſe, if this be the fruit of it? They are the words of a troubled mind. *Art thou come*—Didſt thou come for this end, that thou mighteſt ſeverely obſerve my ſins, and by thy prayers bring down God's juſt judgment upon me, as thou haſt brought down this famine upon the nation? *To call,* &c.—To God's remembrance: for God is ſaid in ſcripture, to *remember ſins,* when he puniſheth them; and to *forget* them, when he ſpares the ſinner.

V. 19. *Into a loft*—A private place, where he might more freely pour out his ſoul to God, and uſe ſuch geſtures as he thought moſt proper.

V. 20. *He cried*—A prayer full of powerful arguments. Thou art *the Lord,* that canſt revive the child: and *my God;* and therefore wilt not, deny me. She is *a widow,* add not affliction to the afflicted; deprive her not of the ſupport and ſtaff of her age: ſhe hath given me kind entertainment: let her not fare the worſe for her kindneſs to a prophet, whereby wicked men will take occaſion to reproach both her, and religion.

21 And he ſtretched himſelf upon the child three times, and cried unto
the Lord, and ſaid, O Lord my God, I pray thee let this child's
22 ſoul come into him again. And the Lord heard the voice of Elijah,
and the ſoul of the child came into him again, and he revived.
23 And Elijah took the child, and brought him down out of the
chamber into the houſe, and delivered him unto his mother: and Eli-
24 jah ſaid, See, thy ſon liveth. And the woman ſaid to Elijah, Now
by this I know that thou *art* a man of God, and *that* the word of
the Lord in thy mouth *is* truth.

CHAP. XVIII.

Elijah *ſends notice to* Ahab *of his coming*, ver. 1—16. *His interview with* Ahab, ver. 17—19. *His interview with all* Iſrael *upon mount* Carmel, ver. 21—39. *He ſlays the prophets of* Baal, ver. 40. *Obtains rain, and runs before* Ahab *to* Jezreel, ver. 41—46.

1 AND it came to paſs *after* many days, that the word of the
Lord came to Elijah in the third year, ſaying, Go ſhew thy-
2 ſelf unto Ahab, and I will ſend rain upon the land. And Elijah
went to ſhew himſelf unto Ahab: and *there was* a ſore famine in
3 Samaria. And Ahab called Obadiah which *was* the governor of *his*

V. 21. *Come into him*—By which it is evident, that the ſoul was gone out of his body, this was a great requeſt; but *Elijah* was encouraged to make it; by his zeal for God's honour, and by the experience which he had of his prevailing power with God in prayer.

V. 22. *Into him again*—This plainly ſuppoſes the exiſtence of the ſoul in a ſtate of ſeparation, and conſequently its immortality: probably God might deſign by this miracle to give an evidence hereof, for the encouragement of his ſuffering people.

V. 1. *The third year*—Either, 1. From the time when he went to hide himſelf by the brook *Cherith*; ſix months before which time the famine might begin. And ſo this being towards the end of the third year, it makes up theſe three years and ſix months, *James* v. 17. Or, 2. From the time of his going to *Sarepta*, which probably was a year after the famine begun; ſo this might be in the middle of the third year, which alſo makes up the three years and ſix months. *Go to Ahab*—To acquaint him with the cauſe of this judgment, and to adviſe him to remove it, and upon that condition to promiſe him rain. *Will ſend*—According to thy word and prayer, which thou ſhalt make for it. Thus God takes care to maintain the honour of his prophet, and in judgment remembers mercy to *Iſrael*, for the ſake of the holy ſeed yet left among them, who ſuffered in this common calamity.

V. 2. *Elijah went*—Wherein he ſhews a ſtrong faith, and reſolute obedience, and invincible courage, that he durſt at God's command run into the mouth of this raging lion.

V. 3. *Obadiah*—Being valued by *Ahab* for his great prudence and fidelity, and therefore indulged as to the worſhip of

4 houſe: (now Obadiah feared the LORD greatly: For it was ſo,
when Jezebel cut off the prophets of the LORD, that Obadiah
took an hundred prophets, and hid them by fifty in a cave, and
5 fed them with bread and water.) And Ahab ſaid unto Obadiah,
Go into the land, unto all fountains of water, and unto all brooks:
peradventure we may find graſs to ſave the horſes and mules alive,
6 that we loſe not all the beaſts. So they divided the land between
them, to paſs through it. Ahab went one way by himſelf, and Obadiah
7 went another way by himſelf. And as Obadiah was in the way,
behold, Elijah met him: and he knew him, and fell on his face, and
8 ſaid, *Art* thou that my lord Elijah? And he anſwered him, I *am*:
9 go tell thy lord, Behold, Elijah *is here*. And he ſaid, What have
I ſinned, that thou wouldeſt deliver thy ſervant into the hand of
10 Ahab, to ſlay me? *As* the LORD thy God liveth, there is no nation
or kingdom, whither my lord hath not ſent to ſeek thee: and when
they ſaid, *He is* not *there*; he took an oath of the kingdom and
11 nation, that they found thee not. And now thou ſayeſt, Go tell
12 thy lord, Behold, Elijah *is here*. And it ſhall come to paſs, *as ſoon
as* I am gone from thee, that the Spirit of the LORD ſhall carry thee

the calves and *Baal*. "But how could he and ſome other *Iſraelites* be ſaid to *fear the Lord*, when they did not go up to *Jeruſalem* to worſhip, as God had commanded?" Although they ſeem not to be wholly excuſable in this neglect, yet becauſe they worſhipped God in ſpirit and truth, and performed all moral duties to God and their brethren, and abſtained from idolatry, being kept from *Jeruſalem* by violence, God bares with their infirmity herein.

V. 4. *Prophets*—This name is not only given to ſuch as are endowed with an extraordinary ſpirit of prophecy, but to ſuch Miniſters as devoted themſelves to the ſervice of God in preaching, praying, and praiſing God. *And fed*—With the hazard of his own life, and againſt the king's command; as wiſely conſidering, that no command of an earthly prince could over-rule the command of the king of kings. *Bread and water*—With meat and drink. See how wonderfully God raiſes up friends for his miniſters and people where one would leaſt expect them!

V. 7. *And fell*—By this profound reverence, ſhewing his great reſpect and love to him.

V. 8. *Thy lord—Ahab*: whom, though a very wicked man, he owns for *Obadiah's Lord* and king; thereby inſtructing us, that the wickedneſs of kings doth not exempt their ſubjects from obedience to their lawful commands.

V. 9. *He ſaid*—Wherein have I offended God, and thee, that thou ſhouldeſt expoſe me to certain ruin.

V. 10. *No nation*—Near his own, where he could in reaſon think that *Elijah* had hid himſelf. It does not appear, that *Ahab* ſought him, in order to put him to death but rather in hopes of prevailing upon him, to pray for the removal of the drought.

V. 12. *Carry thee*—Such tranſportations of the prophets having doubtleſs been uſual

whither I know not; and *ſo* when I come and tell Ahab, and he cannot
find thee, he ſhall ſlay me: but I thy ſervant fear the LORD from my
13 youth. Was it not told my lord, what I did when Jezebel ſlew the
prophets of the LORD? How I hid an hundred men of the LORD's
prophets by fifty in a cave, and fed them with bread and water?
14 And now thou ſayeſt, Go tell thy lord, Behold, Elijah *is here*: and
15 he ſhall ſlay me. And Elijah ſaid, *As* the LORD of hoſts liveth,
before whom I ſtand, I will ſurely ſhew myſelf unto him to-day.
16 So Obadiah went to meet Ahab, and told him: and Ahab went to
17 meet Elijah. And it came to paſs when Ahab ſaw Elijah, that
18 Ahab ſaid unto him, *Art* thou he * that troubleth Iſrael? And he
anſwered, I have not troubled Iſrael, but thou and thy father's
houſe, in that ye have forſaken the commandments of the LORD,
19 and thou haſt followed Baalim. Now therefore ſend, *and* gather to
me all Iſrael unto mount Carmel, and the prophets of Baal four
hundred and fifty, and the prophets of the groves four hundred,
20 which eat at Jezebel's table. So Ahab ſent unto all the children
of Iſrael, and gathered the prophets together unto mount Carmel.

uſual before this time, as they were after it. *Slay me*—Either as one that hath deluded him with vain hopes: or, becauſe I did not ſeize upon thee, and bring thee to him. *But I, &c.*—He ſpeaks not theſe words in a way of boaſting; but that he might move the prophet to ſpare him, and not put him upon that hazardous action.

V. 17. *Ahab ſaid*—Have I at laſt met with thee, O thou diſturber of my kingdom, the author of this famine, and all our calamities?

V. 18. *He anſwered*—Theſe calamities are not to be imputed to me, but thine and thy father's wickedneſs. He anſwered him boldly, becauſe he ſpoke in God's name, and for his honour and ſervice. *Ye*—All of you *have forſaken the Lord, and thou* in particular, *haſt followed Baalim.*

V. 19. *Send*—Meſſengers, that this controverſy may be decided what is the cauſe of theſe heavy judgments. *All Iſrael*—By their heads, or repreſentatives, that they may be witneſſes of all our tranſactions. *Carmel*—Not that *Carmel*, in *Judah*, but another in *Iſſachar* by the midland ſea, which he choſe as a convenient place being not far from the center of his kingdom, to which all the tribes might conveniently reſort, and at ſome diſtance from *Samaria*, that *Jezebel* might not hinder. *Prophets of Baal*—Who were diſperſed in all the parts of the kingdom. *Of the groves*—Who attended upon thoſe *Baal's* or idols that were worſhipped in the groves, which were near the royal city, and much frequented by the king and the queen.

V. 20. *Ahab ſent*—He complied with *Elijah's* motion; becauſe the urgency of the preſent diſtreſs made him willing to try all means to remove it; from a curioſity of ſeeing ſome extraordinary events; and principally, becauſe God inclined his heart.

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* *Acts* xvi. 20.

21 And Elijah came unto all the people, and ſaid, How long halt ye
between two opinions? If the LORD *be* God, follow him: but if
Baal, † *then* follow him: And the people anſwered him not a word.
22 Then ſaid Elijah unto the people, I, *even* I only remain a prophet
of the LORD; but Baal's prophets *are* four hundred and fifty men.
23 Let them therefore give us two bullocks, and let them chuſe one
bullock for themſelves, and cut it in pieces, and lay *it* on wood,
and put no fire *under*: and I will dreſs the other bullock, and lay
24 it on wood, and put no fire *under*: And call ye on the name of
your gods, and I will call on the name of the LORD: and the God
that anſwereth by fire, let him be God. And all the people anſwered
25 and ſaid, It is well ſpoken. And Elijah ſaid unto the prophets
of Baal, Chuſe you one bullock for yourſelves, and dreſs *it*
firſt, for ye *are* many: and call on the name of your gods, but

V. 21. *And ſaid*—Why do you walk ſo lamely and unevenly, being ſo unſteady in your opinions and practices, and doubting whether it is better to worſhip God or *Baal? If the Lord*—Whom you pretend to worſhip. *Follow*—Worſhip him, and him only, and that in ſuch place and manner as he hath commanded you. *If Baal*—If *Baal* can prove himſelf to be the true God. *Anſwered not*—Being convinced of the reaſonableneſs of his propoſition.

V. 22. *I only*—Here preſent, to own the cauſe of God. As for the other prophets of the Lord, many of them were ſlain, others baniſhed, or hid in caves.

V. 23. *Let them*, &c.—To put this controverſy to a ſhort iſſue.

V. 24. *By Fire*—That ſhall conſume the ſacrifice by fire ſent from heaven; which the people knew the true God uſed to do. It was a great condeſcenſion in God, that he would permit *Baal* to be a competitor with him. But thus God would have every mouth to be ſtopped, and all fleſh become ſilent before him. And *Elijah* doubtleſs had a ſpecial commiſſion from God, or he durſt not have put it to this iſſue. But the caſe was extraordinary, and the judgment upon it would be of uſe not only then, but in all ages. *Elijah* does not ſay, The God that anſwers by water, tho' that was the thing the country needed, but *that anſwers by fire, let him be God*; becauſe the atonement was to be made, before the judgment could be removed. The God therefore that has power to pardon ſin, and to to ſignify that by conſuming the ſin-offering, muſt needs be the God that can relieve us againſt the calamity.

V. 25. *Dreſs it firſt*—And I am willing to give you the precedency. This he did, becauſe if he had firſt offered, and God had anſwered by fire, *Baal*'s prieſts would have deſiſted from making the trial on their part; and becauſe the diſappointment of the prieſts of *Baal*, of which he was well aſſured, would prepare the way for the people's attention to his words, and cauſe them to entertain his ſucceſs with more affection; and this coming laſt would leave the greater impreſſion upon their hearts. And this they accepted, becauſe they might think, that if *Baal* anſwered them firſt, which they preſumed he would, the people would be ſo confirmed

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† *Joſh.* xxiv. 15.

26 put no fire *under*. And they took the bullock which was given
them, and they dreſſed *it*, and called on the name of Baal from
morning even until noon, ſaying, O Baal, hear us. But *there was*
no voice, nor any that anſwered. And they leapt upon the altar
27 which was made. And it came to paſs at noon, that Elijah mocked
them, and ſaid, Cry aloud: for he *is* a god, either he is talking,
or he is purſuing, or he is in a journey, *or* peradventure he ſleepeth,
28 and muſt be awaked. And they cried aloud, and cut themſelves after
their manner with knives and lancets, 'till the blood guſhed out
29 upon them. And it came to paſs when mid-day was paſt, and they
had propheſied until the *time* of the offering of the *evening* ſacrifice,
that *there was* neither voice, nor any to anſwer, nor any that regarded.
30 And Elijah ſaid unto all the people, Come near unto me.
And all the people came near unto him; and he repaired the altar of
31 the LORD *that was* broken down. And Elijah took twelve ſtones, according
to the number of the tribes of the ſons of Jacob, unto whom the

and heightened in their opinion of *Baal*, that they might murder *Elijah* before he came to his experiment.

V. 26. *Dreſſed*—Cut it in pieces, and laid the parts upon the wood. *From morning*—From the time of the morning ſacrifice; which advantage *Elijah* ſuffered them to take. *They leapt upon*—Or, *beſide the altar*: or, *before it*. They uſed ſome ſuperſtitious and diſorderly geſtures, either pretending to be acted by the ſpirit of their god, and to be in a kind of religious extaſy; or, in way of devotion to their god.

V. 27. *Mocked them*—Derided them and their gods, which had now proved themſelves to be ridiculous and contemptible things.

V. 28. *Cut themſelves*—Mingling their own blood with their ſacrifices; as knowing by experience, that nothing was more acceptable to their *Baal* (who was indeed the devil) than human blood; and hoping thereby to move their god to help them. And this indeed was the practice of divers Heathens in the worſhip of their falſe gods.

V. 29. *Propheſied*—That is, prayed to, and worſhipped their god.

V. 30. *The altar*—This had been built by ſome of their anceſtors for the offering of ſacrifice to the God of *Iſrael*, which was frequently done in high places. *Broken down*—By ſome of the *Baalites*, out of their enmity to the true God, whoſe temple, becauſe they could not reach, they ſhewed their malignity in deſtroying his altars.

V. 31. *Twelve ſtones*—This he did, to renew the covenant between God and all the tribes, as *Moſes* did, *Exod.* xxiv. 4. to ſhew, that he prayed and acted in the name, and for the ſervice of the God of all the *Patriarchs*, and of all the tribes of *Iſrael*, and for their good: and, to teach the people, that though the tribes were divided as to their civil government, they ought all to be united in the worſhip of the ſame God. *Iſrael*—*Jacob* was graciouſly anſwered by God when he prayed to him,

32 word of the LORD came, ſaying, * Iſrael ſhall be thy name. And
with the ſtones he built an altar in the name of the LORD: and he
made a trench about the altar, as great as would contain two mea-
33 ſures of ſeed. And he put the wood in order, and cut the bullock
in pieces, and laid *him* on the wood, and ſaid, fill four barrels with
water, and † pour *it* on the burnt-ſacrifice, and on the wood.
34 And he ſaid, Do *it* the ſecond time. And they did *it* the ſecond
time. And he ſaid, Do *it* the third time. And they did *it* the third
35 time. And the water ran round about the altar, and he filled the
36 trench alſo with water. And it came to paſs, at the time of the
offering of the *evening* ſacrifice, that Elijah the prophet came near,
and ſaid, LORD God of Abraham, Iſaac, and of Iſrael, let it be
known this day, that thou *art* God in Iſrael, and *that* I *am* thy ſer-
37 vant, and *that* I have done all theſe things at thy word. Hear me,
O LORD, hear me, that this people may know that thou *art* the
38 LORD GOD, and *that* thou haſt turned their heart back again. Then
the fire of the LORD fell, and conſumed the burnt-ſacrifice, and the
wood, and the ſtones, and the duſt, and licked up the water that
39 *was* in the trench. And when all the people ſaw *it*, they fell on
their faces: and they ſaid, The LORD, he *is* the God, the LORD, he

him, and was honoured with the glorious title of *Iſrael*, which noted his prevalency with God and men. And I, calling upon the ſame God, doubt not of a like gracious anſwer; and if ever you mean to have your prayers granted, you muſt ſeek to the God of *Jacob*.

V. 33. *With water*—This they could quickly fetch, either from the river *Kiſhon*; or, if that was dried up, from the ſea; both were at the foot of the mountain. This he did to make the miracle more glorious, and more unqueſtionable.

V. 36. *The evening ſacrifice*—This time he choſe, that he might unite his prayers with the prayers of the godly *Jews* at *Jeruſalem*, who at that time aſſembled together to pray. *Lord God of* &c.—Hereby he ſhews faith in God's antient covenant, and alſo reminds the people, of their relation both to God and to the patriarchs. *Done theſe things*—Brought this famine, gathered the people hither, and done what I have done, or am doing here; not in compliance with my own paſſions, but in obedience to thy command.

V. 37. *Haſt turned*—Let them feel ſo powerful a change in their hearts, that they may know it is thy work. *Back again*—Unto thee, from whom they have revolted.

V. 38. *Conſumed*—*Solomon*'s altar was conſecrated by fire from heaven; but this was deſtroyed, becauſe no more to be uſed.

V. 39. *They fell*—In acknowledgment of the true God. *He is God*—*He* alone; and *Baal* is a ſenſeleſs idol. And they double the words, to note their abundant ſatiſfaction and aſſurance of the truth of their aſſertion.

V. 40. *Elijah*

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* *Gen.* xxxii. 28. 2 *Kings* xvii. 34. † *Judg.* vi. 20.

40 *is* the God. And Elijah ſaid unto them, Take the prophets of
Baal, let not one of them eſcape: and they took them, and Elijah
brought them down to the brook Kiſhon, and ſlew them there.
41 And Elijah ſaid unto Ahab, Get thee up, eat and drink, for *there is*
42 a ſound of abundance of rain. So Ahab went up to eat and to
drink, and Elijah went up to the top of Carmel, and he caſt himſelf down upon the earth, and put his face between his knees,
43 And he ſaid to his ſervant, Go up now, look toward the ſea.
And he went up, and looked, and ſaid, *There is* nothing. And he
44 ſaid, Go again ſeven times. And it came to paſs at the ſeventh
time, that he ſaid, Behold, there ariſeth a little cloud out of the
ſea, like a man's hand. And he ſaid, Go up, ſay unto Ahab,
Prepare *thy chariot* and get thee down, that the rain ſtop thee not.
45 And it came to paſs in the mean while, that the heaven was black
with clouds and wind, and there was a great rain. And Ahab rode
46 and went to Jezreel. And the hand of the Lord was on Elijah,

V. 40. *Elijah ſaid*—He takes the opportunity, whilſt the peoples hearts were warm with the freſh ſenſe of this great miracle. *The brook Kiſhon*—That their blood might be poured into that river, and thence conveyed into the ſea, and might not defile the holy land. *Slew them*—As theſe idolatrous prieſts were manifeſtly under a ſentence of death, paſſed upon ſuch by the ſovereign Lord of life and death, ſo *Elijah* had authority to execute it, being a prophet, and an extraordinary miniſter of God's vengeance. The *four hundred prophets of the groves,* it ſeems, did not attend, and ſo eſcaped, which perhaps *Ahab* rejoiced in. But it proved, they were reſerved to be the inſtruments of his deſtruction, by encouraging him to go up to *Ramoth-Gilead.*

V. 41. *Get up*—From the river, where he had been preſent at the ſlaughter of *Baal*'s prieſts, to thy tent: which probably was pitched on the ſide of *Carmel. Eat,* &c.—Take comfort, and refreſh thyſelf: for neither the king, nor any of the people could have leiſure to eat, being wholly intent upon the deciſion of the great controverſy. *For there is,* &c.—The rain is as certainly coming, as if you heard the noiſe which it makes.

V. 42. *The top of Carmel*—Where he might pour out his prayers unto God; and whence he might look towards the ſea. He had a large proſpect of the ſea from hence. The ſailors at this day call it cape *Carmel. Between his knees*—That is, bowed his head ſo low, that it touched his knees; thus abaſing himſelf in the ſenſe of his own meanneſs, now God had thus honoured him.

V. 43. *Go*—While I continue praying. *Elijah* deſired to have timely notice of the firſt appearance of rain, that *Ahab* and the people might know that it was obtained from *Jehovah* by the prophet's prayers, and thereby be confirmed in the true religion.

V. 44. *Like a man's hand*—Great bleſſings often riſe from ſmall beginnings, and ſhowers of plenty from a cloud of a ſpan long. Let us therefore never *deſpiſe the day of ſmall things,* but hope and wait for greater things from it.

V. 46. *The hand,* &c.—God gave him more than natural ſtrength, whereby he

was

and he girded up his loins, and ran before Ahab, to the entrance of Jezreel.

CHAP. XIX.

Elijah *flees from* Jezebel, ver. 1—3. *Is fed by an angel,* ver. 4—8. *God manifeſts himſelf and directs him,* ver. 9—18. *He calls* Eliſha, ver. 19—21.

1 AND Ahab told Jezebel all that Elijah had done, and withal
2 how he had ſlain all the prophets with the ſword. Then Jezebel
ſent a meſſenger unto Elijah, ſaying, * So let the gods do *to*
me, and more alſo, if I make not thy life as the life of one of them
3 by to-morrow about this time. And when he ſaw *that,* he aroſe, and
went for his life, and came to Beer-ſheba, which *belongeth* to Judah,
4 and left his ſervant there. But he himſelf went a day's journey into
the wilderneſs, and came and ſat down under a juniper-tree: and
he † requeſted for himſelf that he might die, and ſaid, *It is* enough,
now, O LORD, take away my life: for I *am* not better than my fathers.
5 And as he lay and ſlept under a juniper-tree, behold then,
6 an angel touched him, and ſaid unto him, Ariſe *and* eat. And he
looked, and behold, *there was* a cake baken on the coals, and a
cruſe of water at his head: and he did eat and drink, and laid him

was enabled to outrun *Ahab*'s chariot, for ſo many miles together. *He girded,* &c.—That his garments, which were long, might not hinder him. *Ran before Ahab*—To ſhew how ready he was to honour and ſerve the king, that by this humble and ſelf-denying carriage, it might appear, what he had done was not from envy or paſſion, but only from a juſt zeal for God's glory: that by his preſence with the king and his courtiers, he might animate and oblige them to proceed in the reformation of religion: and, to demonſtrate, that he was neither aſhamed of, nor afraid for what he had done, but durſt venture himſelf in the midſt of his enemies.

V. 1. *All the prophets*—Of *Baal.*

V. 2. *Jezebel ſent*—She gives him notice of it before hand: partly, out of the height of her ſpirit, as ſcorning to kill him ſecretly: partly, out of her impatience, till ſhe had breathed out her rage: and principally, from God's all-diſpoſing providence, that ſo he might have an opportunity of eſcaping. *Do to me,* &c.—So far was ſhe from being changed by that evident miracle, that ſhe perſiſts in her former idolatry, and adds to it a monſtrous confidence, that in ſpight of God ſhe would deſtroy his prophet.

V. 3. *Left his ſervant*—Becauſe he would not expoſe him to thoſe perils and hardſhips which he expected: and becauſe he deſired ſolitude, that he might more freely converſe with God.

V. 4. *Into the wilderneſs*—The vaſt wilderneſs of *Arabia.* He durſt not ſtay in *Judah,* tho' good *Jehoſaphat* reigned there, becauſe he was allied to *Ahab,* and was a man of an eaſiy temper, whom *Ahab* might circumvent, and either by force or art ſeize upon *Elijah.* *It is enough*—I have lived

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* *Ruth* i. 17. † *Jonah* iv. 3. 8.

7 down again. And the angel of the LORD came again the ſecond
time, and touched him, and ſaid, Ariſe, *and* eat, becauſe the
8 journey *is* too great for thee. And he aroſe, and did eat and drink,
and went in the ſtrength of that meat § forty days and forty nights,
9 unto ‖ Horeb the mount of God. And he came thither unto a
cave, and lodged there: and behold the word of the LORD *came*
10 to him, and he ſaid unto him, What doſt thou here, Elijah? And
he ſaid, I have been very jealous for the LORD God of hoſts: for
the children of Iſrael have forſaken thy covenant, thrown down
thine altars, and ſlain thy prophets with the ſword: and * I, *even*
11 I only am left, and they ſeek my life to take it away. And he ſaid,
Go forth, and ſtand upon the mount before the LORD. And behold,
the LORD paſſed by, and a † great and ſtrong wind rent the
mountains, and brake in pieces the rocks before the LORD; *but* the
LORD *was* not in the wind: and after the wind an earthquake; *but*

lived long enough for thy ſervice, and am not like to do thee any more ſervice; neither my words nor works are like to do any good upon theſe unſtable and incorrigible people. *I am not better*—That I ſhould continue in life, when other prophets who have gone before me, have loſt their lives.

V. 7. *Angel of the Lord,* &c.—He needed not to complain of the unkindneſs of men, when it was thus made up by the miniſtration of angels. Wherever God's children are, they are ſtill under their father's eye.

V. 8. *And went*—He wandered hither and thither for forty days, 'till at laſt he came to *Horeb,* which in the direct road was not above three or four days journey. Thither the ſpirit of the Lord led him, probably beyond his own intention, that he might have communion with God, in the ſame place that *Moſes* had.

V. 9. *Unto a cave*—Perhaps the ſame wherein *Moſes* was hid when *the Lord paſſed before him, and proclaimed his name.*

V. 10. *I have been,* &c.—I have executed my office with zeal for God's honour, and with the hazard of my own life, and am fled hither, not being able to endure to ſee the diſhonour done to thy name by their obſtinate idolatry and wickedneſs. *I only*—Of all thy prophets, who boldly and publickly plead thy cauſe: for the reſt of thy prophets who are not ſlain, hide themſelves, and dare not appear to do thee any ſervice. *They ſeek my life*—I deſpair of doing them any good: for inſtead of receiving my teſtimony, they hunt for my life. It does by no means appear, that he was at all to blame, for fleeing from *Jezebel.* If they perſecute you in one city flee into another. Beſides, the angels feeding and preparing him for his journey, and the peculiar bleſſing of God upon that food, indicated the divine approbation.

V. 11. *And behold*—This is a general deſcription of the thing, after which the manner of it is particularly explained. *Strong wind*—Whereby he both prepares *Elijah* to receive this diſcovery of God with greateſt humility, reverence, and godly fear; and ſingnifies his irreſiſtible power, to break the hardeſt hearts of the

§ *Deut.* ix. 9. 10. *Matt.* iv. 2. ‖ *Exod.* iii. 1. * *Rom.* xii. 3. Chap. xviii. 22.
† *Ezek.* i. 4. xxxvii. 9.

12 the Lord *was* not in the earthquake. And after the earrhquake, a
fire; *but* the Lord *was* not in the fire: and after the fire a ſtill
13 ſmall voice. And it was *ſo*, when Elijah heard *it*, that he wrapped
his face in his mantle, and went out, and ſtood in the entring
in of the cave: and behold, *there came* a voice unto him, and ſaid,
14 What doſt thou here, Elijah? And he ſaid, I have been very jealous
for the Lord God of hoſts: becauſe the children of Iſrael have
forſaken thy covenant, thrown down thine altars, and ſlain thy
prophets with the ſword; and I, *even* I only am left, and they ſeek
15 my life, to take it away. And the Lord ſaid unto him, Go, return
on thy way to the wilderneſs of Damaſcus: and when thou comeſt,
16 anoint Hazael *to be* king over Syria. And ‡ Jehu the ſon of Nimſhi
ſhalt thou anoint *to be* king over Iſrael: and § Eliſha the ſon of
Shaphat of Abel-Meholah, ſhalt thou anoint *to be* prophet in thy
17 room. And it ſhall come to paſs, *that* him that eſcapeth the ſword
of Hazael, ſhall Jehu ſlay: and him that eſcapeth from the ſword

Iſraelites, and to bear down all oppoſition that was or ſhould be made againſt him in the diſcharge of his office. *The Lord was not*—The Lord did not vouchſafe his ſpecial and gracious preſence to *Elijah* in that wind, which poſſibly was to teach him not to wonder if God did not accompany his terrible adminiſtration at mount *Carmel* with the preſence of his grace, to turn the hearts of the *Iſraelites* to himſelf.

V. 12. *A ſtill voice*—To intimate, that God would do his work in and for *Iſrael* in his own time, *not by might or power, but by his* own *ſpirit*, *Zech.* iv. 6. which moves with a powerful, but yet with a ſweet and gentle gale.

V. 13. *He wrapped*, &c.—Through dread of God's preſence, being ſenſibly that he was neither worthy nor able to endure the ſight of God with open face. *And ſtood*, &c.—Which God commanded him to do; and as he was going towards the mouth of the cave, he was affrighted and ſtopped in his courſe, by the dreadful wind, and earthquake, and fire; when theſe were paſt, he proſecutes his journey, and goeth on to the mouth of the cave.

V. 16. *The ſon*, &c.—That is, his grandſon, for he was *the ſon of Jehoſaphat*, 2 *Kings* ix. 2. This was intended as a prediction that by theſe God would puniſh the degenerate *Iſraelites*, plead his own cauſe among them, and *avenge the quarrel of his covenant*.

V. 17. *Shall Eliſha ſlay*—One or other of theſe ſhould infalliby execute God's judgments upon the apoſtate *Iſraelites*. *Eliſha* is ſaid to *ſlay* them, either, becauſe he ſlew thoſe forty two children, 2 *Kings* ii. 24. beſides others whom upon like occaſions he might deſtroy; or, becauſe he by God's appointment inflicted the famine, 2 *Kings* viii. 31. or rather, by the ſword which came out of his mouth: the prophets being ſaid to *pull down and to deſtroy* what they declare and foretel ſhall be pulled down. *Hazael* began to ſlay them before *Jehu* was king, though his cruelty was much increaſed afterward. *Jehu* deſtroyed thoſe whom *Hazael* did not, as king

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‡ 2 *Kings* ix. 1. 23. § *Luke* iv. 27.

18 of Jehu, ſhall Eliſha ſlay. || Yet I have left *me* ſeven thouſand in
Iſrael, all the knees which have not bowed unto Baal, and every
19 mouth which hath not kiſſed him. So he departed thence, and
found Eliſha the ſon of Shaphat, who *was* plowing with twelve
yoke *of oxen* before him, and he with the twelve: and Elijah paſ-
20 ſed by him, and caſt his mantle upon him. And he left the oxen,
and ran after Elijah, and ſaid, Let * me, I pray thee, kiſs my fa-
ther and my mother, and *then* I will follow thee. And he ſaid
21 unto him, Go back again; for what have I done to thee? And he
returned back from him, and took a yoke of oxen, and ſlew them,
and boiled their fleſh with the inſtruments of the oxen, and gave
unto the people, and they did eat: then he aroſe, and went after
Elijah, and miniſtred unto him.

king *Joram* himſelf, and *Ahaziah*, and all the near relations of *Ahab*.

V. 18. *I have left*—Or, *I have reſerved* to myſelf; I have kept from the common contagion: therefore thou art miſtaken to think that thou art left alone. *Seven thouſand*—Either, definitely ſo many: or rather, indefinitely, for many thouſands; the number of *ſeven* being often uſed for a great number. *Kiſſed him*—That is, all thoſe who have not worſhipped *Baal*, nor profeſſed reverence or ſubjection to him: which idolaters did to their idols, by bowing the knee, and by kiſſing them.

V. 19. *Was plowing*—Who had twelve ploughs going, whereof eleven were managed by his ſervants, and the laſt by himſelf; according to the ſimplicity of thoſe ancient times, in which men of good eſtate ſubmitted to the meaneſt employments. *Caſt his mantle*—By that ceremony conferring upon him the office of a prophet, which God was pleaſed to accompany with the gifts and graces of his ſpirit.

V. 20. *He ran*—Being powerfully moved by God's ſpirit to follow *Elijah*, and wholly give up himſelf to his function. *Let me kiſs*—That is, bid them farwell. *Go*—And take thy leave of them, and then return to me again. *For what*, &c.—Either firſt, to hinder thee from performing that office. That employment to which I have called thee, doth not require an alienation of thy heart from thy parents, nor the total neglect of them. Or, ſecondly, to make ſuch a change in thee, that thou ſhouldſt be willing to forſake thy parents, and lands, and all, that thou mayeſt follow me. Whence comes this marvellous change? It is not from me, who did only throw my mantle over thee; but from an higher power, even from God's ſpirit, which hath changed thy heart, and conſecrated thee to thy prophetical office: which therefore it concerns thee vigorouſly to execute, and wholly to devote thyſelf to it.

V. 21. *From him*—From *Elijah* to his parents; whom when he had ſeen and kiſſed, he returned to *Elijah*. *The inſtruments*—That is, with the wood belonging to the plow, &c. to which more was added, as occaſion required. But that he burned, to ſhew his total relinquiſhing of his former employment. *And gave*—That is, he made thereof a feaſt for his ſervants who had been ploughing with him, and for him, and his other friends and neighbours who came to take their leave of him. Hereby he ſhewed how willingly and joy-

|| *Rom.* xi. 4. * *Matt.* viii. 21. 22.

CHAP. XX.

Ben-hadad's *invaſion of* Iſrael *and inſolent demand,* ver. 1—12. Ahab, *encouraged by a prophet, overthrows him twice,* ver. 13—30. *Makes a covenant with him,* ver. 31—34. *Is reproved and threatened by a prophet,* ver. 35—43.

1 AND Ben-hadad the king of Syria gathered all his hoſt together,
and *there were* thirty and two kings with him, and horſes,
and chariots: and he went up and beſieged Samaria, and warred
2 againſt it. And he ſent meſſengers to Ahab king of Iſrael into the
3 city, and ſaid unto him, Thus ſaith Ben-hadad, Thy ſilver and thy
gold *is* mine, thy wives alſo and thy children, *even* the goodlieſt *are*
4 mine. And the king of Iſrael anſwered and ſaid, My lord, O king,
5 according to thy ſaying, I *am* thine, and all that I have. And the
meſſengers came again, and ſaid, Thus ſpeaketh Ben-hadad,
ſaying, Although I have ſent unto thee, ſaying, Thou ſhalt deliver
6 me thy ſilver and thy gold, and thy wives, and thy children. Yet
I will ſend my ſervants unto thee to-morrow about this time, and
they ſhall ſearch thine houſe, and the houſes of thy ſervants: and
it ſhall be, *that* whatſoever is pleaſant in thine eyes, they ſhall put
7 *it* in their hand, and take *it* away. Then the king of Iſrael called

fully he forſook all his friends, that he might ſerve God in that high and honourable employment. It is of great advantage to young miniſters, to ſpend ſome time under the direction of thoſe that are aged and experiencied; and not to think much, if occaſion be, to miniſter unto them. Thoſe who would be fit to teach, muſt have time to learn; thoſe ſhould firſt ſerve, who may hereafter rule.

V. 1. *Gathered his hoſt*—To war againſt *Iſrael:* wherein his deſign was to enlarge the conqueſt which his father had made, but God's deſign was to puniſh *Iſrael* for their apoſtacy and idolatry.

V. 3. *Thy ſilver,* &c.—I challenge them as my own, and expect to have them forthwith delivered, if thou expect peace with me.

V. 4. *The king ſaid*—I do ſo far comply with thy demand, that I will own thee for my Lord, and myſelf for thy vaſſal, and will hold my wives, and children, and eſtate, as by thy favour, and with an acknowledgment.

V. 5. *Saying,* &c.—Although I did before demand not only the dominion of thy treaſures, and wives, and children, as thou mayſt ſeem to underſtand me, but alſo the actual portion of them; wherewith I would then have been contented.

V. 6. *Yet,* &c.—Yet now I will not accept of thoſe terms, but together with thy royal treaſures, I expect all the treaſures of thy ſervants or ſubjects; nor will I wait 'till thou deliver them to me, but I will ſend my ſervants into the city, and they ſhall ſearch out and take away all thou art fond of, and this to prevent fraud and delay; and then I will grant thee a peace.

V. 7. *Seeketh miſchief*—Though he pretended peace, upon theſe terms propounded, it is apparent by thoſe additional demands, that he intends nothing

leſs

all the elders of the land, and ſaid, Mark, I pray you, and ſee how
this *man* ſeeketh miſchief: for he ſent unto me for my wives, and
for my children, and for my ſilver, and for my gold, and I denied
8 him not. And all the elders, and all the people ſaid unto him,
9 Hearken not *unto him,* nor conſent. Wherefore he ſaid unto the
meſſengers of Ben-hadad, Tell my lord the king, All that thou
didſt ſend for to thy ſervant at the firſt, I will do: but this thing
I may not do. And the meſſengers departed, and brought him
10 word again. And Ben-hadad ſent unto him, and ſaid, * The gods
do ſo unto me, and more alſo, if the duſt of Samaria ſhall ſuffice
11 for handfuls for all the people that follow me. And the king of
Iſrael anſwered and ſaid, Tell *him,* Let not him that girdeth on
12 *his harneſs,* boaſt himſelf, as he that putteth it off. And it came to
paſs, when *Ben-hadad* heard this meſſage (as he was drinking, he,
and the kings in the pavilions) that he ſaid unto his ſervants, Set
yourſelves in array: And they ſet *themſelves in array* againſt the city.
13 And behold, there came a prophet unto Ahab king of Iſrael, ſaying,
Thus ſaith the Lord, Haſt thou ſeen all this great multitude?
Behold, I will deliver it into thine hand this day; and thou ſhalt
14 know that I *am* the Lord. And Ahab ſaid, By whom? And he
ſaid, Thus ſaith the Lord, *even* by the young men of the princes
of the provinces. Then he ſaid, who ſhall order the battle? And

leſs than our utter ruin. *I denied not*---I granted his demands in the ſenſe before mentioned.

V. 10. *And ſaid, &c.*---If I do not aſſault thy city with ſo numerous an army, as ſhall turn all thy city into an heap of duſt, and ſhall be ſufficient to carry it all away, though every ſoldier take but one handful of it.

V. 11. *Let not him, &c.*---Do not triumph before the victory, for the events of war are uncertain.

V. 13. *And behold, &c.*---God, though forſaken and neglected by *Ahab,* prevents him with his gracious promiſe of help: that *Ahab* and the idolatrous *Iſraelites,* might hereby be fully convinced, or left without excuſe, that *Ben-hadad*'s intolerable pride, and contempt of God, and of his people, might be puniſhed: and that the remnant of his prophets and people who were involved in the ſame calamity with the reſt of the *Iſraelites,* might be preſerved and delivered. *I am the Lord*---And not *Baal,* becauſe I will deliver thee, which he cannot do.

V. 14. *He ſaid, &c.*---Not by old and experienced ſoldiers, but by thoſe young men; either the ſons of the princes, and great men of the land, who were fled thither for ſafety; or their pages, or ſervants that uſed to attend them: who are bred up delicately, and ſeem unfit for the buſineſs. *Thou*---Partly to encourage the young men to fight couragiouſly, as being the preſence of their prince: and partly, that it might appear, that the victory was wholly due to God's gracious providence, and not to the valour or worthineſs of the inſtruments.

V. 15. *All*

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* Chap. xix. 2.

15 he anſwered, Thou. Then he numbered the young men of the
princes of the provinces, and they were two hundred and thirty
two: and after them he numbered all the people, *even* all the children
16 of Iſrael, *being* ſeven thouſand. And they went out at noon: but
Ben-hadad *was* drinking himſelf drunk in the pavilions, he and the
17 kings, the thirty and two kings that helped him. And the young
men of the princes of the provinces went out firſt, and Ben-hadad
ſent out, and they told him, ſaying, There are men come out of
18 Samaria. And he ſaid, Whether they be come out for peace,
take them alive; or whether they be come out for war, take them
19 alive. So theſe young men of the princes of the provinces came
20 out of the city, and the army which followed them. And they
ſlew every one his man: and the Syrians fled, and Iſrael purſued
them: and Ben-hadad the king of Syria eſcaped on an horſe, with
21 the horſe-men. And the king of Iſrael went out, and ſmote the
horſes and chariots, and ſlew the Syrians with a great ſlaughter.
22 And the prophet came to the king of Iſrael, and ſaid unto him, Go,
ſtrengthen thyſelf, and mark, and ſee what thou doeſt: for at the
return of the year the king of Syria will come up againſt thee.
23 And the ſervants of the king of Syria ſaid unto him, Their gods *are*
gods of the hills, therefore they were ſtronger than we: but let us fight

V. 15. *All Iſrael*—All that were fit to go out to war; all, except thoſe whom their age, or the ſame infirmity excuſed.

V. 18. *Take them*—He bids them not fight, for he thought they needed not to ſtrike one ſtroke; and that the *Iſraelites* could not ſtand the firſt brunt.

V. 20. *His man*—Him who came to ſeize upon him, as *Ben-hadad* had commanded. *Fled*—Being amazed at the unexpected and undaunted courage of the *Iſraelites*, and ſtruck with a divine terror.

V. 21. *The king went*—Proceeded further in his march. *Smote the chariots*—The men that fought from them.

V. 22. *Mark, and ſee*—Conſider what is neceſſary for thee to do by way of preparation. The enemies of the children of God, are reſtleſs in their malice and tho' they may take ſome breathing time for themſelves, they are ſtill *breathing out ſlaughter againſt the church.* It therefore concerns us always to expect our ſpiritual enemies, and to *mark and ſee what we do.*

V. 23. *Said to him*—They ſuppoſe that their gods were no better than the *Syrian* gods and that there were many gods who had each his particular charge and juriſdiction; which was the opinion of all heathen nations; that ſome were gods of the woods, other of the rivers, and others of the mountains; and they fancied theſe to be the latter, becauſe the land of *Canaan* was a mountainous land, and the great temple of their God at *Jeruſalem*, ſtood upon an hill, and ſo did *Samaria*, where they had received their laſt blow: it is obſervable, they do not impute their ill ſucceſs to their negligence, and drunkenneſs, and bad conduct, nor to the valour of the *Iſraelites*; but to a divine power, which was indeed viſible in it.

againſt them in the plain, and ſurely we ſhall be ſtronger than they.
24 And do this thing, take the kings away every man out of his place,
25 and put captains in their rooms. And number thee an army, like
the army that thou haſt loſt, horſe for horſe, and chariot for
chariot: and we will fight againſt them in the plain, *and* ſurely we
ſhall be ſtronger than they. And he hearkened unto their voice,
26 and did ſo. And it came to paſs at the return of the year, that
Ben-hadad numbered the Syrians, and went up to Aphek to fight
27 againſt Iſrael. And the children of Iſrael were numbered, and
were all preſent, and went againſt them: and the children of
Iſrael pitched before them, like two litte flocks of kids: but the
28 Syrians filled the country. And there came a man of God, and
ſpake unto the king of Iſrael, and ſaid, Thus ſaith the LORD, Be-
cauſe the Syrians have ſaid, The LORD *is* God of the hills, but he *is*
not God of the valleys: therefore will I deliver all this great multi-
29 tude into thine hand, *and* ye ſhall know that I *am* the LORD. And
they pitched one over againſt the other ſeven days, and *ſo* it was,
that in the ſeventh day the battle was joined, and the children of
Iſrael ſlew of the Syrians an hundred thouſand footmen in one day.
30 But the reſt fled to Aphek into the city, and the walls fell upon

In the plain—Wherein there was not only ſuperſtition, but policy; becauſe the *Syrians* excelled the *Iſraelites* in horſes, which are moſt ſerviceable in plain ground.

V. 24. *Take the kings away*—Who being of ſofter education, and leſs experienced in military matters, were leſs fit for ſervice; and being many of them but mercinaries, and therefore leſs concerned in his good ſucceſs, would be more cautious in venturing themſelves. *Captains*—That is, experienced ſoldiers of his own ſubjects, who would faithfully obey the commands of the general (to which the kings would not ſo readily yield) and uſe their utmoſt ſkill and valour for their own intereſt and advancement.

V. 27. *And went*—Being encouraged by the remembrance of their former ſucceſs, and an expectation of aſſiſtance from God again. *And pitched*—Probably upon ſome hilly ground, where they might ſecure themſelves, and watch for advantage againſt their enemies; which may be the reaſon why the *Syrians* durſt not aſſault them before the ſeventh day, ver. 29. *Little flocks*—Few, and weak, being alſo for conveniency of fighting, and that they might ſeem to be more than they were, divided into two bodies.

V. 30. *The wall*—Or, *the walls* (the ſingular number, for the plural) of the city; in which they were now fortifying themſelves. This might poſſibly happen thro' natural cauſes; but moſt probably, was effected by the mighty power of God, ſending ſome earthquake, or violent ſtorm which threw down the walls upon them; or doing this by the miniſtry of angels. And if ever miracle was to be wrought, now ſeems to have been the proper ſeaſon for it; when the blaſphemous *Syrians* denied the ſoveraign power of God, and thereby in ſome ſort obliged him, to give

a proof

twenty and ſeven thouſand of the men that were left: and Ben-hadad
31 fled, and came into the city, into an inner chamber. And his
ſervants ſaid unto him, Behold, now, we have heard that the
kings of the houſe of Iſrael *are* merciful kings: let us I pray thee,
put ſackcloath on our loins, and ropes upon our heads, and go out
32 to the king of Iſrael, peradventure he will ſave thy life. So they
girded ſackcloath on their loins, and *put* ropes on their heads,
and came to the king of Iſrael, and ſaid, Thy ſervant Ben-hadad
ſaith, I pray thee let me live. And he ſaid, *Is* he yet alive? He *is*
33 my brother. Now the men did diligently obſerve, whether *any thing*
would come from him, and did haſtily catch *it*: and they ſaid, Thy
brother Ben-hadad. Then he ſaid, Go ye, bring him: then
Ben-hadad came forth to him: and he cauſed him to come up into
34 the chariot. And Ben-hadad ſaid unto him, The cities which my
father took from thy father, I will reſtore, and thou ſhalt make
ſtreets for thee in Damaſcus, as my father made in Samaria. Then
ſaid Ahab, I will ſend thee away with *this* covenant. So he made a
35 covenant with him, and ſent him away. And a certain man of
the ſons of the prophets ſaid unto his neighbour in the word of

a proof of it; and to ſhew, that he was the God of the plains, as well as of the mountains; and that he could as effectually deſtroy them in their ſtrongeſt holds, as in the open fields; and make the very walls, to whoſe ſtrength they truſted for their defence, to be the inſtruments of their ruin. But it may be farther obſerved, that it is not ſaid, that all theſe were killed by the fall of this wall; but only that *the wall fell upon* them, killing ſome, and wounding others.

V. 31. *He will ſave thy life*—This encouragement have all poor ſinners, to repent and humble themſelves before God. The God of *Iſrael* is a merciful God; let us rent our hearts and return to him.

V. 32. *My brother*—I do not only pardon him, but honour and love him as my brother. What a change is here! from the height of proſperity, to the depth of diſtreſs. See the uncertainty of human affairs! Such turns are they ſubject to, that the ſpoke of the wheel which is uppermoſt now, may ſoon be the loweſt of all.

V. 33. *Thy brother*—Underſtand, *Liveth*: for that he enquired after, ver. 32.

V. 34. *Streets*—Or, *Markets*, &c. places where thou mayeſt either receive the tribute which I promiſe to pay thee, or exerciſe judicature upon my ſubjects in caſe of their refuſal. *So he made*, &c.—He takes no notice of his blaſphemy againſt God; nor of the injuries which his people had ſuffered from him.

V. 35. *In the word*—In the name, and by the command of God, whereof doubtleſs he had informed him. *Smite me*—So as to wound me, ver. 37. He ſpeaks what God commanded him, though it was to his own hurt; by which obedience to God, he ſecretly reproacheth *Ahab*'s diſobedience in a far eaſier matter. And this the prophet by God's appointment deſires, that looking like a wounded

ſoldier

the Lord, Smite me, I pray thee. And the man refuſed to ſmite
36 him. Then ſaid he unto him, Becauſe thou haſt not obeyed the
voice of the Lord, behold, as ſoon as thou art departed from me,
a lion ſhall ſlay thee. And as ſoon as he was departed from him, †
37 a lion found him and ſlew him. Then he found another man, and
ſaid, Smite me, I pray thee. And the man ſmote him, ſo that in
38 ſmitting he wounded *him.* So the prophet departed, and waited
for the king by the way, and diſguiſed himſelf with aſhes upon
39 his face. And as the king paſſed by, he cried unto the king: and
he ſaid, Thy ſervant went out into the midſt of the battle, and
behold, a man turned aſide, and brought a man unto me, and
ſaid, keep this man: if by any means he be miſſing, then ſhall thy
40 life be for his life, or elſe thou ſhalt pay a talent of ſilver. And as
thy ſervant was buſy here and there, he was gone. And the king
of Iſrael ſaid unto him, ſo *ſhall* thy judgment *be,* thyſelf haſt
41 decided it. And he haſted, and took the aſhes away from his
face: and the king of Iſrael diſcerned him that he *was* one of the
42 prophets. And he ſaid unto him, Thus ſaith the Lord, ‡ Becauſe
thou haſt let go out of *thy* hand a man whom I appointed to utter
deſtruction, therefore thy life ſhall go for his life, and thy people

ſoldier, he might have the more free acceſs to the king. *Refuſed*—Not out of contempt of God's command, but probably, in tenderneſs to his brother.

V. 36. *Slew him*—We cannot judge of the caſe; this man might be guilty of many other heinous ſins unknown to us, but known to God; for which, God might juſtly cut him off: which God choſe to do upon this occaſion, that by the ſeverity of this puniſhment of a prophet's diſobedience, proceeding from pity to his brother, he might teach *Ahab* the greatneſs of his ſin, in ſparing him through fooliſh pity, whom by the laws of religion, and juſtice, and prudence, he ſhould have cut of.

V. 38. *With aſhes*—Or, *with a cloath,* or *band*; (as the *Hebrew* doctors underſtand the word) whereby he bound up his wound, which probably was in his face; for it was to be made in a conſpicuous place, that it might be viſible to *Ahab* and others.

V. 39. *He ſaid*—This relation is a parable; an uſual way of inſtruction in the eaſtern parts, and moſt fit for this occaſion wherein an obſcure prophet was to ſpeak to a great king; impatient of a down-right reproof, and exceeding partial in his own cauſe. *A man*—My commander as the manner of expreſſion ſheweth.

V. 40. *Thy judgment*—Thy ſentence; thou muſt perform the condition. Either ſuffer the one, or do the other.

V. 42. *Thy life*—"What was the great ſin of *Ahab* in this action, for which God ſo ſeverely puniſheth him?" The great diſhonour hereby done to God, in ſuffering ſo horrid a blaſphemer, to go unpuniſhed, which was contrary to an expreſs law, *Lev.* xxiv. 16. And God had delivered him into *Ahab*'s hand, for his blaſphemy, as he promiſed to do, ver. 28. by which act of

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† Chap. xiii. 24. ‡ Chap. xxii. 37.

43 for his people. And the king of Iſrael went to his houſe, heavy
and diſpleaſed, and came to Samaria.

CHAP. XXI.

Ahab *covets* Naboth's *vineyard*, ver. 1—4. Jezebel *procures* Naboth *to be ſtoned*, ver. 5—14. Ahab *goes to take poſſeſſion*, ver. 15, 16. Elijah *meets him, and denounces the judgment of God*, ver. 17—24. *Upon his humiliation a reprieve is granted*, ver. 25—29.

1 AND it came to paſs after theſe things, *that* Naboth the Jezreelite
had a vineyard, which *was* in Jezreel, hard by the
2 palace of Ahab king of Samaria. And Ahab ſent unto Naboth,
ſaying, Give me thy * vineyard that I may have it for a garden of
herbs, becauſe it *is* near unto my houſe, and I will give thee for it
a better vineyard than it: *or* if it ſeem good to thee, I will give
3 thee the worth of it in money. And Naboth ſaid to Ahab, the
LORD forbid it me, that I ſhould give the inheritance of my fathers
4 unto thee. And Ahab came into his houſe, heavy and diſpleaſed,
becauſe of the word which Naboth the Jezreelite had ſpoken to
him: for he had ſaid, I will not give thee the inheritance of my
fathers: and he laid him down upon his bed, and turned away his
5 face, and would eat no bread. But Jezebel his wife came to
him, and ſaid unto him, Why *is* thy ſpirit ſo ſad, that thou eateſt
6 no bread? And he ſaid unto her, Becauſe I ſpake unto Naboth the
Jezreelite, and ſaid unto him, Give me thy vineyard for money;
or elſe, if it pleaſe thee, I will give thee *another* vineyard for it:
7 and he anſwered, I will not give thee my vineyard. And Jezebel

his providence, compared with that law, it was moſt evident, that this man was appointed by God to deſtruction, but *Ahab* was ſo far from puniſhing this blaſphemer, that he doth not ſo much as rebuke him, but diſmiſſeth him upon eaſy terms, and takes not the leaſt care for the reparation of God's honour, and the people were puniſhed for their own ſins, which were many, and great; though God took this occaſion to inflict it.

V. 3. *The Lord forbid*—For God had expreſsly, and for divers weighty reaſons forbidden the alienation of lands from the tribes and families to which they were alloted. And although theſe might have been alienated 'till the jubilee, yet he durſt not ſell it to the king for that time; becauſe he ſuppoſed, if once it came into the king's hand, neither he, nor his poſterity, could ever recover it; and ſo he ſhould both offend God, and wrong his poſterity.

V. 7. *Doſt thou govern*—Art thou fit to be king, that haſt not courage to uſe thy power.

V. 9. *A*

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* 1 *Sam.* viii. 14.

his wife ſaid unto him, Doeſt thou now govern the kingdom of
Iſrael? Ariſe, *and* eat bread, and let thine heart be merry: I will
8 give thee the vineyard of Naboth the Jezreelite. So ſhe wrote
letters in Ahab's name, and ſealed *them* with his ſeal, and ſent the
letters unto the elders, and to the nobles that *were* in his city dwelling
9 with Naboth. And ſhe wrote in the letters, ſaying, proclaim
10 a faſt, and ſet Naboth on high among the people. And ſet two men,
ſons of Belial, before him, to bear witneſs againſt him, ſaying,
Thou didſt † blaſpheme God and the king: and *then* carry him out,
11 and ‡ ſtone him that he may die. And the men of his city, *even*
the elders, and the nobles, who were the inhabitants in his city,
did as Jezebel had ſent unto them, and as it *was* written in the letters
12 which ſhe had ſent unto them. They proclaimed a faſt, and
13 ſet Naboth on high among the people. And there came in two
men, children of Belial, and ſat before him: and the men of
Belial witneſſed againſt him, *even* againſt Naboth, in the preſence
of the people, ſaying, Naboth did blaſpheme God and the king.
Then they carried him forth out of the city, and ſtoned § him with
14 ſtones that he died. Then they ſent to Jezebel, ſaying, Naboth is
15 ſtoned, and is dead. And it came to paſs, when Jezebel heard
that Naboth was ſtoned, and was dead, that Jezebel ſaid to Ahab,
Ariſe, take poſſeſſion of the vineyard of Naboth the Jezreelite,
which he refuſed to give thee for money: for Naboth is not alive,
16 but dead. And it came to paſs, when Ahab heard that Naboth was
dead, that Ahab roſe up to go down to the vineyard of Naboth the
17 Jezreelite, to take poſſeſſion of it. And the word of the LORD
18 came to Elijah the Thiſhbite, ſaying, Ariſe, go down to meet
Ahab king of Iſrael, who *is* in Samaria: behold, he *is* in the vine-

V. 9. *A faſt*—To remove all ſuſpicion of evil deſign in *Ahab*, and to beget a good opinion of him amongſt his people, as if he were grown zealous for God's honour, and careful of his people's welfare, and therefore deſirous to enquire into all thoſe ſins which provoked God againſt them. *On high*—On a ſcaffold, or high-place, where malefactors were uſually placed, that they might be ſeen, and heard by all the people.

V. 10. *Blaſpheme God and the king*—Indeed his blaſpheming God would only be the forfeiture of his life, not his eſtate. Therefore he is charged with treaſon alſo, that his eſtate may be confiſcated, and ſo *Ahab* have his vineyard.

V. 13. *Stoned him*—And it ſeems his ſons too, either with him or after him. For God afterward ſays, (2 *Kings* ix. 26.) *I have ſeen the blood of Naboth and the blood of his ſons.* Let us commit the keeping of

† *Job* ii. 5. 9. *Acts* vi. 11. ‡ *Lev.* xxiv. 14. § 2 *Kings* ix. 26.

19 yard of Naboth, whither he is gone down to poſſeſs it. And thou
ſhalt ſpeak unto him, ſaying, Thus ſaith the Lord, Haſt thou killed,
and alſo taken poſſeſſion? And thou ſhalt ſpeak unto him, ſaying,
Thus ſaith the Lord, in the place where dogs licked the blood of Na-
20 both, ſhall dogs lick thy blood, even thine. And Ahab ſaid to Elijah,
Haſt thou found me, O mine enemy? And he anſwered, I have
found *thee*: becauſe thou haſt ſold thyſelf to work evil in the ſight of
21 the Lord. Behold, ‖ I will bring evil upon thee, and will take
away thy poſterity, and will cut off from Ahab * every male, and
22 † him that is ſhut up, and left in Iſrael, And will make thine houſe
like the houſe of ‡ Jeroboam the ſon of Nebat, and like the houſe
of § Baaſha the ſon of Ahijah, for the provocation wherewith thou
23 haſt provoked *me* to anger, and made Iſrael to ſin. And ‖‖ of Jeze-
bel alſo ſpake the Lord, ſaying, The dogs ſhall eat Jezebel by the
24 wall of Jezreel. ** Him that dieth of Ahab in the city, the dogs
ſhall eat; and him that dieth in the field, ſhall the fowls of the air
25 eat. But there was none like unto Ahab, which did ſell himſelf
to work wickedneſs in the ſight of the Lord, whom Jezebel his wife

our lives and comforts to God; for innocence itſelf will not always be our ſecurity.

V. 19. *Saying*—Thou haſt murdered an innocent man; and inſtead of repenting for it, haſt added another piece of injuſtice and violence to it, and art going confidently and chearfully to reap the fruit of thy wickedneſs. *Thy blood*—The threatning was ſo directed at firſt; but afterwards, upon his humiliation, the puniſhment was transferred from him to his ſon, as is expreſſed, ver. 29. yet upon *Ahab*'s returning to ſin, in the next chapter, he brings back the curſe upon himſelf, and ſo it is no wonder if it be in ſome ſort fulfilled in him alſo.

V. 20. *Haſt thou found*—Doſt thou purſue me from place to place? Wilt thou never let me reſt? Art thou come after me hither with thy unwelcome meſſages? Thou art always diſturbing, threatning, and oppoſing me. *I have*—The hand of God hath found and overtaken thee. *Sold thyſelf*—Thou haſt wholly reſigned up thyſelf to be the bondſlave of the devil, as a man that ſells himſelf to another is totally in his maſter's power. *To work evil, &c.*—Impudently and contemptuouſly. Thoſe who give themſelves up to ſin will certainly be found out, ſooner or later, to their unſpeakable amazement.

V. 23. *By the wall*—Or, *in the portion*, as it is explained 2 *Kings* ix. 36.

V. 24. *Him that dieth, &c.*—Puniſhments after death are here moſt inſiſted on. And theſe, tho' lighting on the body only, yet undoubtedly were deſigned as figures of the ſoul's miſery in an after ſtate.

V. 25. *Was none*—*None* among all the kings of *Iſrael* which had been before him. *Whom Jezebel*—This is added to ſhew, that temptations to ſin are no excuſe to the ſinner.

V. 27. *Softly*

‖ Chap. xiv. 10. 2 *Kings* ix. 8. * 1 *Sam.* xxv. 22. † Chap. xiv. 10. ‡ Chap. xv. 29.
§ Chap. xvi. 3. ‖‖ 2 *Kings* ix. 39. ** Chap. xiv. 11. xvi. 4.

26 ſtirred up. And he did very abominable in following idols, ac-
cording to all *things* as did the Amorites, whom the Lord caſt out
27 before the the children of Iſrael. And it came to paſs when Ahab
heard thoſe words, that he rent his clothes, and put ſackcloth upon
28 his fleſh, and faſted, and lay in ſackcloth, and went ſoftly. And
29 the word of the Lord came to Elijah the Thiſhbite, ſaying, Seeſt
thou how Ahab humbleth himſelf before me? Becauſe he humbleth
himſelf before me, I will not bring the evil in his days: *but* § in
his ſon's days will I bring the evil upon his houſe.

CHAP. XXII.

Ahab *invites* Jehoſhaphat *to join in recovering* Ramoth-gilead, ver. 1—4. *His falſe prophets promiſe him ſucceſs*, ver. 5, 6. *He ſends for* Micaiah, ver. 7—10. *Farther promiſes*, ver. 11, 12. Micaiah's *uprightneſs and prediction*, ver. 13—23. *He is abuſed and impriſoned*, ver. 24—28. *An account of the battle, wherein* Ahab *is ſlain*, ver. 29—40. *The good reign of* Jehoſhaphat, ver. 41—50. *The wicked reign of* Ahaziah, ver. 51—53.

1 AND they continued three years without war between Syria
2 and Iſrael. And it came to paſs in the third year, that * Je-
hoſhaphat the king of Judah came down to the king of Iſrael.
3 (And the king of Iſrael ſaid unto his ſervants, Know ye that
† Ramoth *in* Gilead *is* ours, and we be ſtill, *and* take it not out of
4 the hand of the king of Syria?) And he ſaid unto Jehoſhaphat,
Wilt thou go with me to battle to Ramoth-gilead? And Jeho-
ſhaphat ſaid to the king of Iſrael, ‡ I *am* as thou *art*, my people as
5 thy people, my horſes as thy horſes. And Jehoſhaphat ſaid

V. 27. *Softly*—Slowly and ſilently, after the manner of mourners, or thoſe who are under a great conſternation.

V. 29. *Humbleth himſelf*—His humiliation was real, though not laſting, and accordingly pleaſing to God. This diſcovers the great goodneſs of God, and his readineſs to ſhew mercy. It teaches us to take notice of that which is good, even in the worſt of men. It gives a reaſon why wicked perſons often proſper: God rewards what little good is in them. And it encourages true penitents. If even *Ahab* goes to his houſe reprieved, doubtleſs they ſhall go to their houſes juſtified.

V. 2. *Came down*, &c.—It is ſtrange, that ſo good a man would be ſo cloſely connected with a king revolted from the worſhip of God! But he appears to have been of too eaſy a temper, which betrayed him to many inconveniencies.

V. 3. *Is ours*—Belongeth to us by right, both by God's donation, and by our laſt agreement with *Ben-hadad*, chap. xx. 34. which yet he refuſeth to deliver up.

V. 5. *Enquire*—A good man, wherever

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§ 2 *Kings* ix. 25. * 2 *Chron.* xviii. 1, &c. † 1 *Chron.* vi. 73. ‡ 2 *Kings* iii. 7.

unto the king of Iſrael, Enquire I pray thee, at the word of the
6 LORD to-day. Then the king of Iſrael gathered the prophets together, about four hundred men, and ſaid unto them, Shall I go
againſt Ramoth-gilead to battle, or ſhall I forbear? And they ſaid,
Go up: for the LORD ſhall deliver *it* into the hand of the king.
7 And Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD be-
8 ſides, that we might enquire of him? And the king of Iſrael ſaid
unto Jehoſhaphat, *There is* yet one man (Micaiah the ſon of Imlah)
by whom we may enquire of the LORD; but I hate him, for he
doth not propheſy good concerning me, but evil. And Jehoſha-
9 phat ſaid, Let not the king ſay ſo. Then the king of Iſrael called
an officer, and ſaid, Haſten *hither* Micaiah, the ſon of Imlah.
10 And the king of Iſrael, and Jehoſhaphat the king of Judah, ſat
each on his throne, having put on their robes, in a void place in
the entrance of the gate of Samaria, and all the prophets prophe-
11 ſied before them. And Zedekiah the ſon of Chenaanah made
him horns of iron: and he ſaid, Thus ſaith the LORD, With theſe
12 ſhalt thou puſh the Syrians, until thou have conſumed them. And
all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead,
and proſper: for the LORD ſhall deliver *it* into the king's hand.
13 And the meſſenger that was gone to call Micaiah, ſpake unto him,
ſaying, Behold now, the words of the prophets *declare* good unto
the king with one mouth: let thy word, I pray thee, be like the
14 word of one of them, and ſpeak *that which is* good. And Micaiah

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he goes, will take God along with him, will *acknowledge him in all his ways*, and look to him for ſucceſs. And wherever he goes, he ought to take his religion along with him: and not be aſhamed to own it, even among thoſe who have no kindneſs for it.

V. 6. *The prophets*—Doubtleſs his own falſe prophets, or the prieſts *of the groves*; who yet gave in their anſwer in the name of *Jehovah*; either, in compliance with *Jehoſhaphat*, or by *Ahab*'s direction, that *Jehoſhaphat* might be deceived by them, into a good opinion of the war.

V. 8. *One man*—In this place, for whom I can ſpeedily ſend: for there were alſo other prophets elſewhere in the kingdom, but theſe were not at hand. *Micaiah*—Not one of the twelve prophets, who lived about a hundred and fifty years after this time, but another of that name. *Let not*, &c.—Let us neither hate his perſon, nor deſpiſe his meſſage; but firſt hear it, and then do as we ſee cauſe.

V. 9. *Micaiah*—It ſeems, he had impriſoned him; for ver. 26. he bids the officer *carry him back*, namely to the place where he was before. Probably this was he that had reproved him, for letting *Ben-hadad* go: And for that, had lain in priſon three years. But this did not make him leſs confident, or leſs faithful in delivering his meſſage.

V. 14. *Said*—What anſwer God ſhall put into my mouth. Bravely reſolved!

And

ſaid, *As* the Lord liveth, what the Lord ſaith unto me, that will I
15 ſpeak. So he came to the king, and the king ſaid unto him, Micaiah, ſhall we go againſt Ramoth-gilead to battle, or ſhall we forbear? And he anſwered him, Go, and proſper: for the Lord
16 ſhall deliver *it* into the hand of the king. And the king ſaid unto him, How many times ſhall I adjure thee, that thou tell me no-
17 thing, but *that which is* true in the name of the Lord? And he ſaid, I ſaw all Iſrael § ſcattered upon the hills, as ſheep that have not a ſhepherd: And the Lord ſaid, Theſe have no maſter, let them re-
18 turn every man to his houſe in peace. And the king of Iſrael ſaid unto Jehoſhaphat, Did I not tell thee, that he would propheſy no
19 good concerning me, but evil? And he ſaid, Hear thou therefore the word of the Lord: I ſaw the Lord ſitting on his throne, and ‖ all the hoſt of heaven ſtanding by him, on his right hand, and on
20 his left. And the Lord ſaid, Who ſhall perſuade Ahab, that he may go up and fall at Ramoth-gilead? And one ſaid on this man-

And as became one who had an eye to a greater king than either of theſe.

V. 15. *Go*—Uſing the very words of the falſe prophets, in way of deriſion. *Micaiah*'s meaning is plainly this, becauſe thou doſt not ſeek to know the truth, but only to pleaſe thyſelf, go to the battle, as all thy prophets adviſe thee, and try the truth of their prediction by thy own experience.

V. 17. *I ſaw*—In the ſpirit, or in a viſion. *The hills*—Upon the mountains of *Gilead*, nigh *Ramoth*, where they lay encamped by *Ahab*'s order. *As ſheep*—As people who have loſt their king. *Return*—Diſcharged from the war: which was fulfilled, ver. 26.

V. 18. *Evil*—Nay, but what evil was it, to tell him, what would be the event, if he proceeded in his expedition, while it was in his own power, whether he would proceed, or no? The greateſt kindneſs we can do to one that is walking in a dangerous way, is to tell him of his danger.

V. 19. *He ſaid*—I will give thee a diſtinct and true account of the whole matter, in God's name and preſence. *I ſaw*—By the eyes of my mind: for he could not ſee the Lord with bodily eyes. *The Hoſt*—The angels, both good and bad, the one poſſibly on his right, the other on his left hand. Nor is it ſtrange that the devils are called *the hoſt of heaven*; if you conſider, firſt, that their original ſeat was in heaven. Secondly, that the name of *heaven* is often given to all that part of the world which is above the earth, and among the reſt, to the air, and where the devil's reſidence and dominion lies, *Eph.* ii. 2. and that both *Michael and his angels*, and *the Dragon and his angels*, are ſaid to be, and to wage *war in heaven*, *Revel.* xii. 7. either the air, or the church.

V. 20. *Who ſhall*—This is not to be groſſly underſtood, as if God were at a loſs to find out an expedient to accompliſh his own will; but only to bring down divine things to our ſhallow capacities, and to expreſs the various means which God hath to execute his own deſigns.

V. 21.

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§ *Matt.* ix. 36. ‖ *Job* i. 6. ii. 1. *Dan.* vii. 10. *Zech.* i. 10. *Matt.* xviii. 10. *Heb.* i. 7. 14.

21 ner, and another ſaid on that manner. And there came forth a
ſpirit, and ſtood before the LORD, and ſaid, I will perſuade him.
22 And the LORD ſaid unto him, Wherewith? And he ſaid, I will go
forth, and I will be a lying ſpirit in the mouth of all his prophets.
And he ſaid, * Thou ſhalt perſuade *him*, and prevail alſo: go
23 forth, and do ſo. Now therefore behold, the LORD hath put a ly-
ing ſpirit in the mouth of all theſe thy prophets, and the LORD hath
24 ſpoken evil concerning thee. But Zedekiah the ſon of Che-
naanah went near, and ſmote Micaiah on the cheek, and ſaid,
† Which way went the ſpirit of the LORD from me to ſpeak unto
25 thee? And Micaiah ſaid, Behold, thou ſhalt ſee in that day, when
26 thou ſhalt go into an inner chamber to hide thyſelf. And the king
of Iſrael ſaid, Take Micaiah, and carry him back unto Amon the
27 governor of the city, and to Joaſh the king's ſon: And ſay, Thus
ſaith the king, Put this *fellow* in the priſon, and feed him with
bread of affliction, and with water of affliction, until I come in
28 peace. And Micaiah ſaid, If thou return at all in peace, the LORD
hath not ſpoken by me. And he ſaid, Hearken, O people, every
29 one of you. So the king of Iſrael, and Jehoſhaphat the king of
30 Judah, went up to Ramoth-gilead. And the king of Iſrael ſaid
unto Jehoſhaphat, I will diſguiſe myſelf, and enter into the battle,
but put thou on thy robes. And the king of Iſrael diſguiſed him-
31 ſelf, and went into the battle. But the king of Syria commanded
his thirty and two captains, that had rule over his chariots, ſaying,
Fight neither with ſmall nor great, ſave only with the king of Iſrael.

V. 21. *A ſpirit*—An evil ſpirit came, and preſented himſelf before the throne.

V. 22. *He ſaid*—I will inſpire a lie into the minds and mouths of his prophets. *Thou ſhalt*—I will give them up into thy hands, and leave them to their own ignorance and wickedneſs. *Go*—This is not a command, but only a permiſſion.

V. 24. *Zedekiah*—The chief of the falſe prophets, who was much in the king's favour. *Which way*—In what manner went it? Foraſmuch as I and my brethren have conſulted the Lord, and have the ſame ſpirit which thou pretendeſt to have.

V. 25. *Hide thyſelf*—Probably he went with *Ahab* to the battle, after which he was glad to ſhelter himſelf where he could.

V. 27. *Bread*, &c.—With a very courſe and ſparing diet, whereby he may be only ſupported to endure his torment.

V. 31. *Save only*—This he ordered, truly ſuppoſing this to be the beſt way to put an end to the war: and by the providence of God, which diſpoſeth the hearts of kings as he pleaſeth; and inclined them to this courſe, that they might, though ignorantly, accompliſh his counſel. Perhaps *Ben-hadad* only deſigned to have

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* *Judg.* ix. 23.

† *Chron.* xviii. 23.

32 And it came to paſs, when the captains of the chariots ſaw Jeho-
ſhaphat, that they ſaid, Surely it *is* the king of Iſrael. And they
33 turned aſide to ſight againſt him: and Jehoſhaphat cried out. And
it came to paſs, when the captains of the chariots perceived that it
was not the king of Iſrael, that they turned back from purſuing
34 him. And a *certain* man drew a bow at a venture, and ſmote the
king of Iſrael between the joints of the harneſs: wherefore he ſaid
unto the driver of his chariot, Turn thine hand, and carry me out
35 of the hoſt, for I am wounded. And the battle increaſed that
day: and the king was ſtayed up in his chariot againſt the Syrians,
and died at even, and the blood ran out of the wound, into the
36 midſt of the chariot. And there went a proclamation throughout
the hoſt, about the going down of the ſun, ſaying, Every man to
37 his city, and every man to his own country. So the king died,
and was brought to Samaria, and they buried the king in Samaria.
38 And *one* waſhed the chariot in the pool of Samaria, and the dogs
licked up his blood, and they waſhed his armour, according ‡ unto
39 the word of the LORD, which he ſpake. Now the reſt of the acts
of Ahab, and all that he did, and the ivory houſe which he made,
and all the cities that he built, *are* they not written in the book of
40 the chronicles of the kings of Iſrael? So Ahab ſlept with his fa-
41 thers, and Ahaziah his ſon reigned in his ſtead. And § Jeho-
ſhaphat the ſon of Aſa began to reign over Judah in the fourth year
42 of Ahab king of Iſrael. Jehoſhaphat *was* thirty and five years old
when he began to reign, and he reigned twenty and five years
in Jeruſalem; and his mother's name *was* Azubah the daughter of
43 Shilhi. And he walked in all the ways of Aſa his father, he

taken him priſoner, that he might now give him as honourable a treatment, as he had formerly received from him.

V. 34. *The joints*—Where the ſeveral parts of his armour were joined together. The only place about him were this arrow of death could find entrance. No armour is proof againſt the darts of divine vengeance. Caſe the criminal in ſteel, and it is all one: *he that made him, can make his ſword approach him.* And that which to us ſeems altogether caſual, comes by the determinate counſel of God.

V. 37. *Died*—Finding too late the truth of *Micaiah*'s words; and *Zedekiah*'s horns of iron, puſhing not the *Syrians*, but himſelf, into deſtruction.

V. 39. *Ivory houſe*—Not that it was made of ſolid ivory, but becauſe the other materials were covered, or inlaid with ivory.

V. 41. *Of Ahab*—Who reigned twenty two years; therefore he reigned about eighteen years with *Ahab*.

V. 43. *High places*—He took them away, but not fully; or not in the beginning of of his reign.

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‡ Chap. xxi. 19. § 2 Chron. xx. 31.

turned not aſide from it, doing *that which was* right in the eyes of
the Lord: nevertheleſs, the high places were not taken away; *for*
44 the people offered and burnt incenſe yet in the high places. And
45 Jehoſhaphat made peace with the king of Iſrael. Now the reſt of
the acts of Jehoſhaphat, and his might that he ſhewed, and how he
warred, *are* they not written in the book of the chronicles of the
46 kings of Judah? And the remnant of the Sodomites which re-
mained in the days of his father Aſa, he took out of the land.
47, 48 *There was* then no king in Edom: a deputy *was* king. Jehoſha-
phat made ſhips of Tharſhiſh to go to Ophir for gold: but they went
49 not; for the ſhips were broken at Ezion-geber. Then ſaid Aha-
ziah the ſon of Ahab unto Jehoſhaphat, Let my ſervants go with
50 thy ſervants in the ſhips, but Jehoſhaphat would not. And Je-
hoſhaphat ſlept with his fathers, and was buried with his fathers in
the city of David his father: and Jehoram his ſon reigned in his
51 ſtead. Ahaziah the ſon of Ahab began to reign over Iſrael in
Samaria the ſeventeenth year of Jehoſhaphat king of Judah, and
52 reigned two years over Iſrael. And he did evil in the ſight of the
Lord, and walked in the way of his father, and in the way of his
mother, and in the way of Jeroboam the ſon of Nebat, who made
53 Iſrael to ſin. For he ſerved Baal, and worſhipped him, and pro-
voked to anger the Lord God of Iſrael, according to all that his
father had done.

V. 44. *Made peace*—With *Ahab* firſt, and then with his ſon, This is noted as a blemiſh in his government. 2 *Chron.* xix. 2. and proved of moſt miſchievous conſequence to his poſterity.

V. 47. *A deputy*—Sent, and ſet over them by the kings of *Judah*, from the time of *David*, until the days of *Jehoram*, 2 *Chron.* xxi. 8.

V. 49. *Would not*—He did join with *Ahaziah* before this time, and before the ſhips were broken: for the breaking of the ſhips mentioned here, is noted to be the effect of his ſin, in joining with *Ahaziah*, 2 *Chron.* xx. 37. And *Jehoſhaphat* being warned and chaſtiſed by God for this ſin, *would* not be perſuaded to repeat it.

V. 51. *Ahaziah, &c.*—*Ahaziah* was made king by his father, and reigned in conjunction with him a year or two before *Ahab*'s death, and as long after it; even as *Jehoram* the ſon of *Jehoſhaphat* was made king by his father in his life-time, which poſſibly was done in compliance with *Ahab*'s deſire upon marriage of his daughter to *Jehoſhaphat*'s ſon; and it may be *Ahab*, to induce him to do ſo, gave him an example of it, and made his ſon his partner in the kingdom.

V. 52. *In the way*—Which ſeems added, to ſhew, how little the example of parents, or anceſtors, is to be valued, where it is oppoſed to the will and word of God.

V. 53. *His father*, &c.—Moſt unhappy parents, that thus help to damn their own childrens ſouls!

NOTES

ON

The Second Book of *KINGS.*

The former book of Kings *had an illuſtrious beginning in the glory of the kingdom of* Iſrael. *This has a melancholy concluſion, in the deſolations of the kingdom of* Iſrael *firſt, and then of* Judah. *Here is* Elijah *fetching fire from heaven, and aſcending in fire to heaven,* chap. 1, 2. Eliſha *working many miracles,* chap. 3—7. Hazael *anointed, for the correction of* Iſrael, Jehu, *for the deſtruction of the houſe of* Ahab *and of* Baal, chap. 8—10. *The reigns of ſeveral kings, both of* Judah *and* Iſrael, chap. 11—16. *The captivity of the ten tribes,* chap. 17. *The glorious reign of* Hezekiah, chap. 18—20. *The wicked reign of* Manaſſeh, *and the good one of* Joſiah, chap. 21—23. *The deſtruction of* Jeruſalem *by the king of* Babylon, chap. 24, 25.

II. KINGS.

CHAP. I.

The rebellion of Moab, ver. 1. *The meſſage of* Ahaziah *to* Baal-zebub, ver. 2. *God's meſſage to him,* ver. 3—8. *The deſtruction of the men ſent to ſeize* Elijah, ver. 9—12. *He ſpares the third meſſenger, and goes to the king,* ver. 13—16. Ahaziah's *death,* ver. 17, 18.

1 THEN Moab rebelled againſt Iſrael, * after the death of Ahab.
2 And Ahaziah fell down through a latteſs in his upper cham-

V. 1. *Moab*—This had been ſubdued by *David*, as *Edom* was; and upon the diviſion of his kingdom, *Moab* was adjoined to that of *Iſrael*, and *Edom* to that of *Judah*, each to that kingdom upon which it bordered. But when the kingdoms of *Iſrael* and *Judah* were weak and forſaken by God, they took that opportunity to revolt from them; *Moab* here, and *Edom* a little after.

V. 2. *Chamber*—In which, the latteſs might be left to convey light into the lower

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* Chap. iii. 5.

ber that *was* in Samaria, and was ſick, and he ſent meſſengers, and
ſaid unto them, Go, inquire of Baal-zebub, the god of Ekron,
3 whether I ſhall revover of this diſeaſe? But the angel of the LORD
ſaid to Elijah the Tiſhbite, Ariſe, go up to meet the meſſengers of
the king of Samaria, and ſay unto them, *Is it* not becauſe *there is*
not a God in Iſrael, *that* ye go to inquire of Baal-zebub the god of
4 Ekron? Now therefore thus ſaith the LORD, Thou ſhalt not come
down from that bed on which thou art gone up, but ſhalt ſurely
5 die. And Elijah departed. And when the meſſengers turned
back unto him, he ſaid unto them, Why are ye now turned back?
6 And they ſaid unto him, There came a man up to meet us, and
ſaid unto us, Go, turn again unto the king that ſent you, and ſay
unto him, Thus ſaith the LORD, *Is it* not becauſe there *is* not a God
in Iſrael, *that* thou ſendeſt to inquire of Baal-zebub the god of Ek-
ron? Therefore thou ſhalt not come down from that bed on which
7 thou art gone up, but ſhalt ſurely die. And he ſaid unto them,
What manner of man *was he* which came up to meet you, and told
8 you theſe words? And they anſwered him, *He was* an hairy man,
and girt with a girdle of leather about his loins: and he ſaid, It
9 *is* Elijah the Tiſhbite. Then the king ſent unto him a captain of
fifty, with his fifty: and he went up to him, (and behold, he ſat on
the top of an hill) and he ſpake unto him, Thou man of God, the

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room. But the words may be rendered, *through the battlements* (or *through the latteſs* in the battlements) *of the roof of the houſe.* Where, ſtanding and looking through, and leaning upon this latteſs, it broke, and he fell down into the court or garden. *Baal-zebub*—Properly, *the god of flies*; an idol ſo called, becauſe it was ſuppoſed to deliver thoſe people from flies: *Jupiter* and *Hercules* were called by a like name among the *Grecians.* And it is evident, both from ſacred and prophane hiſtories, That the idol-gods, did ſometimes through God's permiſſion, give them anſwers; though they were generally obſerved, even by the *Heathens* themſelves, to be dark and doubtful.

V. 3. *And ſay*—Doſt thou not caſt contempt on the God of *Iſrael,* as if he were either ignorant of the event of thy diſeaſe, or unable to give thee relief; and as if *Baal-zebub* had more ſkill and power than he?

V. 5. *Why,* &c.—Before you have been at *Ekron:* which he knew by their quick return.

V. 8. *An hairy man*—His garment was rough and hairy, ſuch as were worn by eminent perſons in *Greece,* in antient times; and were the proper habit of the prophets. *Girdle*—As *John* the baptiſt alſo had. That by his very outward habit, he might repreſent *Elijah,* in whoſe ſpirit and power he came.

V. 9. *Man of God*—So he calls him by way of ſcorn. *Come*—The king commands thee to come to him: which if thou refuſeſt, I am to carry thee by force.

V. 10. *Let*

10 king hath ſaid, Come down. And Elijah anſwered and ſaid unto
the captain of fifty, If I *be* a man of God, then let fire come down
from heaven, and conſume thee and thy fifty. And there came
11 down fire from heaven, and conſumed him and his fifty. Again
alſo he ſent unto him another captain of fifty, with his fifty: and
he anſwered and ſaid unto him, O man of God, Thus hath the
12 king ſaid, Come down quickly. And Elijah anſwered and ſaid
unto them, If I *be* a man of God, let fire come down from heaven,
and conſume thee and thy fifty. And the fire of God came down
13 from heaven, and conſumed him and his fifty. And he ſent again
a captain of the third fifty, with his fifty: and the third captain of
fifty went up, and came and fell on his knees before Elijah, and
beſought him and ſaid unto him, O man of God, I pray thee, let
my life, and the lives of theſe fifty thy ſervants, be precious in thy
14 ſight. Behold, there came fire down from heaven, and burnt up
the two captains of the former fifties, with their fifties: therefore
15 let my life now be precious in thy ſight. And the Angel of the
Lord ſaid unto Elijah, Go down with him, be not afraid of him.
16 And he aroſe and went down with him unto the king. And he ſaid
unto him, Thus ſaith the Lord, Foraſmuch as thou haſt ſent meſſengers
to inquire of Baal-zebub the God of Ekron, (*is it* not becauſe
there is no God in Iſrael to enquire of his word?) therefore
thou ſhalt not come down off that bed on which thou art gone up,
17 but ſhalt ſurely die. So he died, according to the word of the
Lord which Elijah had ſpoken: and Jehoram reigned in his ſtead,
in the ſecond year of Jehoram the ſon of Jehoſhaphat king of Ju-

V. 10. *Let fire, &c.*—*Elijah* did this, not to ſecure himſelf, he could have done that ſome other way: nor to revenge himſelf, for it was not his own cauſe that he acted in: but to prove his miſſion, and to *reveal the wrath of God from heaven againſt the ungodlineſs and unrighteouſneſs of men.*

V. 11. *And ſaid*—He diſcovers more petulancy than the former; and ſhews, how little he was moved by the former example.

V. 13. *Beſought*—Expreſſing both reverence to his perſon, and a dread of God's judgments. There is nothing to be got by contending with God: if we would prevail with him, it muſt be by ſupplication. And thoſe are wiſe who learn ſubmiſſion from the fatal conſequences of obſtinacy in others.

V. 16. *He ſaid*—To his very face. Nor durſt the king lay hands upon him, being daunted with the prophet's preſence and confidence; and affrighted by the late dreadful evidence of his power with God.

V. 17. *Jehoram*—His brother. *The ſon of Jehoſhaphat*—*Jehoſhaphat* in his ſeventeenth year, when he went to *Ahab*, and

with

18 dah, becauſe he had no ſon. Now the reſt of the acts of Ahaziah,
which he did, are they not written in the book of the chronicles
of the kings of Iſrael.

CHAP. II.

Eliſha *keeps cloſe to* Elijah, *and walks with him through* Jordan, ver. 1—8. Elijah *is taken up, and* Eliſha *laments the loſs of him*, ver. 9—12. *He divides* Jordan, ver. 13, 14. *Is acknowledged by the ſons of the prophets*, ver. 15. *Who ſend to ſeek* Elijah, ver. 16—18. Eliſha *heals the unwholeſome waters*, ver. 19—22. *Deſtroys the mocking children*, ver. 23—25.

1 AND it came to paſs, when the LORD was about to take up
Elijah into heaven by a whirlwind, that Elijah went with
2 Eliſha from Gilgal. And Elijah ſaid unto Eliſha, Tarry here, I pray
thee: for the LORD hath ſent me to Beth-el: and Eliſha ſaid
unto him, *As* the LORD liveth, and * *as* thy ſoul liveth, I will not
3 leave thee. So they went down to Beth-el. And the ſons of the
prophets that *were* at Beth-el came forth to Eliſha, and ſaid unto
him, Knoweſt thou that the LORD will take away thy maſter from
thy head to-day? And he ſaid, Yea, I know *it*: hold you your

with him to *Ramoth-Gilead*, appointed his ſon *Jehoram* his vice-roy, and (in caſe of his death) his ſucceſſor. In the ſecond year from that time, when *Jehoram* was thus made vice-king in his father's ſtead; this *Jehoram*, *Ahab*'s ſon, began to reign: and *in the fifth year of the reign of* this *Jehoram ſon of Ahab*, which was about the twenty-fourth year of *Jehoſhaphat*'s reign, *Jehoram ſon of Jehoſhaphat* was made *king of Judah*, together with his father.

V. 1. *About to take*, &c.—It is ſuppoſed, (tho' not expreſſly revealed) that *Elijah* flouriſhed about twenty years, before he was tranſlated, body and ſoul, to heaven, only undergoing ſuch a change, as was neceſſary to qualify him for being an inhabitant in that world of Spirits. By tranſlating him, God gave in that dark and degenerate age, a very ſenſible proof of another life, together with a type of the aſcenſion of Chriſt, and the opening the kingdom of heaven to all believers.

V. 2. *Tarry here*—This he deſires, either, 1. That being left alone, he might better prepare himſelf for his great change. Or, 2. Out of indulgence to *Eliſha*, that he might not be overwhelmed with grief at ſo ſad a ſight. Or, 3. That he might try his love, and whet his deſire to accompany him; it being highly convenient for God's honour, that there ſhould be witneſſes of ſo glorious a tranſlation. *To Beth-el*—Which was truth, tho' not the whole truth: for he was to go a far longer journey. But he was firſt to go to *Beth-el*, as alſo to *Jericho*, to the ſchools of the prophets there, that he might comfort, and ſtrengthen their hearts in God's work, and give them his dying counſels.

V. 3. *And ſaid*—This was revealed to ſome of the ſons of the prophets, and by them to the whole college. In the kingdom of *Judah* they had prieſt and *Levites* and the temple ſervice. The want of theſe in the kingdom of *Iſrael*, God graciouſl

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* 1 *Sam.* i. 26.

4 peace. And Elijah ſaid unto him, Eliſha, tarry here, I pray
thee: for the LORD hath ſent me to Jericho: and he ſaid, *As* the
LORD liveth, and as thy ſoul liveth, I will not leave thee. So
5 they came to Jericho. And the ſons of the prophets that *were* at
Jericho, came to Eliſha, and ſaid unto him, Knoweſt thou that the
LORD will take away thy maſter from thy head to-day? And he
6 anſwered, Yea, I know *it*; hold you your peace. And Elijah ſaid
unto him, Tarry, I pray thee here: for the LORD hath ſent me to
Jordan. And he ſaid, *As* the LORD liveth, and *as* thy ſoul liveth,
7 I will not leave thee. And they two went on. And fifty men of
the ſons of the prophets went and ſtood to view afar off: and they
8 two ſtood by Jordan. And Elijah took his mantle, and wrapt it
together, and ſmote the waters, and † they were divided hither and
9 thither, ſo that they two went over on dry ground. And it came
to paſs when they were gone over, that Elijah ſaid unto Eliſha, aſk
what I ſhall do for thee, before I be taken away from thee. And
Eliſha ſaid, I pray thee, let a double portion of thy ſpirit be upon
10 me. And he ſaid, Thou haſt aſked a hard thing: *nevertheleſs*, if

ciouſly made up by theſe colleges, where men were trained up and employed, in the exerciſes of religion, and whither good people reſorted, to ſolemnize the appointed feaſts, with prayer and hearing, tho' they had not conveniencies for ſacrifice. *From thy head*—Heb. *from above thy head:* which phraſe may reſpect, either, the manner of ſitting in ſchools, where the ſcholar ſat at his maſter's feet. Or, the manner of *Elijah*'s tranſlation, which was to be by a power ſent from heaven, to take him up thither. *Hold you your peace*—Do not aggravate my grief, nor divert me with any unſeaſonable diſcourſes. He ſpeaks as one that was himſelf, and would have them calm and ſedate, and with awful ſilence waiting the event.

V. 7. *To view*—To obſerve this great event, *Elijah*'s tranſlation to heaven, which they expected every moment: and whereof they deſired to be ſpectators, not to ſatisfy their own curioſity, but that they might be witneſſes of it to others.

V. 8. *Smote the waters*—Theſe waters of old yielded to the ark, now to the prophet's mantle; which to thoſe that wanted the ark, was an equivalent token of God's preſence. When God will take his children to himſelf, death is the *Jordan*, which they muſt paſs through. And they find a way thro' it, a ſafe and comfortable way. The death of Chriſt has divided thoſe waters, that the ranſomed of the Lord may paſs over.

V. 9. *A double portion*—Or, rather double to what the reſt of the ſons of the prophets receive at thy requeſt. He alludes to the double portion of the firſt-born, *Deut.* xxi. 17. But though *Eliſha* deſired no more, yet God gave him more than he deſired or expected; and he ſeems to have had a greater portion of the gifts of God's Spirit, than even *Elijah* had.

V. 10. *A hard thing*—A rare and ſingular bleſſing, which I cannot promiſe thee, which

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† *Exod.* xiv. 21. *Joſh.* iii. 15.

thou ſee me *when* I *am* taken from thee, it ſhall be ſo unto thee ;
11 but if not, it ſhall not be *ſo*. And it came to paſs as they ſtill went
on, and talked, that behold, *there appeared* a ‡ chariot of fire, and
horſes of fire, and parted them both aſunder, and Elijah went up
12 by a whirlwind into heaven. And Eliſha ſaw *it*, and he cried,
§ My father, my father, the chariot of Iſrael, and the horſemen
thereof. And he ſaw him no more : and he took hold of his own
13 clothes, and rent them in two pieces. He took up alſo the man-
tle of Elijah which fell from him, and went back and ſtood by the
14 bank of Jordan. And he took the mantle of Elijah which fell from
him, and ſmote the waters, and ſaid, Where is the LORD God of
Elijah? And when he had ſmitten the waters, they parted hither
15 and thither: and Eliſha went over. And when the ſons of the
prophets who *were* || to view at Jericho, ſaw him, they ſaid, The
ſpirit of Elijah doth reſt on Eliſha. And they came to meet him,

which only God can give ; and he gives it only when, and to whom he pleaſeth. *If thou ſeeſt*—This ſign he propoſed, not without the direction of God's Spirit, that hereby he might engage him more earneſtly to wait, and more fervently to pray for this mercy.

V. 11. *A chariot of fire*—In this form the angels appeared. The ſouls of all the faithful, are carried by an inviſible guard of angels, into the boſom of *Abraham*. But *Elijah* being to carry his body with him, this heavenly guard appeared viſibly : Not in an human ſhape, tho' ſo they might have borne him in their arms, but in the form of a chariot and horſes, that he may ride in ſtate, may ride in triumph, like a prince, like a conqueror. See the readineſs of the angels to do the will of God, even in the meaneſt ſervices for the heirs of ſalvation! Thus he who had burned with holy zeal for God and his honour, was now conveyed in fire into his immediate preſence.

V. 12. *My father*—So he calls him for his fatherly affection to him, and for his fatherly authority which he had over him, in which reſpect the ſcholars of the prophets are called their ſons. He ſaw his own condition like that of a fatherleſs child, and laments it accordingly. *The chariot*, &c.—Who by thy example, and counſels, and prayers, and power with God, didſt more for the defence and preſervation of *Iſrael*, than all their chariots and horſes. The expreſſion alludes to the form of chariots and horſes which he had ſeen.

V. 13. *Which fell*—God ſo ordering it for *Eliſha*'s comfort, and the ſtrengthening of his faith, as a pledge, that together with *Elijah*'s mantle, his Spirit ſhould reſt upon him. And *Elijah* himſelf was gone to a place, where he needed not the mantle, either to adorn him, or to ſhelter him from weather, or to wrap his face in.

V. 14. *The Lord*—Who at *Elijah*'s requeſt divided theſe waters, and is as able to do it again.

V. 15. *Bowed themſelves*—They had been trained up in the ſchools: *Eliſha* was taken from the plough. Yet, when they perceive, that God is with him, and that this is the man whom he delights to

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‡ Chap. vi. 17. § Chap. xiii. 14. || Ver. 7.

16 and bowed themſelves to the ground before him. And they ſaid
unto him, Behold now, there are with thy ſervants fifty ſtrong
men, let them go, we pray thee, and ſeek thy maſter, leſt perad-
venture * the ſpirit of the Lord hath taken him up, and caſt him
upon ſome mountain, or into ſome valley. And he ſaid, Ye ſhall
17 not ſend. And when they urged him, 'till he was aſhamed, he
ſaid, Send. They ſent therefore fifty men, and they ſought
18 three days, but found him not. And when they came again to
him (for he tarried at Jericho) he ſaid unto them, Did I not ſay
19 unto you, Go not? And the men of the city ſaid unto Eliſha,
Behold, I pray thee, the ſituation of this city *is* pleaſant, as my
20 lord ſeeth: but the water *is* naught, and the ground barren. And
he ſaid, Bring me a new cruſe, and put ſalt therein. And they
21 brought *it* to him. And he went forth unto the ſpring of the waters, and caſt the ſalt in there, and ſaid, Thus ſaith the Lord, I
have healed theſe waters: there ſhall not be from thence any more
22 death, or barren *land.* So the waters were healed unto this day,
23 according to the ſaying of Eliſha which he ſpake. And he went
up from thence unto Beth-el; and as he was going up by the way,

honour, they readily ſubmit to him as their head and father, as the people to *Joſhua* when *Moſes* was dead. "Thoſe that appear to have God's Spirit and preſence with them, ought to have our eſteem and beſt affections, notwithſtanding the meanneſs of their extraction and education."

V. 16. *Strong men*—Able to take ſuch a journey. *Leſt,* &c.—They thought, either that God had not finally taken him away from them, but only for a time; or that God had only taken away his ſoul, and that his body was caſt down into ſome place, which they deſired to ſeek, that they might give it an honourable burial.

V. 17. *Was aſhamed*—That is, to deny them any longer, leſt they ſhould think his denial proceeded from a neglect of his maſter, or a contempt of them.

V. 19. *Barren*—Either it was ſo originally, at leaſt, as to that part of the city where the college of the prophets was: or, it became ſo from the curſe of God inflicted upon it, when *Hiel* rebuilt it. However, upon the prophet's care, it grew exceeding fruitful, and therefore is commended for its fertility in later writers.

V. 20. *A new cruſe*—That there might be no legal pollution in it which might offend God, and hinder his miraculous operation. *Put ſalt*—A moſt improper remedy; for ſalt naturally makes waters brackiſh, and lands barren. Hereby therefore he would ſhew, that this was effected ſolely by the Divine power, which could work either without means, or againſt them.

V. 21. *Death*—Hurt, or danger, to man or beaſt, by drinking of it.

V. 23. *To Beth-el*—To the other ſchool of prophets, to inform them of *Elijah's* tranſlation, and his ſucceſſion to the ſame office; and to direct, and comfort, and

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* *Ezek.* viii. 3. *Acts* viii. 39.

there came forth children out of the city, and mocked him, and
ſaid unto him, Go up, thou bald-head, go up thou bald-head.
24 And he turned back, and looked on them, and curſed them in the
name of the LORD: and there came forth two ſhe-bears out of the
25 wood, and tare forty and two children of them. And he went
from thence to mount Carmel, and from thence he returned to
Samaria.

ſtabliſh them. *Children*—Or, *young men*: as this *Hebrew* word often ſignifies. It is more than probable they were old enough to diſcern between good and evil. *The city*—*Beth-el* was the mother-city of idolatry, where the prophets planted themſelves, that they might bear witneſs againſt it, and diſſuade the people from it; though, it ſeems, they had but ſmall ſucceſs there. *Mocked him*—With great petulancy and vehemency, as the word ſignifies; deriding both his perſon and miniſtry, and that from a prophane contempt of the true religion, and a paſſionate love to that idolatry which they knew he oppoſed. *Go up*—*Go up* into heaven, whither thou pretendeſt *Elijah* is gone. Why didſt not thou accompany thy friend and maſter to heaven? *Bald-head*—So they mock his natural infirmity, which is a great ſin. The repetition ſhews their heartineſs and earneſtneſs, that it was no ſudden ſlip of their tongue, but a ſcoff proceeding from a rooted impiety and hatred of God and his prophets. And very probably it was their uſual practice, to jeer the prophets as they went along the ſtreets, that they might expoſe them to contempt, and if poſſible drive them out of their town. Had the abuſe done to *Eliſha* been the firſt offence of the kind, they might not have been ſo ſeverely puniſhed. But *mocking the meſſengers of the Lord*, was one of the crying ſins of *Iſrael*.

V. 24. *Curſed them*—Nor was this puniſhment too great for the offence, if it be conſidered, that their mocking proceeded from a great malignity of mind againſt God; that they mocked not only a man, and an antient man, whoſe very age commanded reverence; and a prophet; but even God himſelf, and that glorious work of God, the aſſumption of *Elijah* into heaven; that they might be guilty of many other heinous crimes, which God and the prophet knew; and were guilty of idolatry, which by God's law deſerved death; that the idolatrous parents were puniſhed in their children; and that, if any of theſe children were more innocent, God might have mercy upon their ſouls, and then this death was not a miſery, but a real bleſſing to them, that they were taken away from that education which was moſt likely to expoſe them not only to temporal, but eternal deſtruction. *In the name*—Not from any revengeful paſſion, but by the motion of God's Spirit, and by God's command and commiſſion. God did this, partly, for the terror and caution of all other idolaters and prophane perſons who abounded in that place; partly, to vindicate the honour, and maintain the authority of his prophets; and particularly, of *Eliſha*, now eſpecially, in the beginning of his ſacred miniſtry. *Children*—This *Hebrew* word ſignifies not only young children, but alſo thoſe who are grown up to maturity, as *Gen.* xxxii. 22. xxxiv. 4 xxxvii. 30. *Ruth* i. 5.

CHAP. III.

The character of Jehoram, ver. 1—3. *He and his allies invade* Moab, ver. 4—8. *Their diſtreſs and relief,* ver. 9—20. *Their ſucceſs,* ver. 21—25. *The king of* Moab *ſacrifices his ſon, and they retire,* ver. 26, 27.

1 NOW Jehoram the ſon of Ahab began to reign over Iſrael in
Samaria, in the eighteenth year of Jehoſhaphat king of Judah,
2 and reigned twelve years. And he wrought evil in the ſight of the
LORD, but not like his father, and like his mother: for he put
3 away the image of Baal, * that his father had made. Nevertheleſs
he cleaved unto the ſins of Jeroboam the ſon of Nebat, who
4 made Iſrael to ſin: he departed not therefrom. And Meſha
king of Moab was a ſheep-maſter, and rendred unto the king of
Iſrael an hundred thouſand lambs, and an hundred thouſand rams,
5 with the wool. But it came to paſs, when Ahab was dead, that
6 the king of Moab rebelled againſt the king of Iſrael. And king
Jehoram went out of Samaria the ſame time, and numbered all
7 Iſrael. And he went and ſent to Jehoſhaphat the king of Judah,
ſaying, The king of Moab hath rebelled againſt me: wilt thou go
with me againſt Moab to battle? And he ſaid, I will go up: I *am*
as thou *art*, my people as thy people, *and* my horſes as thy
8 horſes. And he ſaid, Which way ſhall we go up? And he anſwered,
9 The way through the wilderneſs of Edom. So the king of
Iſrael went, and the king of Judah, and the king of Edom: and

V. 3. *The ſins*—The worſhip of the calves: which all the kings of *Iſrael* kept up as a wall of partition between their ſubjects and thoſe of *Judah.* So that altho' he had a little religion; yet he had not enough to over-rule his policy.

V. 4. *A ſheep-maſter*—A man of great wealth (which in thoſe times and places conſiſted much in cattle) which enabled and emboldened him to rebel againſt his ſovereign.

V. 7. *He ſaid*—He joins with him in this war; becauſe the war was juſt in itſelf, and convenient for *Jehoſhaphat* both in the general, that revolters ſhould be chaſtiſed; leſt the examples ſhould paſs into his dominions, and the *Edomites* be encouraged to revolt from him, as they did from his ſon; and in particular, that the *Moabites* ſhould be humbled, who had invaded his land before this time, 2 *Chron.* xx. 1. and might do ſo again if they were not brought low: for which a fair opportunity now offered.

V. 9. *King of Edom*—That is, the viceroy under *Jehoſhaphat,* 1 *Kings* xxii. 47. here called *king*; becauſe that word is ſometimes uſed for any prince or chief ruler. *Seven days*—Becauſe they made a great army, which could move but ſlowly; and they fetched a greater compaſs than was uſual, for ſome advantage which they

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* 1 *Kings* xvi. 31, 32.

they ſetcht a compaſs of ſeven days journey: and there was no
10 water for the hoſt, and for the cattle that followed them. And the
king of Iſrael ſaid, Alas, that the LORD hath called theſe three
11 kings together, to deliver them into the hand of Moab. But Jehoſhaphat
ſaid, *Is there* not here a prophet of the LORD, that we may
enquire of the LORD by him? And one of the king of Iſrael's ſervants
anſwered and ſaid, Here *is* Eliſha the ſon of Shaphat, who poured
12 water on the hands of Elijah. And Jehoſhaphat ſaid, The word of
the LORD is with him. So the king of Iſrael, and Jehoſhaphat,
13 and the king of Edom went down to him. And Eliſha ſaid unto
the king of Iſrael, What have I to do with thee? † Get thee to the
prophets of thy father, and to the prophets of thy mother. And the
king of Iſrael ſaid unto him, Nay: for the LORD hath called theſe
14 three kings together, to deliver them into the hand of Moab. And
Eliſha ſaid, *As* the LORD of hoſts liveth, before whom I ſtand, ſurely,
were it not that I regard the preſence of Jehoſhaphat the king of
15 Judah, I would not look toward thee, nor ſee thee. But now

expected by it. *No water*—A frequent want in thoſe parts; and now, it ſeems, increaſed by the extraordinary heat and dryneſs of the ſeaſon.

V. 11. *Is there not*, &c.—This he ſhould have aſked before, when they firſt undertook the expedition, as he did in a like caſe, 1 *Kings* xxii. 5. and for that neglect he now ſuffers; but better late than never: his affliction brings him to the remembrance of his former ſin, and preſent duty. *Poured water*—Who was his ſervant; this being one office of a ſervant: and this office was the more neceſſary among the *Iſraelites*, becauſe of the frequent waſhings which their law required. Probably it was by a ſpecial direction from God, that *Eliſha* followed them, unaſked, unobſerved. Thus does God prevent us with the bleſſings of his goodneſs; and provide for thoſe who provide not for themſelves.

V. 12. *The word*, &c.—He is a true prophet. Which *Jehoſhaphat* might eaſily underſtand, becauſe being a good man, many would be ready to inform him of. *Went*—To his tent, which was either in the camp, or not far from it: they did not ſend for him, but went to him, that by giving him this honour, they might ingage him to give them his utmoſt aſſiſtance.

V. 13. *What have I*, &c.—I deſire to have no diſcourſe with thee. *Get thee*—To the calves, which thou after thy father's example doſt worſhip; and to the *Baals* which thy mother yet worſhippeth by thy permiſſion; let theſe idols whom thou worſhippeſt in thy proſperity, now help thee in thy diſtreſs.

V. 14. *Jehoſhaphat*—Whom I reverence and love for his piety. It is good being with thoſe who have God's favour, and the love of his people. Wicked men often fare the better, for the friendſhip and ſociety of good men.

V. 15. *Minſtrel*—One that can ſing and play upon a muſical inſtrument. This he requires, that his mind which had been diſturbed at the ſight of wicked *Jehoram*, might

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† *Judg*. x. 14. *Ruth* i. 15.

bring me a minſtrel. And it came to paſs when the minſtrel played,
16 that the hand of the LORD came upon him. And he ſaid, Thus
17 ſaith the LORD, Make this valley full of ditches. For thus ſaith the
LORD, Ye ſhall not ſee wind, neither ſhall ye ſee rain; yet that
valley ſhall be filled with water, that ye may drink, both ye, and
18 your cattle, and your beaſts. And this is *but* a light thing in the ſight
19 of the LORD: he will deliver the Moabites alſo into your hand. And
ye ſhall ſmite every fenced city, and every choice city, and ſhall
fell every good tree, and ſtop all wells of water, and mar every
20 good peice of land with ſtones. And it came to paſs in the morning, when the meal-offering was offered, that behold, there came
water by the way of Edom, and the country was filled with water,
21 And when all the Moabites heard that the kings were come up to
fight againſt them, they gathered all that were able to put on armour, and upward, and ſtood in the border. And they roſe up
22 early in the morning, and the ſun ſhone upon the water, and the
23 Moabites ſaw the water on the other ſide *as* red as blood: And they
ſaid, This *is* blood: the kings are ſurely ſlain, and they have ſmitten one another: now therefore Moab, to the ſpoil. And when
24 they came to the camp of Iſrael, the Iſraelites roſe up, and ſmote
the Moabites, ſo that they fled before them: but they went forward
25 ſmiting the Moabites, even in *their* country. And they beat down

might be compoſed, and that he might be excited to more fervent prayer whereby he was prepared to receive the prophetic inſpiration. Thoſe that deſire communion with God, muſt keep their ſpirits quiet and ſerene. All hurry of ſpirit, and all turbulent paſſions, make us unfit for divine viſitations. *The hand, &c.*—The ſpirit of prophecy, ſo called, to note that it was no natural nor acquired virtue inherent in him; but a ſingular gift of God, given to whom and when he pleaſed.

V. 19. *Ye ſhall ſmite*—And if this command ſeem ſevere, it muſt be conſidered, that the *Moabites* were a very wicked people, perfidious, cruel, implacable enemies to God's people upon all occaſions, and now in a ſtate of rebellion.

V. 20. *The meal-offering*—That is, the morning-ſacrifice: which doubtleſs was attended with the ſolemn prayers of God's people. At this time *Eliſha* joined his prayers with the prayers of God's people, eſpecially thoſe at *Jeruſalem.* And this time God choſe to anſwer their prayers, and to work this miracle, that thereby he might determine the controverſy between the *Iſraelites* and the *Jews,* about the place and manner of worſhip, and give a publick teſtimony from heaven for the *Jews,* and againſt the *Iſraelites.* God that commands all the waters both above and beneath the firmament, ſent them abundance of water on a ſudden.

V. 21. *The border*—Of their country, to defend the paſſage.

V. 25. *Kir-hareſeth*—This was the royal city of the *Moabites,* into which the remnant of the *Moabites* were gathered, where alſo their king was with them. *The ſtones*

—The

the cities, and on every good piece of land caſt every his man
ſtone, and filled it; and they ſtopped all the wells of water, and
felled all the good trees: only in Kir-haraſeth left they the ſtones
26 thereof; howbeit, the ſlingers went about *it*, and ſmote it. And
when the king of Moab ſaw that the battle was too ſore for him, he
took with him ſeven hundred men that drew ſwords, to break
27 through *even* unto the king of Edom: but they could not. Then he
took his eldeſt ſon that ſhould have reigned in his ſtead, and offered him ‡ *for* a burnt-offering upon the wall: and there was great
indignation againſt Iſrael: and they departed from him, and returned to *their own* land.

CHAP. IV.

Eliſha *multiplies the widow's oil*, ver. 1—7. *Obtains a ſon for the* Shunamite, ver. 8—17. *Raiſes him again to life*, ver. 18—37. *Heals the deadly pottage*, ver. 38—41. *Feeds an hundred men with twenty ſmall loaves*, ver. 42—44.

1 NOW there cried a certain woman of the wives of the ſons of the prophets unto Eliſha, ſaying, Thy ſervant my huſband is dead, and thou knoweſt that thy ſervant did fear the Lord: and

—The walls and buildings of this city only were left; their whole country being deſtroyed. *The ſlingers*—Such as flung great ſtones againſt the walls to break them down, according to the manner of thoſe times. Made breaches in the walls, by which they might enter the city, and take it.

V. 26. *To break thro'*—That he might make an eſcape: which he choſe to do on the king of *Edom's* quarter; becauſe he thought his was the weakeſt ſide.

V. 27. *His ſon*—Or rather, his own ſon: whom he ſacrificed; partly, to obtain the favour of his god, according to the manner of the *Phœnicians* and other people in publick calamities; and partly, to oblige the *Iſraelites* to quit the ſiege out of compaſſion; or, as deſpairing to conquer (at leaſt without greater loſs of men than it was worth) him who was reſolved to defend the city to the utmoſt extremity. *On the wall*—That the beſiegers might ſee it, and be moved by it. *There was, &c.*—Or, *great trouble or repentance upon Iſrael*, the *Iſraelitiſh* king and people (who was the firſt cauſe of the war, and had brought the reſt into confederacy with him) were greatly grieved for this barbarous action, and reſolved to proſecute the war no farther.

V. 1. *Prophets*—Who, though they were wholly devoted to ſacred employment, were not excluded from marriage, any more than the prieſts and *Levites*. *Fear the Lord*—His poverty therefore was not procured by his idleneſs, or prodigality; but by his piety, becauſe he would not comply with the king's way of worſhip, and therefore loſt all worldly advantages. *Bond-*

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‡ *Amos* ii. 1.

the creditor is come to take unto him my two ſons to be bond-men.
2 And Eliſha ſaid unto her, What ſhall I do for thee? Tell me, what
haſt thou in the houſe? And ſhe ſaid, Thine handmaid *hath* not
3 any thing in the houſe, ſave a pot of oil. Then he ſaid, Go, bor-
row thee veſſels abroad of all thy neighbours, *even* empty veſſels,
4 borrow not a few. And when thou art come in, thou ſhalt ſhut the
door upon thee, and upon thy ſons, and ſhalt pour out into all thoſe
5 veſſels, and thou ſhalt ſet aſide that which is full. So ſhe went
from him, and ſhut the door upon her, and upon her ſons: who
6 brought *the veſſels* to her, and ſhe poured out. And it came to paſs
when the veſſels were full, that ſhe ſaid unto her ſon, Bring me
yet a veſſel. And he ſaid unto her, *There is* not a veſſel more.
7 And the oil ſtayed. Then ſhe came and told the man of God:
and he ſaid, Go, ſell the oil, and pay thy debt, and live thou and
8 thy children of the reſt. And it fell on a day, that Eliſha paſſed
to Shunem, where *was* a great woman: and ſhe conſtrained him to
eat bread. And ſo it was, that as oft as he paſſed by, he turned in
9 thither to eat bread. And ſhe ſaid unto her huſband, Behold, now
I perceive that this is an holy man of God, which paſſeth by us
10 continually. Let us make a little chamber, I pray thee, on the
wall, and let us ſet for him there a bed, and a table, and a ſtool,
and a candleſtick: and it ſhall be, when he cometh to us, that he
11 ſhall turn in thither. And it fell on a day that he came thither,
12 and he turned into the chamber, and lay there. And he ſaid to

men—Either to uſe them as his ſlaves, or to ſell them to others, according to the law.

V. 2. *What ſhall I*—How ſhall I relieve thee, who am myſelf poor?

V. 7. *Unto her ſon*—To one of them: for ſhe had two, ver. 1. *The oil ſtayed*—To teach us, that we ſhould not waſte any of his good creatures; and that God would not work miracles unneceſſarily. We are never ſtraiten'd in God, and in his power and bounty, and the riches of his grace. All our ſtraitneſs is in ourſelves. It is our faith that fails, not his promiſe. Were there more veſſels, there is enough in God to fill them, enough for all, enough for each.

V. 8. *Great*—For eſtate, or birth and quality.

V. 9. *This is*—A prophet, and that of eminent holineſs: by our kindneſs to whom, we ſhall procure a bleſſing to ourſelves.

V. 10. *On the wall*—That he may be free from the noiſe of family-buſineſs, and enjoy that privacy, which, I perceive, he deſireth for his prayers and meditations. *A bed, &c.*—He will not be troubleſome or chargeable to us: he cares not for rich furniture or coſtly entertainment, and is content with bare neceſſaries.

V. 12. *She ſtood*—The relation ſeems to be a little perplexed, but may be thus conceived. It is in this verſe recorded in the general, that the prophet ſent *Gehazi*

to

Gehazi his ſervant, Call this Shunamite. And when he had called
13 her, ſhe ſtood before him. And he ſaid unto him, Say now unto
her, Behold, thou haſt been careful for us, with all this care,
What is to be done for thee? Wouldeſt thou be ſpoken for to the
king, or to the captain of the hoſt? And ſhe anſwered, I dwell
14 among mine own people. And he ſaid, What then *is* to be done
for her? And Gehazi anſwered, Verily ſhe hath no child, and her
15 huſband is old. And he ſaid, Call her. And when he had called
16 her, ſhe ſtood in the door. And he ſaid, About this ſeaſon, according to the time of life, thou ſhalt embrace a ſon. And ſhe
ſaid, Nay my lord, *thou* man of God, do not lie unto thine handmaid.
17 And the woman conceived and bare a ſon, at that ſeaſon
18 that Eliſha had ſaid unto her, according to the time of life. And
when the child was grown, it fell on a day, that he went out to his
19 father to the reapers. And he ſaid unto his father, My head, my head:
20 and he ſaid to a lad, Carry him to his mother. And when he had
taken him, and brought him to his mother, he ſat on her knees 'till
21 noon, and *then* died. And ſhe went up, and laid him on the bed
of the man of God, and ſhut *the door* upon him, and went out.
22 And ſhe called unto her huſband, and ſaid, Send me, I pray thee,
one of the young men, and one of the aſſes, that I may run to the
23 man of God, and come again. And he ſaid, Wherefore wilt thou
go to him to-day? *It is* neither new-moon nor ſabbath. And ſhe

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to call her, and that ſhe came to him upon that call: then follows a particular deſcription of the whole buſineſs, with all the circumſtances, firſt, of the meſſage with which *Gehazi* was ſent when he went to call her, and of her anſwer to that meſſage, ver. 13. and of *Gehazi*'s conjecture thereupon, ver. 14. and then of her coming to the prophet at his call: which is there repeated to make way for the following paſſages.

V. 13. *I dwell*—I live among my kindred and friends; nor have I any cauſe to ſeek relief from higher powers.

V. 14. *He ſaid*—Haſt thou obſerved any thing which ſhe wants or deſires? For the prophet kept himſelf much in his chamber, whilſt *Gehazi* went more freely about the houſe, as his occaſions led him.

V. 16. *Do not lie*—Do not delude me with vain hopes. She could not believe it for joy.

V. 17. *Time of life*—See note on *Gen.* xviii. 10.

V. 21. *Bed of the man of God*—Being apt to believe, he that ſo ſoon took away what he had given, would reſtore what he had taken away. *By* this *faith women received their dead raiſed to life.* In this faith ſhe makes no preparation for the burial of her child, but for his reſurrection.

V. 23. *New moon,* &c.—Which were the uſual times in which they reſorted to the prophets for inſtruction. *It ſhall be well*

—My

24 ſaid, *It ſhall be* well. Then ſhe ſaddled an aſs, and ſaid to her ſer-
vant, Drive, and go forward: ſlack not *thy* riding for me, except I
25 bideth. So ſhe went, and came unto the man of God to mount
Carmel: and it came to paſs when the man of God ſaw her afar off,
that he ſaid to Gehazi his ſervant, Behold, *yonder is* that Shuna-
26 mite: Run now, I pray thee, to meet her, and ſay unto her, *Is it*
well with thee? *Is it* well with thy huſband? *Is it* well with thy child?
27 And ſhe anſwered, *It is* well. And when ſhe came to the man of
God to the hill, ſhe caught him by the feet: but Gehazi came near
to thruſt her away. And the man of God ſaid, Let her alone, for
her ſoul *is* vexed within her: and the LORD hath hid it from me,
28 and hath not told me. Then ſhe ſaid, did I deſire a ſon of my
29 lord? Did not I ſay, do not deceive me? Then he ſaid to Gehazi,
gird up thy loins, and take my ſtaff in thine hand, and go thy way:
if thou meet any man, ſalute him not: and if any ſalute thee,
anſwer him not again: and lay my ſtaff upon the face of the child.
30 And the mother of the child ſaid, *As* the LORD liveth, and as thy
ſoul liveth, I will not leave thee. And he aroſe and followed her.
31 And Gehazi paſſed on before them, and laid the ſtaff upon the

—My going will not be troubleſome to him, nor prejudicial to thee or me.

V. 26. *It is*—So it was in ſome reſpects, becauſe it was the will of a wiſe and good God, and therefore beſt for her. When God calls away our deareſt relations by death, it becomes us to ſay, it is well both with us and them. It is well, for all is well that God doth: all is well with them that are gone, if they are gone to heaven. And all is well with us that ſtay behind, if by the affliction we are furthered in our way thither.

V. 27. *The feet*—She fell at his feet and touched them, as a moſt humble and earneſt ſuppliant. Withall, ſhe intimated, what ſhe durſt not preſume to expreſs in words, that ſhe deſired him to go along with her. *Let her alone*—Diſturb her not, for this geſture is a ſign of ſome extraordinary grief. *Hid it*—Whereby he ſignifies, that what he knew or did, was not by any virtue inherent in himſelf, but from God, who revealed to him only what and when he pleaſed.

V. 28. *She ſaid*—This child was not given to me upon my immoderate deſire, for which I might have juſtly been thus chaſtiſed, but was freely promiſed by thee in God's name, and from his ſpecial favour. *Deceive me*—With vain hopes of a comfort that I ſhould never have. And I had been much happier if I had never had it, than to loſe it ſo quickly.

V. 29. *Gird up*—Tie up thy long garments about thy loins for expedition. *If thou meet, &c.*—Make no delay nor ſtop by the way, neither by words nor actions.

V. 30. *Will not leave thee*—Until thou goeſt home with me. For ſhe had no great confidence in *Gehazi*, nor was her faith ſo ſtrong as to think that the prophet could work ſo great a miracle at this diſtance.

V. 31. *Neither voice*—Neither ſpeech, nor ſenſe, nor any ſign of life, in the child.

face of the child, but *there was* neither voice nor hearing: where-
fore he went again to meet him, and told him, ſaying, The child
32 *is* not awaked. And when Eliſha was come into the houſe, behold,
33 the child was dead, *and* laid upon his bed. He went in therefore,
34 and ſhut the door upon them two, and prayed unto the Lord. And
he went up and lay upon the child, and put his mouth upon his mouth,
and his eyes upon his eyes, and his hands upon his hands, and he
ſtretched himſelf upon the child, and the fleſh of the child grew warm.
35 Then he returned and walked in the houſe to and fro, and went
up and ſtretched himſelf upon him: and the child ſneezed ſeven
36 times, and the child opened his eyes. And he called Gehazi, and
ſaid, Call this Shunamite. So he called her, and when ſhe was
37 come in unto him, he ſaid, Take up thy ſon. Then ſhe went in,
and fell at his feet, and bowed herſelf to the ground, and took up
38 her ſon, and went out. And Eliſha came again to Gilgal, and
there was a dearth in the land, and the ſons of the prophets *were*
ſitting before him: and he ſaid unto his ſervant, Set on the great
39 pot, and ſeethe pottage for the ſons of the prophets. And one
went out into the field to gather herbs, and found a wild vine, and
gathered thereof wild gourds his lapful, and came and ſhred them
40 into the pot of pottage: for they knew *them* not. So they poured
out for the men to eat: and it came to paſs as they were eating of
the pottage, that they cried out, and ſaid, O thou man of God,

child. This diſappointment might proceed from hence, that *Eliſha* having changed his mind, and yielded to her importunity to go with her, did alter his courſe, and not join his fervent prayers with *Gehazi*'s action. *Not awaked*—Not revived.

V. 33. *Shut the door*—Upon himſelf and the dead child, that he might pray to God without diſtraction, and might more freely uſe thoſe means which he thought fit.

V. 34. *And put*—One part upon another ſucceſſively; for the diſproportion of the bodies would not permit it to be done together. *Grew warm*—Not by any external heat, which could not be tranſmitted to the child's body by ſuch ſlight touches of the prophet's body; but from a principle of life, which was already infuſed into the child, and by degrees enlivened all the parts of his body.

V. 35. *He walked*—He changeth his poſtures for his own neceſſary refreſhment, and walked to and fro, exerciſing his mind in prayer to God. *And went*—Repeating his former actions, to teach us not to be diſcouraged in our prayers, if we be not ſpeedily anſwered. *Opened his eyes*—So the work begun in the former verſe is here perfected. Although miracles were for the moſt part done in an inſtant, yet ſometimes they were done by degrees.

V. 36. *Unto him*—To the door.

V. 40. *Death*—That is, ſome deadly thing.

V. 41. *Into*

41 *there* is death in the pot: and they could not eat *thereof*. But he
ſaid, then bring meal: and he caſt *it* into the pot: and he ſaid,
Pour out for the people, that they may eat: and there was no harm
42 in the pot. And there came a man from Baal-ſhaliſha, and
brought the man of God bread of the firſt fruits, twenty loaves of
barley, and full ears of corn in the huſks thereof, and he ſaid,
43 give unto the people, that they may eat. And his ſervant ſaid,
What, ſhould I ſet this before an hundred men? He ſaid again,
Give the people, that they may eat: for thus ſaith the LORD,
44 * They ſhall eat and ſhall leave *thereof*. So he ſet it before them,
and they did eat, and left *thereof*, according to the word of the
LORD.

CHAP. V.

Naaman *hears of* Eliſha, ver. 1—4. *The king of* Syria *ſends him to the king of* Iſrael, ver. 5—7. *He goes to* Eliſha *and is healed*, ver. 8—14. *His grateful acknowledgment to* Eliſha, ver. 15—19. Gehazi *follows him, and receives gifts from him*, ver. 20—24. *The leproſy of* Naaman *intailed on* Gehazi's *family*, ver. 25—27.

1 NOW Naaman captain of the hoſt of the king of Syria, was a
great man with his maſter, and honourable, becauſe by him
the LORD had given deliverance unto Syria: he was alſo a mighty
2 man of valour, *but he was* a leper. And the Syrians had gone out
by companies, and had brought away captive out of the land of
3 Iſrael a little maid, and ſhe waited on Naaman's wife. And ſhe
ſaid unto her miſtreſs, Would God my lord *were* with the prophet
4 that *is* in Samaria; for he would recover him of his leproſy. And
one went in, and told his lord, ſaying, Thus and thus ſaith the maid
5 that is of the land of Iſrael. And the king of Syria ſaid, Go to, go, and
I will ſend a letter unto the king of Iſrael. And he departed, and
took with him ten talents of ſilver, and ſix thouſand *pieces* of gold, and
6 ten changes of raiment. And he brought the letter to the king of

V. 41. *Into the pot*—Together with the pottage which they had taken out of it.

V. 42. *Firſt fruits*—Which were the prieſts due, *Numb.* xviii. 2. but theſe, and probably the reſt of the prieſts dues, were uſually brought by the pious *Iſraelites*, according to their ability and opportunity, to the Lord's prophets, becauſe they were not permitted to carry them to *Jeruſalem*.

V. 5. *Go to*, &c.—It was very natural for a king to ſuppoſe, that the king of *Iſrael* could do more than any of his ſubjects.

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* *John.* vi. 11.

Iſrael, ſaying, Now when this letter is come unto thee, behold,
I have *therewith* ſent Naaman my ſervant to thee, that thou mayeſt
7 recover him of his leproſy. And it came to paſs, when the king
had read the letter, that he rent his clothes, and ſaid, *Am* * I
God, to kill and to make alive, that this man doth ſend unto me to
recover a man of his leproſy? Wherefore conſider, I pray you,
8 and ſee how he ſeeketh a quarrel againſt me. And it was *ſo*,
when Eliſha the man of God had heard, that the king of Iſrael had
rent his clothes, that he ſent to the king, ſaying, Wherefore haſt
thou rent thy clothes? Let him come now to me, and he ſhall
9 know that there is a prophet in Iſrael. So Naaman came with his
horſes, and with his chariot, and ſtood at the door of the houſe of
10 Eliſha. And Eliſha ſent a meſſenger unto him, ſaying, Go, and
waſh in Jordan ſeven times, and thy fleſh ſhall come again unto
11 thee, and thou ſhalt be clean. But Naaman was wroth, and went
away, and ſaid, Behold, I thought, he will ſurely come out to
me, and ſtand, and call on the name of the LORD his God, and
12 ſtrike his hand over the place, and recover the leper. *Are* not
Abana and Pharpar, rivers of Damaſcus, better than all the waters
of Iſrael? May I not waſh in them, and be clean? So he turned
13 and went away in a rage. And his ſervants came near, and
ſpake unto him, and ſaid, My father, *if* the prophet had bid thee
do ſome great thing, wouldeſt thou not have done *it?* How much
14 rather then, when he ſaith to thee, waſh and be clean? Then went
he down, and dipped himſelf ſeven times in Jordan, according to
the ſaying of the man of God: and his fleſh came again like unto
15 the fleſh of a little child, and † he was clean. And he returned
to the man of God, he and all his company, and came and ſtood
before him: and he ſaid, Behold, now I know that *there is* no
God in all the earth, but in Iſrael: now therefore, I pray thee, take

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V. 10. *Eliſha ſent*—Which he did, partly, to exerciſe *Naaman*'s faith and obedience: partly, for the honour of his religion, that it might appear he ſought not his own glory and profit, but only God's honour, and the good of men.

V. 11. *Was wroth*—Suppoſing himſelf deſpiſed by the prophet.

V. 12. *Are not*, &c.—Is there not as great a virtue in them to this purpoſe? But he ſhould have conſidered, that the cure was not to be wrought by the water, but by the power of God.

V. 13. *My father*—Or, *our father*. So they call him, to ſhew their reverence and affection to him.

V. 16. *He*

* *Deut.* xxxii. 39. 1 *Sam.* ii. 6. † *Luke* iv. 27.

16 a bleſſing of thy ſervant. But he ſaid, *As* the Lord liveth before
whom I ſtand, I will receive none: and he urged him to take *it*,
17 but he refuſed. And Naaman ſaid, ſhall there not then, I pray
thee, be given to thy ſervant two mules burden of earth? For thy
ſervant will henceforth offer neither burnt-offering, nor ſacrifice
18 unto other gods, but unto the Lord. In this thing the Lord par-
don thy ſervant, *that* when my maſter went into the houſe of Rim-
mon to worſhip there, that he leaned on my hand, and I bowed
myſelf in the houſe of Rimmon: that I bowed down myſelf in the
19 houſe of Rimmon, the Lord pardon thy ſervant in this thing. And
he ſaid unto him, Go in peace. So he departed from him a little
20 way. But Gehazi the ſervant of Eliſha the man of God, ſaid,
Behold, my maſter hath ſpared Naaman this Syrian, in not receiv-
ing at his hand that which he brought: but *as* the Lord liveth I will
21 run after him, and take ſomewhat of him. So Gehazi followed
after Naaman: and when Naaman ſaw *him* running after him, he
lighted down from his chariot to meet him, and ſaid, *is* all well?
22 And he ſaid, All *is* well: my maſter hath ſent me, ſaying, Behold,
even now there be come to me from mount Ephraim two young
men of the ſons of the prophets: give them, I pray thee, a talent of

V. 16. *He refuſed*—Not that he thought it unlawful to receive preſents, which he did receive from others; but becauſe of the ſpecial circumſtances of the caſe; this being much for the honour of God that the *Syrians* ſhould ſee the generous piety, and kindneſs of his miniſters and ſervants, and how much they deſpiſed all that worldly wealth and glory, which the prophets of the *Gentiles* ſo greedily ſought after.

V. 17. *Two mules burden of earth*—So he ſeems to ſcorn the money which he brought with him, to expreſs how little value he now ſet upon it. Ten talents (above three thouſand five hundred pounds) in ſilver, with ſix thouſand pieces of gold, (beſide ten changes of raiment) were a burden for ſeveral mules. Shall I not give this to thy ſervant, *Gehazi*, if thou thyſelf wilt accept of nothing? This ſeems a more probable interpretation that the common one, than he wanted to build an altar therewith. For what altar could be built of the earth which two mules could carry into *Syria*? Unleſs they were as large and as ſtrong as Elephants.

V. 18. *Rimmon*—A *Syrian* idol, called here by the LXX, *Remman*, and *Acts* vii. 43. *Remphan*. *My hand*—Or, *arm*, upon which, the king leaned, either for ſtate, or for ſupport.

V. 20. *Gehazi*—One would expect *Eliſha's* ſervant ſhould have been a ſaint: but we find him far otherwiſe. The beſt men, the beſt miniſters, have often had thoſe about them, that were their grief and ſhame. *This Syrian*—A ſtranger, and one of that nation who are the implacable enemies of God's people. *As the Lord*—He ſwears, that he might have ſome pretence for the action to which he had bound himſelf by his oath; not conſidering, that to ſwear to do any wicked action, is ſo far from excuſing it, that it makes it much worſe.

V. 23. *Urged*

23 ſilver, and two changes of garments. And Naaman ſaid, Be content,
take two talents: and he urged him, and bound two talents
of ſilver in two bags, with two changes of garments, and laid *them* upon
24 two of his ſervants, and they bare *them* before him. And when he
came to the tower, he took *them* from their hand, and beſtowed
them in the houſe; and he let the men go, and they departed.
25 But he went in and ſtood before his maſter: and Eliſha ſaid unto
him, Whence *comeſt thou* Gehazi? And he ſaid, Thy ſervant went
26 no whither. And he ſaid unto him, Went not mine heart *with thee*,
when the man turned again from his chariot to meet thee? *Is it* a time
to receive money, and to receive garments, and oliveyards, and vineyards,
and ſheep, and oxen, and men-ſervants, and maid-ſervants.
27 The leproſy therefore of Naaman ſhall cleave unto thee, and unto
thy ſeed for ever. And he went out from his preſence a leper *as
white* as ſnow.

CHAP. VI.

Eliſha *cauſes iron to ſwim*, ver. 1—7. *Diſcloſes to the king of* Iſrael *the ſecret counſels of the king of* Syria, ver. 8—12. *Saves himſelf out of the hands of thoſe who were ſent to apprehend him*, ver. 13—23. Samaria *is beſieged by the* Syrians, *and reduced to extremity*, ver. 24—33.

1 AND the ſons of the prophets ſaid unto Eliſha, Behold now,
the place where we dwell with thee is too ſtraight for us.
2 Let us go, we pray thee, unto Jordan, and take thence every man
a beam, and let us make us a place there where we may dwell.

V. 23. *Urged him*—Who at firſt refuſed it upon a pretence of modeſty.

V. 26. *Olive yards, &c.*—Which *Gehazi* intended to purchaſe with this money: and therefore the prophet names them, to inform him, that he exactly knew, not only his outward actions, but even his moſt ſecret intentions. What a folly is it, to preſume upon ſin in hopes of ſecrecy? When thou goeſt a ſide into any bye-path, doth not thy own conſcience go with thee? Nay, doth not the eye of God go with thee? What then avails the abſence of human witneſſes?

V. 27. *For ever*—That is, for ſome generations; as that word is often uſed and as may be thought by comparing this with *Exod.* xx. 55. *White*—Which is the worſt kind of leproſy, and noted by phyſicians to be incurable. Thoſe who get money by any way diſpleaſing to God, make a dear purchaſe. What was *Gehazi* profited by his two talents, when he loſt his health, if not his ſoul, for ever?

V. 2. *Jordan*—To the woods near *Jordan*. *A beam*—A piece of timber for the building. Hence it may be gathered, that although the ſons of the prophets principally devoted themſelves to religious exerciſes, yet they ſometimes employed themſelves about manual arts.

3 And he anſwered, Go ye. And one ſaid, Be content, I pray thee,
4 and go with thy ſervants. And he anſwered, I will go. So he
went with them. And when they came to Jordan, they cut down
5 wood. But as one was felling a beam, the ax head fell into the
water: and he cried, and ſaid, Alas maſter, for it was borrowed.
6 And the man of God ſaid, where fell it? And he ſhewed him the
place: and he cut down a ſtick, and caſt *it* in thither, and the iron
7 did ſwim. Therefore ſaid he, Take *it* up to thee: and he put
8 out his hand and took it. Then the king of Syria warred
againſt Iſrael, and took counſel with his ſervants, ſaying, In ſuch
9 and ſuch a place *ſhall be* my camp. And the man of God ſent unto
the king of Iſrael, ſaying, Beware that thou paſs not ſuch a place,
10 for thither the Syrians are come down. And the king of Iſrael
ſent to the place which the man of God told him, and warned him
11 of, and ſaved himſelf there not once nor twice. Therefore the
heart of the king of Syria was ſore troubled for this thing, and he
called his ſervants, and ſaid unto them, Will ye not ſhew me which
12 of us is for the king of Iſrael? And one of his ſervants ſaid,
None, my lord, O king: but Eliſha the prophet, that *is* in Iſrael,
telleth the king of Iſrael the words that thou ſpeakeſt in thy bedchamber.
13 And he ſaid, Go, and ſpie where he *is*, that I may ſend
and fetch him. And it was told him, ſaying, Behold he *is* at Dothan.
14 Therefore ſent he thither horſes, and chariots, and a great
15 hoſt: and they came by night and compaſſed the city about. And
when the ſervant of the man of God was riſen early, and gone
forth, behold an hoſt compaſſed the city, both with horſes and
chariots; and his ſervant ſaid unto him, Alas my maſter, how ſhall
16 we do? And he anſwered, Fear not: for * they that *are* with us,
17 *are* more than they that *are* with them. And Eliſha prayed, and
ſaid, Lord, I pray thee, open his eyes, that he may ſee. And the
Lord opened the eyes of the young man, and he ſaw, and behold,
the mountain *was* full of horſes, and chariots of fire round about

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V. 10. *Sent*—Soldiers to ſecure the place and paſſage deſigned.

V. 16. *They*—Angels, unſpeakably more numerous, God, infinitely more powerful.

V. 17. *He ſaw*, &c.—Fire is both dreadful and devouring: that power which was engaged for *Eliſha*, could both terrify and conſume the aſſailants. *Elijah* gave a ſpecimen of Divine juſtice, when he called for flames of fire on the heads of his perſecutors to conſume them. *Eliſha* gives a ſpecimen of Divine mercy, in heaping
coals

* 2 *Chron.* xxxii. 7.

18 Eliſha. And when they came down to him, Eliſha prayed unto the
LORD, and ſaid, Smite this people, I pray thee, with blindneſs.
And he ſmote them with blindneſs, according to the word of Eliſha.
19 And Eliſha ſaid unto them, This *is* not the way, neither is this the
city: follow me, and I will bring you to the man whom ye ſeek,
20 but he led them to Samaria. And it came to paſs, when they were
come into Samaria, that Eliſha ſaid, LORD, open the eyes of theſe
men, that they may ſee. And the LORD opened their eyes, and be-
21 hold *they were* in the midſt of Samaria. And the king of Iſrael
ſaid unto Eliſha, when he ſaw them, My father, ſhall I ſmite them?
22 Shall I ſmite them? And he anſwered, Thou ſhalt not ſmite *them*:
Wouldeſt thou ſmite thoſe whom thou haſt taken captive with thy
ſword, and with thy bow? Set bread and water before them, that
23 they may eat and drink, and go to their maſter. And he prepared
great proviſion for them, and when they had eaten and drunk, he
ſent them away, and they went to their maſter. So the bands of
24 Syria came no more into the land of Iſrael. And it came to paſs
after this, that Ben-hadad king of Syria gathered all his hoſt, and
25 went up, and beſieged Samaria. And there was a great famine in
Samaria: and behold they beſieged it, until an aſſes head was *ſold*
for fourſcore *pieces* of ſilver, and the fourth part of a kab of dove's

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coals of fire on the heads of his perſecutors to melt them.

V. 22. *Wouldeſt thou ſmite*—It is againſt the laws of humanity, to kill captives, though thou thyſelf haſt taken them with thy own ſword and bow; which might ſeem to give thee ſome colour to deſtroy them; but much more unworthy will it be in cold blood to kill theſe, whom not thy arms, but God's providence hath put into thy hands. *Set bread*—Give them meat and drink, which may refreſh and ſtrengthen them for their journey. This was an action of ſingular piety and charity, in doing good to their enemies, which was much to the honour of the true religion; and of no leſs prudence, that hereby the hearts of the *Syrians* might be mollified towards the *Iſraelites*.

V. 23. *No more*—For ſome conſiderable time.

V. 24. *Ben-hadad*—He whom *Ahab* wickedly ſpared, now comes to requite his kindneſs, and to fulfil that Divine prediction. *Ben-hadad* was a name very frequent among the kings of *Syria*, if not common to them all.

V. 25. *Famine in Samaria*—Probably the ſiege was ſo ſudden, that they had no time to lay in proviſions. *Pieces*—Suppoſed to be ſhekels; and the common ſhekel being valued at fifteen pence of *Engliſh* money, this amounts to five pounds. A vaſt price, eſpecially for that which had on it ſo little meat, and that unwholeſome and unclean. *A kab*—A meaſure containing twenty-four eggs. *Dung*—This *Hebrew* word is of a doubtful ſignification, and no where elſe uſed, probably it means a ſort of *peaſe*, which in the *Arabick* language (near a-kin to the *Hebrew*) is called *doves dung*: for this was a food much in uſe amongſt the poorer *Iſraelites*.

26 dung for five *pieces* of ſilver. And as the king of Iſrael was paſſing
by upon the wall, there cried a woman unto him, ſaying, Help my
27 lord, O king. And he ſaid, If the LORD do not help thee, whence
ſhall I help thee? Out of the barn-floor, or out of the wine-preſs?
28 And the king ſaid unto her, What aileth thee? And ſhe anſwered,
This woman ſaid unto me, Give thy ſon, that we may eat him
29 to-day, and we will eat my ſon to-morrow. So † we boiled my ſon,
and did eat him: and I ſaid unto her on the next day, Give thy ſon,
30 that we may eat him: and ſhe hath hid her ſon. And it came to
paſs, when the king heard the words of the woman, that he rent
his clothes, and he paſſed by upon the wall, and the people looked,
31 and behold, *he had* ſackcloth within upon his fleſh. Then he ſaid,
‡ God do ſo, and more alſo to me, if the head of Eliſha the ſon
32 of Shaphat ſhall ſtand on him this day. But Eliſha ſat in his houſe,
(and the elders ſat with him) and the king ſent a man before him:
but e'er the meſſenger came to him, he ſaid to the elders, See ye
how this ſon of a murderer hath ſent to take away mine head?
Look when the meſſenger cometh, ſhut the door, and hold him faſt
33 at the door, *Is* not the ſound of his maſter's feet behind him. And
while he yet talked with them, behold, the meſſenger came down

Iſraelites, and was a very coarſe food, and therefore fit to be joined with the aſſes head: and a *kab* was the uſual meaſure of all ſorts of grains and fruits of that ſort.

V. 27. *Whence ſhall I help thee*—Doſt thou aſk of me corn or wine, which I want for myſelf? If God does not, I cannot help thee. Creatures are helpleſs things without God. Every creature is all that, and only that which God makes it to be.

V. 29. *We boiled*—A dreadful judgment threatned to them in caſe of their apoſtacy, *Deut.* xxviii. 56, 57. in which they were now deeply plunged.

V. 31. *God do ſo, &c.*—Becauſe he had encouraged them to withſtand the *Syrians*, by promiſing them help from God.

V. 32. *He ſaid*—Being admoniſhed by God of his danger. *This ſon*—The genuine ſon of that wicked *Ahab* the murderer of the Lord's prophets. This expreſſion may ſeem very harſh and unfit; nor is it to be drawn into imitation by others: but it muſt be conſidered, that he was an extraordinary prophet, intruſted with a power in ſome ſort ſuperior to that of *Joram*, and had authority to controul and rebuke him in the name of the king of kings. *Hold him*—That he may not break in upon me, and take away my life, before the king comes.

V. 33. *He ſaid*—Or, the king, who, though not here named, may be preſumed to be preſent, both by the prophet's prediction of his ſpeedy coming, and by the preſence of the *lord, on whoſe hand the king leaned*

† *Deut.* xxviii. 53. 57. ‡ *Ruth* i. 17.

unto him: and he ſaid, Behold, this evil *is* of the LORD, what ſhould I wait for the LORD any longer?

CHAP. VII.

Eliſha *foretells plenty, and the death of the unbelieving lord,* ver. 1, 2. *Four lepers diſcover that the* Syrians *are fled, and bring the news into the city,* ver. 3—11. *The king ſends meſſengers in order to be aſſured of the truth,* ver. 12—15. *Sudden plenty and the death of the unbelieving lord,* ver. 16—20.

1 THEN Eliſha ſaid, Hear ye the word of the LORD, Thus ſaith
the LORD, To morrow about this time *ſhall* a meaſure of fine
flour *be ſold* for a ſhekel, and two meaſures of barley for a ſhekel,
2 in the gate of Samaria. Then a lord on whoſe hand the king leaned,
anſwered the man of God, and ſaid, Behold, *if* the LORD would
make windows in heaven, might this thing be. And he ſaid, behold,
thou ſhalt ſee *it* with thine eyes, but ſhalt not eat thereof.
3 And there were four leprous men at the entring in of the gate: and
4 they ſaid one to another, Why ſit we hear until we die? If we ſay,
we will enter into the city, then the famine *is* in the city, and we
ſhall die there: and if we ſit ſtill here, we die alſo. Now therefore
come, and let us fall unto the hoſt of the Syrians: if they ſave us
5 alive, we ſhall live; and if they kill us, we ſhall but die. And
they roſe up in the twilight to go unto the camp of the Syrians: and
when they were come to the uttermoſt part of the camp of Syria,
6 behold, *there was* no man there. For the LORD had made the hoſts of
the Syrians to * hear a noiſe of chariots, and a noiſe of horſes, *even*

leaned, chap. vii. 2. *This evil*—This dreadful famine, which is now ſo extreme, that women are forced to eat their own children. *The Lord*—Hath inflicted it, and (for ought I ſee) he will not remove it. All penal evil is of the Lord, as the firſt cauſe and ſovereign judge. And this we ought to apply to particular caſes: if all evil, then this evil which we are groaning under. Whoever are the inſtruments, God is the principal agent. *What ſhould I,* &c.—Thou bidſt me wait upon God for help: but I perceive I may wait long enough before deliverance comes: I am weary with waiting, I can wait no longer.

V. 1. *Meaſure*—Heb. *Seah,* a meaſure containing ſix cabs, or about a peck and pottle of our meaſure.

V. 2. *Windows*—Through which he could rain down corn, as once he did *Manna.*

V. 6. *Hittites*—Under which name (as elſewhere under the name of the *Amorites*) he ſeems to underſtand all the people of *Canaan.* For though the greateſt number of that people were deſtroyed, yet very many of them were ſpared, and many of them upon *Joſhua*'s coming, fled away, ſome to remote parts, others to the lands bordering

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* 2 *Sam.* v. 24.

the noiſe of a great hoſt: and they ſaid one to another, Lo, the
king of Iſrael hath hired againſt us the kings of the Hittites, and the
7 kings of the Egyptians to come upon us. Wherefore they roſe and
fled in the twilight, and left their tents, and their horſes, and their
8 aſſes, *even* the camp as it *was*, and fled for their life. And when theſe
lepers came to the uttermoſt part of the camp, they went into one
tent, and did eat and drink, and carried thence ſilver, and gold,
and raiment, and went and hid *it*: and came again, and entered
into another tent, and carried thence *alſo*, and went and hid *it*.
9 Then they ſaid one to another, We do not well: this day *is* a day
of good tidings, and we hold our peace: if we tarry till the morning-
light, ſome miſchief will come upon us: now therefore come,
10 that we may go and tell the king's houſhold. So they came, and
called unto the porter of the city: and told them, ſaying, We
came to the camp of the Syrians, and behold, *there was* no man
there, neither voice of man, but horſes tied, and aſſes tied, and
11 the tents as they *were*. And he called the porters, and they told *it*
12 to the king's houſe within. And the king aroſe in the night, and
ſaid unto his ſervants, I will not ſhew you what the Syrians have
done to us: they know that we *be* hungry, therefore are they gone
out of the camp, to hide themſelves in the field, ſaying, When
they come out of the city, we ſhall catch them alive, and get into
13 the city. And one of his ſervants anſwered and ſaid, Let *ſome* take,
I pray thee, five of the horſes that remain, which are left in the
city: (behold, they *are* the multitude of Iſrael that are left in it:

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bordering upon *Canaan*, where they ſeated themſelves, and grew numerous and powerful. *Kings*—Either the king of *Egypt*, the plural number being put for the ſingular, or, the princes and governors of the ſeveral provinces in *Egypt*.

V. 7. *Fled*—None of them had ſo much ſenſe as to ſend ſcouts to diſcover the ſuppoſed enemy, much leſs, courage enough to face them. God can when he pleaſes, diſpirit the boldeſt, and make the ſtouteſt heart to tremble. They that will not fear God, he can make them fear at the ſhaking of a leaf. Perhaps *Gehazi* was one of theſe lepers, which might occaſion his being taken notice of by the king. chap. 8. 4.

V. 13. *Behold*, &c.—The words may be rendred, *Behold, they* are *of a truth* (the *Hebrew* prefix, *Caph*, being not here a note of ſimilitude, but an affirmation of the truth and certainty of the things, as it is taken *Numb.* xi. 1. *Deut.* ix. 10.) *all the multitude of* the horſes of *Iſrael that are left in it*: *behold*, I ſay, *they* are *even all the multitude of* the horſes of *the Iſraelites, which* (which multitude) *are conſumed*, reduced to this ſmall number, all conſumed except theſe five. And this was indeed worthy of a double *behold*, to ſhew what miſchief

behold, *I ſay* they *are* even as all the multitude of the Iſraelites that
14 are conſumed) and let us ſend and ſee. They took therefore two
chariot-horſes; and the king ſent after the hoſt of the Syrians, ſay-
15 ing, Go and ſee. And they went after them unto Jordan: and lo,
all the way *was* full of garments and veſſels, which the Syrians had
caſt away in their haſte. And the meſſengers returned, and told
16 the king. And the people went out and ſpoiled the tents of the
Syrians. So a meaſure of fine flour was *ſold* for a ſhekel, and two mea-
17 ſures of barley for a ſhekel, according to the word of the LORD. And
the king appointed the lord, on whoſe hand he leaned, to have the
charge of the gate: and the people trod upon him in the gate, and he
18 died, as the man of God had ſaid, who ſpake when the king came down
to him. And it came to paſs as the man of God had ſpoken to the king,
ſaying, Two meaſures of barley for a ſhekel, and a meaſure of fine
flour for a ſhekel, ſhall be to-morrow about this time in the gate of Sa-
19 maria. And that lord anſwered the man of God, and ſaid, Now
behold, *if* the LORD ſhould make windows in heaven, might ſuch
a thing be? And he ſaid, behold, thou ſhalt ſee it with thine eyes,
20 but ſhalt not eat thereof. And ſo it fell out unto him: for the peo-
ple trode upon him in the gate, and he died.

CHAP. VIII.

Eliſha's *advice to the* Shunamite, ver. 1, 2. *The king reſtores her land.* ver. 3—6. Eliſha's *prophecy to* Hazael, *and the death of* Ben-hadad, ver. 7—15. *The reign of* Jehoram, ver. 16—24. *Succeeded by* Ahaziah, ver. 25—29.

1 THEN ſpake Eliſha unto the woman (* whoſe ſon he had re-
ſtored to life) ſaying, Ariſe, and go thou and thine houſhold,
and ſojourn whereſoever thou canſt ſojourn: for the LORD † hath

the famine had done both upon men and beaſts, and to what a low ebb the king of *Iſrael* was come, that all his troops of horſes, to which he had truſted, were ſhrunk to ſo ſmall a number.

V. 20. *And ſo it fell out,* &c.—See how heinouſly God reſents our diſtruſt of his power, providence and promiſe! Whenever God promiſes the end, he knows where to provide the means.

V. 1. *Sojourn*—In any convenient place out of the land of *Iſrael.* *The Lord,* &c.—Hath appointed to bring a famine. This expreſſion intimates, that all afflictions are ſent by God, and come at his call or command. *Seven years*—A double time to the former famine under *Elijah,* which is but juſt, becauſe they were ſtill incorrigible under

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* Chap. iv. 35. † *Pſal.* cv. 16. *Hag.* i. 11.

called for a famine, and it ſhall alſo come upon the land ſeven
2 years. And the woman aroſe, and did after the ſaying of the man
of God: and ſhe went with her houſhold, and ſojourned in the
3 land of the Philiſtines ſeven years. And it came to paſs at the ſe-
ven years end, that the woman returned out of the land of the
Philiſtines: and ſhe went forth to cry unto the king for her houſe,
4 and for her land. And the king talked with Gehazi the ſervant of
the man of God, ſaying, Tell me, I pray thee, all the great things
5 that Eliſha hath done. And it came to paſs, as he was telling the
king how he had reſtored a dead body to life, that behold, the
woman whoſe ſon he had reſtored to life, cried to the king, for her
houſe, and for her land. And Gehazi ſaid, My lord, O king, this
is the woman, and this *is* her ſon, whom Eliſha reſtored to life.
6 And when the king aſked the woman, ſhe told him. So the king
appointed unto her a certain officer, ſaying, Reſtore all that *was*
hers, and all the fruits of the field, ſince the day that ſhe left the
7 land, even until now. And Eliſha came to Damaſcus; and Ben-
hadad the king of Syria was ſick, and it was told him, ſaying, The
8 man of God is come hither. And the king ſaid unto Hazael, Take
a preſent in thine hand, and go meet the man of God, and enquire
9 of the LORD by him, ſaying, Shall I recover of this diſeaſe? So
Hazael went to meet him, and took a preſent with him, even of
every good thing of Damaſcus, forty camels burden, and came
and ſtood before him, and ſaid, thy ſon Ben-hadad king of Syria
hath ſent me to thee, ſaying, Shall I recover of this diſeaſe?
10 And Eliſha ſaid unto him, Go, ſay unto him, Thou mayeſt cer-
tainly recover: howbeit, the LORD hath ſhewed me, that he ſhall

under all the judgments of God, and the powerful miniſtry of *Eliſha*.

V. 3. *Her houſe*—Which having been forſaken by her, were poſſeſſed by her kindred.

V. 4. *Gehazi the ſervant*—Formerly his ſervant. The law did not forbid converſing with lepers, but only dwelling with them.

V. 8. *Enquire of the Lord &c.*—In his health he *bowed down in the houſe of Rimmon*: but now he ſends to enquire of the God of *Iſrael*. Among other inſtances of the change of mens minds by affliction or ſickneſs, this is one; that it often gives them other thoughts of God's miniſters, and teacheth them to value thoſe whom they before hated and deſpiſed.

V. 9. *Thy ſon*—He who before perſecuted him as an enemy, now in his extremity honours him like a father.

V. 10. *Howbeit*—Here is no contradiction: for the firſt words contain an anſwer to *Benhadad's* queſtion, *ſhall I recover?* To which the anſwer is, *thou mayeſt*, notwithſtanding thy diſeaſe, which is not mortal.

11 ſurely die. And he ſettled his countenance ſtedfaſtly, until he was
12 aſhamed; and the man of God wept. And Hazael ſaid, Why
weepeth my lord? And he anſwered, Becauſe I know ‡ the evil
that thou wilt do unto the children of Iſrael: their ſtrong holds
wilt thou ſet on fire, and their young men wilt thou ſlay with the
ſword, and wilt § daſh their children, and rip up their women
13 with child. And Hazael ſaid, But what, *is* thy ſervant a dog, that
he ſhould do this great thing? And Eliſha anſwered, The LORD
14 hath ſhewed me that thou *ſhalt be* king over Syria. So he departed
from Eliſha, and came to his maſter, who ſaid to him,
What ſaid Eliſha to thee? And he anſwered, He told me *that* thou
15 ſhouldſt ſurely recover. And it came to paſs on the morrow, that
he took a thick cloth, and dipt *it* in water, and ſpread *it* on his
16 face, ſo that he died: and Hazael reigned in his ſtead. And in
the fifth year of Joram the ſon of Ahab king of Iſrael, Jehoſhaphat
being then king of Judah, ‖ Jehoram the ſon of Jehoſhaphat king of
17 Judah began to reign. Thirty and two years old was he when he
18 began to reign, and he reigned eight years in Jeruſalem. And he
walked in the way of the kings of Iſrael, as did the houſe of Ahab:
for * the daughter of Ahab was his wife; and he did evil in the

mortal. The latter words contain the prophet's addition to that anſwer, which is, that he ſhould die, not by the power of his diſeaſe, but by ſome other cauſe.

V. 11. *He ſettled*—The prophet fixed his eyes upon *Hazael*. *Until*—'Till *Hazael* was aſhamed, as apprehending the prophet diſcerned ſomething of an evil and ſhameful nature in him.

V. 13. *A dog*—So fierce, barbarous, and inhuman. *King*—And when thou ſhalt have power in thy hand, thou wilt diſcover that bloody diſpoſition, and that hatred againſt God's people, which now lies hid from others, and poſſibly from thyſelf.

V. 15. *Spread it*—So cloſely, that he choaked him therewith.

V. 16. *Jehoram*—*Jehoram* was firſt made king or vice-roy, by his father divers years before this time, at his expedition to *Ramoth-Gilead*, which dominion of his, ended at his father's return. But now *Jehoſhaphat*, being not far from his death, and having divers ſons, and fearing ſome competition among them, makes *Jehoram* king the ſecond time, as *David* did *Solomon* upon the like occaſion.

V. 18. *He walked*—After his father's death. *The daughter*—*Athaliah*. This unequal marriage, though *Jehoſhaphat* poſſibly deſigned it as a means of uniting the two kingdoms under one head, is here and elſewhere noted, as the cauſe both of the great wickedneſs of his poſterity, and of thoſe ſore calamities which befel them. No good could be reaſonably expected from ſuch an union. Thoſe that are ill matched are already half-ruined.

V. 19. *Alway*

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‡ Chap. x. 32. xiii. 3. *Amos* i. 3. § Chap. xv. 16. *Hoſ.* xiii. 16. *Amos* i. 3.
‖ 2 *Chron.* xxi. 4. * Ver. 26.

19 ſight of the Lord. Yet the Lord would not deſtroy Judah, for Da-
vid his ſervant's ſake, † as he promiſed him to give him alway a
20 light, *and* to his children. In his days Edom revolted from under
21 the hand of Judah, and made a king over themſelves. So Joram
went over to Zair, and all the chariots with him, and he roſe by
night and ſmote the Edomites which compaſſed him about: and
the captains of the chariots, and the people fled into their tents.
22 Yet Edom revolted from under the hand of Judah unto this day.
23 Then Libnah revolted at the ſame time. And the reſt of the acts of
Joram, and all that he did, *are* they not written in the book of the
24 chronicles of the kings of Judah? And Joram ſlept with his fa-
thers, and was buried with his fathers in the city of David: and
25 ‡ Ahaziah his ſon reigned in his ſtead. In the twelfth year of
Joram the ſon of Ahab king of Iſrael, did Ahaziah the ſon of Jeho-
26 ram king of Judah begin to reign. Two and twenty years old *was*
Ahaziah when he began to reign; and he reigned one year in Je-
ruſalem: and his mother's name *was* Athaliah, the daughter of
27 Omri king of Iſrael. And he walked in the way of the houſe of
Ahab, and did evil in the ſight of the Lord, as *did* the houſe of
28 Ahab, for he *was* the ſon-in-law of the houſe of Ahab. And he
went with Joram the ſon of Ahab, to the war againſt Hazael king
29 of Syria in Ramoth-gilead, and the Syrians wounded Joram. And
§ king Joram went back to be healed in Jezreel of the wounds
which the Syrians had given him at Ramah, when he fought againſt
Hazael king of Syria: and Ahaziah the ſon of Jehoram king of Ju-
dah, went down to ſee Joram the ſon of Ahab in Jezreel, becauſe
he was ſick.

V. 19. *Alway*—Until the coming of the *Meſſiah*: for ſo long, and not longer, this ſucceſſion might ſeem neceſſary for the making good of God's promiſe and covenant made with *David*. But when the *Meſſiah*, was once come, there was no more need of any ſucceſſion, and the ſcepter might and did without any inconvenience depart from *Judah*, and from all the ſucceeding branches of *David's* family, becauſe the *Meſſiah* was to hold the kingdom for ever in his own perſon, though not in ſo groſs a way as the carnal *Jews* imagined. *A light*—A ſon and ſucceſſor.

V. 29. *Ramah*—The ſame place with *Ramoth*, or *Ramoth-Gilead*.

CHAP.

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† 2 *Sam.* vii. 13. ‡ 2 *Chron.* xxii. 1. § Chap. ix. 15.

CHAP. IX.

A prophet commiſſions Jehu *to take upon him the government, and deſtroy the houſe of* Ahab, ver. 1—10. Jehu *communicates this to his captains*, ver. 11—15. *Marches to* Jezreel, ver. 16—20. *Kills* Joram, ver. 21—26. Ahaziah, ver. 27—29. *And* Jezebel, ver. 30—37.

1 AND Eliſha the prophet called one of the children of the prophets,
and ſaid unto him, gird up thy *loins*, and take this
2 box of oil in thine hand, and go to Ramoth-gilead. And when
thou comeſt thither, look out there Jehu the ſon of Jehoſhaphat,
the ſon of Nimſhi, and go in, and make him ariſe up from among
3 his brethren, and carry him to an inner chamber. Then * take the
box of oil, and pour *it* on his head, and ſay, Thus ſaith the LORD,
I have anointed thee king over Iſrael: then open the door and flee,
4 and tarry not. So the young man *even* the young man the prophet,
5 went to Ramoth-gilead. And when he came, behold, the
captains of the hoſt were ſitting: and he ſaid, I have an errand to
thee, O captain. And Jehu ſaid, Unto which of all us? And he
6 ſaid, To thee, O captain. And he aroſe, and went into the houſe,
and he poured the oil on his head, and ſaid unto him, Thus ſaith
the LORD God of Iſrael, † I have anointed thee king over the people
7 of the LORD, *even* over Iſrael. And thou ſhalt ſmite the houſe
of Ahab thy maſter, that I may avenge the blood of my ſervants
the prophets, and the blood of all the ſervants of the LORD, ‡ at
8 the hands of Jezebel. For the whole houſe of Ahab ſhall periſh,
and § I will cut off from Ahab ‖ every male, and him that is ſhut
9 up and left in Iſrael. And I will make the houſe of Ahab, like the
houſe of ** Jeroboam the ſon of Nebat, and like the houſe of
10 †† Baaſha the ſon of Ahijah. And the dogs ſhall eat Jezebel in the
portion of Jezreel, and *there ſhall be* none to bury *her*. And he
11 opened thee door and fled. Then Jehu came forth to the ſer-

V. 1. *Ramoth*—The kings of *Iſrael* and *Judah* were both abſent, and *Jehu*, as it ſeems, was left in chief command.

V. 7. *I may avenge*, &c.—That they were idolaters was bad enough: yet that is not mentioned here: the controverſy God has with them, is for being perſecutors. Nothing fills the meaſure of the iniquity of any prince ſo as this doth, nor brings a ſurer or ſorer ruin.

V. 11. *Mad fellow*—They perceived him to be a prophet by his habit, and geſtures, and manner of ſpeech. And theſe prophane ſoldiers eſteemed the prophets madmen.

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* 1 *Kings* xix. 16. † 2 *Chron.* xxii. 7. ‡ 1 *Kings* xxi. 15. § 1 *Kings* xiv. 10. xxi. 21
‖ 1 *Sam.* xxv. 22. ** 1 *Kings* xiv. 10. xv. 20. xxi. 22. †† 1 *Kings* xvi. 3. 11.

vants of his lord, and *one* ſaid unto him, *Is* all well? Wherefore
came this mad *fellow* to thee? And he ſaid unto them, Ye know
12 the man, and his communication. And they ſaid, *It is* falſe; tell
us now. And he ſaid, Thus and thus ſpake he to me, ſaying, Thus
13 ſaith the Lord, I have anointed thee king over Iſrael. Then they
haſted, and took every man his garment, and put *it* under him
upon the top of the ſtairs, and blew with trumpets, ſaying, Jehu
14 is king. So Jehu the ſon of Jehoſhaphat the ſon of Nimſhi, con-
ſpired againſt Joram: (Now Joram had laid ſiegé to Ramoth-gilead,
15 he and all Iſrael, becauſe of Hazael king of Syria: But ‡ king
Joram was returned to be healed of the wounds which the Syrians
had given him, when he fought with Hazael king of Syria). And
Jehu ſaid, If it be your minds, *then* let none go forth *nor* eſcape out
16 of the city, to go tell *it* in Jezreel. So Jehu rode in a chariot,
and went to Jezreel, (for Joram lay there) and Ahaziah king of Ju-
17 dah was come down to ſee Joram. And there ſtood a watch-man
on the tower in Jezreel, and he ſpied the company of Jehu as he
came, and ſaid, I ſee a company. And Joram ſaid, Take an
horſeman, and ſend to meet them, and let him ſay, *Is it* peace?
18 So there went one on horſeback to meet him, and ſaid, Thus ſaith
the king, *Is it* peace? And Jehu ſaid, What haſt thou to do with
peace? Turn thou behind me. And the watch-man told, ſaying,
19 The meſſenger came to them, but he cometh not again. Then he
ſent out a ſecond on horſeback, which came to them, and ſaid,
Thus ſaith the king, *Is it* peace? And Jehu anſwered, What haſt
20 thou to do with peace? Turn thou behind me. And the watch-man
told, ſaying, He came even unto them, but he cometh not again:
and the driving *is* like the driving of Jehu the ſon of Nimſhi;

men. Thoſe that have no religion, commonly ſpeak of thoſe that are religious with diſdain, and look upon them as crack-brained. They ſaid of our Lord, *He is beſide himſelf*; of St. *Paul*, that *much learning had made him mad*. The higheſt wiſdom is thus repreſented as folly, and they that beſt underſtand themſelves, as men beſide themſelves.

V. 13. *They haſted*—God putting it into their hearts thus readily to own him. *Under him*—Under *Jehu*. A ceremony uſed in the eaſtern parts towards ſuperiors, in token of reverence to his perſon, that they would not have his feet to touch the ground, and that they put themſelves and their concerns under his feet, and into his diſpoſal. *The ſtairs*—In ſome high and eminent place, whence he might be ſeen and owned by all the ſoldiers, who were called together upon this great occaſion.

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‡ Chap. viii. 29.

21 for he driveth furiouſly. And Joram ſaid, Make ready. And
his chariot was made ready. And Joram king of Iſrael, and Ahaziah
king of Judah went out, each in his chariot, and they went
out againſt Jehu, and met him in the portion of Naboth the Jezreelite.
22 And it came to paſs when Joram ſaw Jehu, that he ſaid,
Is it peace, Jehu? And he anſwered, What peace, ſo long as the
whoredoms of thy mother Jezebel, and her witchcrafts *are* ſo many?
23 And Joram turned his hands, and fled, and ſaid to Ahaziah, *There*
24 *is* treachery, O Ahaziah. And Jehu drew a bow with his full ſtrength,
and ſmote Joram between his arms, and the arrow went out at
25 his heart, and he ſunk down in his chariot. Then ſaid *Jehu* to
Bidkar his captain, Take up, *and* caſt him in the portion of the field
of Naboth the Jezreelite: for remember, that when I and thou
rode together after Ahab his father, * the LORD laid this burden upon
26 him. Surely, I have ſeen yeſterday, the blood of Naboth, and
the blood of his ſons, ſaid the LORD, and I will requite thee in this
plat, ſaith the LORD. Now therefore take *and* caſt him into the plat
27 *of ground,* according to the word of the LORD. But when Ahaziah
the king of Judah ſaw *this,* he fled by the way of the garden-houſe:
and Jehu followed after him, and ſaid, Smite him alſo in
the chariot: *and they did ſo* at the going up to Gur, which *is* by
28 Ibleam: and he fled to Megiddo, and died there. And his ſervants
carried him in a chariot to Jeruſalem, and buried him in his ſepulchre
29 with his fathers, in the city of David. And in the eleventh

V. 21. *Portion of Naboth*—The very ſight of that ground was enough to make *Jehu* triumph and *Joram* tremble. The circumſtances of events are ſometimes ſo ordered by Divine providence, as to make the puniſhment anſwer the ſin, as face anſwers face in a glaſs.

V. 22. *Whoredoms,* &c.—This may be underſtood, either literally; ſpiritual whoredom, which is idolatry, being often puniſhed with corporal: and *witchcraft* was often practiſed by idolaters: or ſpiritually, of her idolatry, which is often called *whoredom,* becauſe it is a departing from God, to whom we are tied by many obligations; and *witchcraft,* becauſe it doth ſo powerfully bewitch men's minds; and becauſe it is a manifeſt entering into covenant with the devil. He mentions not *Joram's,* but his mother's ſins; becauſe they were more notorious and infamous: and becauſe they were the principal cauſe why God inflicted, and he was come to execute theſe judgments. The way of ſin can never be the way of peace.

V. 24. *The arrow*—It was one of God's *arrows,* which he *ordained againſt the perſecutor.*

V. 27. *He died*—The hiſtory is briefly and imperfectly deſcribed here, and the defects ſupplied in (the book of *Chronicles,* is great part written for that end, to ſupply

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* 1 *Kings* xxi. 29.

year of Joram the ſon of Ahab, began Ahaziah to reign over Judah.
30 And when Jehu was come to Jezreel, Jezebel heard *of*
it, and ſhe painted her face, and tired her head, and looked out
31 at a window. And as Jehu entered in at the gate, ſhe ſaid, *Had*
32 Zimri peace, who ſlew his maſter? And he lifted up his face to
the window, and ſaid, Who *is* on my ſide, who? and there looked
33 out to him two *or* three eunuchs. And he ſaid, Throw her down.
So they threw her down, and ſome of her blood was ſprinkled on
34 the wall, and on the horſes: and he trod her under foot. And
when he was come in, he did eat and drink, and ſaid, Go ſee now
this curſed *woman*, and bury her: for ſhe *is* a king's daughter.
35 And they went to bury her: but they found no more of her than
36 the ſcull, and the feet, and the palms of *her* hands. Wherefore
they came again, and told him: and he ſaid, This *is* the word of
the Lord, which he ſpake by his ſervant Elijah the Tiſhbite, ſaying,
† In the portion of Jezreel ſhall dogs eat the fleſh of Jezebel:
37 And the carcaſe of Jezebel ſhall be as dung upon the face of the
field, in the portion of Jezreel, *ſo* that they ſhall not ſay, This *is*
Jezebel.

CHAP. X.

Jehu *cuts off all* Ahab's *ſons*, ver. 1—10. *And kindred*, ver. 11—14. *Takes* Jehonadab *with him*, ver. 11—17. *Slays the worſhippers of* Baal, ver. 18—25. *Aboliſhes his worſhip*, ver. 26—28. *Yet retains the worſhip of the* Calves, ver. 29—31. *Which God puniſhes by* Hazael, ver. 32—33. Jehu's *death*, ver. 34—37.

1 AND Ahab had ſeventy ſons in Samaria: and Jehu wrote letters,
and ſent to Samaria unto the rulers of Jezreel, to the elders,
2 and to them that brought up Ahab's *children*, ſaying, Now as ſoon
as this letter cometh to you, ſeeing your maſter's ſons *are* with you,
and *there are* with you chariots and horſes, a fenced city alſo, and

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† 1 Kings xxi. 23.

ply things omitted in the book of *Kings*) out of both it may be thus compleated: he fled firſt to *Megiddo*, and thence to *Samaria*, where he was caught, and thence brought to *Jehu*, and by his ſentence was put to death at *Megiddo*.

V. 31. *Had Zimri*—Remember thy brother traitor *Zimri* had but a very ſhort enjoyment of the benefit of his treaſon.

V. 34. *And ſaid*—It ſeems he had forgot the charge given him above, ver. 10. *A king's daughter*—He doth not ſay, *becauſe ſhe was a king's wife*, leſt he ſhould ſeem to ſhew any reſpect to that wicked houſe of *Ahab*, which God had devoted to utter deſtruction.

3 armour; Look even out the beſt and meeteſt of your maſter's ſons,
and ſet *him* on his father's throne, and fight for your maſter's houſe.
4 But they were exceedingly afraid, and ſaid, Behold, two kings
5 ſtood not before him: how then ſhall we ſtand? And he that *was*
over the houſe, and he that *was* over the city, the elders alſo, and
the bringers up *of the children*, ſent to Jehu, ſaying, We *are* thy
ſervants, and will do all that thou ſhalt bid us: we will not make
6 any king: do thou *that which is* good in thine eyes. Then he wrote
a letter the ſecond time to them, ſaying, If ye *be* mine, and *if* ye
will hearken unto my voice, take ye the heads of the men, your
maſter's ſons, and come to me to Jezreel by to-morrow this time.
(now the king's ſons *being* ſeventy perſons, *were* with the great men
7 of the city, who brought them up.) And it came to paſs when the
letter came to them, that they took the king's ſons, and ſlew ſeventy
perſons, and put their heads in baſkets, and ſent him *them* to Jezreel.
8 And there came a meſſenger, and told him, ſaying, they
have brought the heads of the king's ſons. And he ſaid, Lay ye
them in two heaps at the entring in of the gate, until the morning.
9 And it came to paſs in the morning, that he went out, and ſtood,
and ſaid to all the people, Ye *are* righteous: behold, I conſpired
10 againſt my maſter, and ſlew him: but who ſlew all theſe? Know
now, that there ſhall fall unto the earth nothing of the word of the
LORD, which the LORD ſpake concerning the houſe of Ahab: for
the LORD hath done that which he ſpake * by his ſervant Elijah.
11 So Jehu ſlew all that remained of the houſe of Ahab in Jezreel,
and all his great men, and his kinsfolks, and his prieſts, until he
12 left him none remaining. And he aroſe and departed, and came
13 to Samaria. *And* as he *was* at the ſhearing-houſe in the way, Jehu
met with the brethren of Ahaziah king of Judah, and ſaid, Who
are ye? And they anſwered, We *are* the brethren of Ahaziah, and
we go down to ſalute the children of the king, and the children of

V. 5. *The houſe*—The chief governor of the kings palace. *City*—The chief magiſtrate or military governor.

V. 7. *Sent them*—*Jehu* juſtly required this, becauſe the ſovereign lord of all mens lives commanded it; but the *Samaritans* wickedly obeyed it, without any knowledge of, or regard to God's command.

V. 11. *Left none*—In that place and kingdom; for he did leave ſome of the royal ſeed of *Judah*.

V. 15. *Rechab*

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* 1 *Kings* xxi. 29.

14 the queen. And he ſaid, Take them alive. And they took them
alive, and ſlew them at the pit of the ſhearing-houſe, *even* two and
15 forty men; neither left he any of them. And when he was departed
thence, he lighted on Jehonadab the ſon of Rechab, *coming* to
meet him, and he ſaluted him, and ſaid unto him, Is thine heart
right, as my heart *is* with thy heart? And Jehonadab anſwered, it
is. If it be, give *me* thine hand. And he gave *him* his hand: and
16 he took him up to him in the chariot. And he ſaid, Come with
me, and ſee my zeal for the LORD. So they made him ride in his
17 chariot. And when he came to Samaria, † he ſlew all that remained
unto Ahab in Samaria, till he had deſtroyed him, according to
18 the ſaying of the LORD, ‡ which he ſpake to Elijah. And Jehu
gathered all the people together, and ſaid unto them, *Ahab* ſerved
19 Baal a little, *but* Jehu ſhall ſerve him much. Now therefore call
unto me all the prophets of Baal, all his ſervants, and all his prieſts,
let none be wanting: for I have a great ſacrifice *to do* to Baal; whoſoever
ſhall be wanting, he ſhall not live. But Jehu did *it* in ſubtilty,
to the intent that he might deſtroy the worſhippers of Baal.
20 And Jehu ſaid, Proclaim a ſolemn aſſembly for Baal: and they
21 proclaimed *it*. And Jehu ſent through all Iſrael: and all the worſhippers
of Baal came, ſo that there was not a man left that came
not: and they came into the houſe of Baal; and the houſe of Baal
22 *was* full from one end to another. And he ſaid unto him that *was*
over the veſtry, bring *forth* veſtments for all the worſhippers of
23 Baal. And he brought them forth veſtments. And Jehu went, and
Jehonadab the ſon of Rechab into the houſe of Baal, and ſaid unto
the worſhippers of Baal, Search, and look that there be here with
you none of the ſervants of the LORD, but the worſhippers of Baal
24 only. And when they went in to offer ſacrifices, and burnt-offerings,
Jehu appointed fourſcore men without, and ſaid, *If* any
of the men whom I have brought into your hands, eſcape, *he that*

V. 15. *Rechab*—A *Kenite*, 1 *Chron.* ii. 55. and a man of ſingular prudence and piety; *Coming*—To congratulate with him, for the deſtruction of that wicked family; and to encourage him to proceed in fulfilling the will of God. *Him*—*Jehu* ſaluted *Jehonadab*. *Is*, &c.—Doſt thou heartily approve of me, and my preſent proceedings.

V. 18. *Jehu ſaid*—Theſe words being manifeſtly falſe, and ſpoken with a deſign to deceive, cannot be excuſed, this being an unmovable principle, That we muſt not *do* the leaſt *evil*, that the greateſt *good may come*.

V. 25. *City*

† 2 *Chron.* xxii. 8. ‡ 1 *Kings* xxi. 21.

25 *letteth him go*, his life *ſhall be* for the life of him. And it came to
paſs as ſoon as he had made an end of offering the burnt-offering,
that Jehu ſaid to the guard, and to the captains, Go in, *and* ſlay
them, let none come forth. And they ſmote them with the edge of
the ſword, and the guard and the captains caſt *them* out, and went to
26 the city of the houſe of Baal. And they brought forth the images
27 out of the houſe of Baal, and burnt them. And they brake down
the image of Baal, and brake down the houſe of Baal, and made
28 it a draught-houſe unto this day. Thus Jehu deſtroyed Baal out of
29 Iſrael. Howbeit *from* the ſins of Jeroboam the ſon Nebat, who
made Iſrael to ſin, Jehu departed not from after them, *to wit*, § the
30 golden calves that *were* in Beth-el, and that *were* in Dan. And the
Lord ſaid unto Jehu, Becauſe thou haſt done well in executing
that which is right in mine eyes, *and* haſt done unto the houſe of
Ahab according to all that *was* in mine heart, ‖ thy children of the
31 fourth *generation* ſhall ſit on the throne of Iſrael. But Jehu took no
heed to walk in the law of the Lord God of Iſrael, with all his heart
for he departed not from the ſins of Jeroboam, which made Iſrael to
32 ſin. In thoſe days the Lord began to cut Iſrael ſhort: and Hazael
33 ſmote them in all the coaſts of Iſrael; From Jordan eaſtward, all
the land of Gilead, the Gadites, and the Reubenites, and the Manaſſites,
from Aroer, (which *is* by the river Arnon) even * Gilead
34 and Baſhan. Now the reſt of the acts of Jehu, and all that he
did, and all his might, *are* they not written in the book of the
35 chronicles of the kings of Iſrael. And Jehu ſlept with his fathers,
and they buried him in Samaria, and Jehoahaz reigned in his ſtead.
36 And the time that Jehu reigned over Iſrael in Samaria, *was* twenty
and eight years.

V. 25. *City*—To ſome buildings belonging to this houſe of *Baal*, which may be here called the city; becauſe they were very numerous and capacious. For as there were divers chambers and rooms built without the temple, belonging to it, for the uſe of the *prieſts*, and *Levites*. So it may probably be conceived, That this famous temple of *Baal* had many ſuch buildings; in ſome of which, the prieſts of *Baal*, or of the groves, (whereof there were great numbers belonging to the king's court, 1 *Kings* xviii. 19.) peradventure might dwell; and others of them might be for divers uſes belonging to the houſe and ſervice of *Baal*.

V. 27. *Draught-houſe*—A ſink or common ſhore.

V. 29. *Jehu departed not*—So that it is plain, his religion was but ſuperficial: otherwiſe it would not have given way to his policy.

V. 30. *Done well*—In part, and ſo far as is here expreſſed.

V. 31. *Took no heed*—Sin, clearly ſhewed that his heart was not right with God.

CHAP

§ 1 *Kings* xii. 28. ‖ Chap. xv. 12. * *Amos* i. 3.

CHAP. XI.

Athaliah uſurps the government and deſtroys all the ſeed royal; only Joaſh *eſcapes*, ver. 1—3. *He is made king*, ver. 4—12. Athaliah *is ſlain*, ver. 13—16. Joaſh *reigns well*, ver. 17—21.

1 AND when [*] Athaliah the mother of Ahaziah ſaw that her ſon
2 was dead, ſhe aroſe, and deſtroyed all the ſeed royal. But
Jehoſheba the daughter of king Joram ſiſter of Ahaziah, took Joaſh
the ſon of Ahaziah, and ſtole him from among the king's ſons *which*
were ſlain; and they hid him, *even* him and his nurſe in the bed-
3 chamber, from Athaliah, ſo that he was not ſlain. And he was
with her hid in the houſe of the LORD, ſix years: and Athaliah did
4 reign over the land. And [†] in the ſeventh year Jehoiada ſent, and
fetched the rulers over hundreds, with the captains and the guard,
and brought them to him into the houſe of the LORD, and made a
covenant with them, and took an oath of them in the houſe of
5 the LORD, and ſhewed them the king's ſon. And he commanded
them, ſaying, This *is* the thing that ye ſhall do; a third part of
you that enter in [‡] on the ſabbath, ſhall even be keepers of the

V. 1. *She deſtroyed*—This was the fruit of *Jehoſhaphat's* marrying his ſon to a daughter of that idolatrous houſe of *Ahab*. And this dreadful judgment God permitted upon him and his, to ſhew how much he abhors all ſuch affinities.

V. 2. *They hid*—*Jehoſheba* and her huſband *Jehoiada*. *Bed-chamber*—Which *was in the houſe of the Lord*. So that it was one of thoſe chambers adjoining to the temple, that were for the uſes of the *prieſts* and *Levites* only: which made it more proper for this purpoſe. Now was the promiſe made to *David* bound up in one life. And yet it did not fail. Thus to the Son of *David* will God, according to his promiſe, ſecure a ſpiritual ſeed: which tho' ſometimes reduced to a ſmall number, brought very low, and ſeemingly loſt, yet will be preſerved to the end of time. It was a ſpecial providence that *Joram* tho' a king, a wicked king, married his daughter to *Jehoiada*, a prieſt, an holy prieſt. This ſome might think a diſparagement to the royal family; but it ſaved the royal family from ruin. For *Jehoiada's* intereſt in the temple, gave her an opportunity to preſerve the child: and her intereſt in the royal family, gave him an opportunity of ſetting him on the throne. See what bleſſings they lay up in ſtore for their families who marry their children to thoſe that are wiſe and good.

V. 4. *The houſe*—Into the courts of that houſe, for into the houſe none but the *prieſts* or *Levites* might enter.

V. 5. *Of you*—*Levites*, who were diſtributed into twenty four courſes, to miniſter in turns, each courſe conſiſting of about a thouſand men for a week. *Enter in*—That come into the temple to attend your miniſtry. *King's houſe*—Of that part which lead to the king's palace, which *Athaliah* now poſſeſſed.

V. 6. *Sur*

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[*] 2 *Chron.* xx. 10. [†] 2 *Chron.* xxiii. 1. [‡] 1 *Chron.* ix. 25.

6 watch of the king's houſe. And a third part *ſhall be* at the gate of
Sur, and a third part at the gate behind the guard: ſo ſhall ye
7 keep the watch of the houſe that it be not broken down. And two
parts of all you that go forth on the ſabbath, *even* they ſhall keep
8 the watch of the houſe of the Lord about the king. And ye ſhall
compaſs the king round about, every man with his weapons in his
hand: and he that cometh within the ranges, let him be ſlain;
and be ye with the king as he goeth out, and as he cometh in.
9 And the captains over the hundreds did according to all *things* that
Jehoiada the prieſt commanded: and they took every man his men
that were to come in on the ſabbath, with them that ſhould go out
10 on the ſabbath, and came to Jehoiada the prieſt. And to the captains
over hundreds, did the prieſt give king David's ſpears and
11 ſhields that *were* in the Temple of the Lord. And the guard ſtood
every man with his weapons in his hand, round about the king,
from the right corner of the temple, to the left corner of the temple,
12 *along* by the altar, and the temple. And he brought forth the
king's ſon, and put the crown upon him, and *gave him* the teſtimony,
and they made him king, and anointed him: and they clapt their
13 hands, and ſaid, God ſave the king. And when Athaliah heard
the noiſe of the guard, and of the people, ſhe came to the people
14 into the temple of the Lord. And when ſhe looked, behold, the
king ſtood by a pillar as the manner *was*, and the princes and the
trumpeters by the king, and all the people of the land rejoiced, and
blew with trumpets: and Athaliah rent her clothes, and cried, Treaſon,
15 treaſon. But Jehoiada the prieſt commanded the captains of
the hundreds, the officers of the hoſt, and ſaid unto them, Have

V. 6. *Sur*—The chief gate of the temple. *The guard*—Either, 1. the king's guard. Or, 2. the guard of the temple; this gate was in the ſouth-ſide. *So, &c.*—So you ſhall guard all the gates or entrances into the temple, that neither *Athaliah* nor any of her ſoldiers may break in.

V. 7. *That go, &c.*—Who having finiſhed their courſe, ſhould have gone home, but were detained, 2 *Chron.* xxiii. 8. *Shall keep*—While the reſt guard the entrances into the temple; theſe ſhall have a ſpecial care of the king's perſon.

V. 8. *Ranges*—Or, fences, the walls wherewith the courts of the temple were invironed.

V. 12. *Teſtimony*—The book of the law, which he put into the king's hand, to mind him of his duty at his entrance upon his kingdom, which was to read and write out that holy book, *Deut.* xvii. 18. and to govern himſelf and his kingdom by it: the law of God being frequently and moſt properly called *a teſtimony*, becauſe it is a witneſs of God's will, and man's duty.

V. 15. *Hoſt*—Of theſe companies of *Levites*, who are elſewhere called the Lord's *hoſt*, and now were the king's *hoſt*.

her forth without the ranges: and him that followeth her, kill with
the ſword: for the prieſt had ſaid, Let her not be ſlain in the houſe
16 of the LORD. And they laid hands on her, and ſhe went by the
way by the which the horſes came into the king's houſe, and there
17 was ſhe ſlain. And Jehoiada made a covenant between the LORD,
and the king, and the people, that they ſhould be the LORD's people;
18 between the king alſo and the people. And all the people of
the land went into the houſe of Baal, and brake it down, his altars
and his images brake they in pieces throughly, and ſlew Mattan the
prieſt of Baal before the altar: and the prieſt appointed officers
19 over the houſe of the LORD. And he took the rulers over hundreds,
and the captains and the guard, and all the people of the
land, and they brought down the king from the houſe of the LORD,
and came by the way of the gate of the guard to the king's houſe,
20 and he ſat on the throne of the kings. And all the people of the
land rejoiced, and the city was in quiet; and they ſlew Athaliah
21 with the ſword *beſide* the king's houſe. Seven years old was Jehoaſh
when he began to reign.

CHAP. XII.

Jehoaſh *reigns well while* Jehoiada *lives*, ver. 1—3. *Repairs the temple*, ver. 4—16. *Compounds with* Hazael, ver. 17, 18. *Dies ingloriouſly*, ver. 19—21.

1 IN * the ſeventh year of Jehu, Jehoaſh began to reign; and forty
years reigned he in Jeruſalem: And his mother's name *was*
2 Zibiah of Beer-ſheba. And Jehoaſh did *that which was* right in the
ſight of the LORD all his days, wherein Jehoiada the prieſt inſtructed
3 him. But the high places were not taken away: the people ſtill
4 ſacrificed, and burnt incenſe in the high places. And Jehoaſh ſaid

V. 17. *A covenant*—A ſacred covenant whereby he ſolemnly ingaged both the king, and people, *that they ſhould be the Lord's people*; that they ſhould renounce, and root out all idolatry, and ſet up and maintain God's true worſhip. *Between the king*—This was a civil covenant, whereby the king engaged himſelf to rule them juſtly, and in the fear of God; and the people obliged themſelves to defend and obey him.

V. 3. *Burnt incenſe*—To the true God.

V. 4. *And Jehoaſh ſaid*, &c.—Remembring that he owed his preſervation and reſtauration to the temple, and that he was made by God the guardian of his temple, he now takes care to repair it. *Dedicated things*—The money which had been either formerly or lately vowed or dedicated to the ſervice of God and of his houſe. *That is brought*—Or rather, *that ſhall be brought*: for thought the people might

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* 2 *Chron.* xxiv. 1.

to the prieſts, † All the money of the dedicated things that is
brought into the houſe of the Lord, *even* the money of every one
that paſſeth *the account,* the money that every man is ſet at, *and* all
the money that cometh into any man's heart to bring into the houſe
5 of the Lord, Let the prieſts take *it* to them, every man of his ac-
quaintance, and let them repair the breaches of the houſe, where-
6 ſoever any breach ſhall be found. But it was *ſo, that* in the three
and twentieth year of king Jehoaſh, the prieſts had not repaired the
7 breaches of the houſe. Then king Jehoaſh called for Jehoiada the
prieſt, and the *other* prieſts, and ſaid unto them, Why repair ye
not the breaches of the houſe? Now therefore receive no *more*
money of your acquaintance, but deliver it for the breaches of the
8 houſe. And the prieſts conſented to receive no *more* money of the
9 people, neither to repair the breaches of the houſe. But Jehoiada
the prieſt took a cheſt, and bored a hole in the lid of it, and ſet it
beſide the altar, on the right ſide, as one cometh into the houſe of
the Lord: and the prieſt that kept the door, put therein all the
10 money *that was* brought into the houſe of the Lord. And it was *ſo,*
when they ſaw that *there was* much money in the cheſt, that the
king's ſcribe, and the high-prieſt came up, and they put up in bags,
11 and told the money *that was* found in the houſe of the Lord. And
they gave the money, being told, into the hands of them that did
the work, that had the overſight of the houſe of the Lord: and
they laid it out to the carpenters and builders, that wrought upon
12 the houſe of the Lord; And to maſons, and hewers of ſtone, and
to buy timber, and hewed ſtone, to repair the breaches of the houſe
of the Lord, and for all that was laid out for the houſe to repair *it.*
13 Howbeit, there was not made for the houſe of the Lord, bowls of
ſilver, ſnuffers, baſons, trumpets, any veſſels of gold, or veſſels of
ſilver, of the money *that was* brought into the houſe of the Lord.
14 But they gave that to the workmen, and repaired therewith the
15 houſe of the Lord. Moreover, ‡ they reckoned not with the men,

might vow to bring it thither in convenient time, yet it is not likely they would bring much money thither in the tyrannical and idolatrous reign of *Athaliah*: *The money*—The half ſhekel, which was paid for every one that was numbered from twenty years old and upward. *Is ſet at*—Heb. *the money of ſouls,* or *perſons* according *to his taxing*, the money which every man that had vowed his perſon to God paid according to the rate which the prieſt put upon him. *That cometh*—All that ſhall be freely offered.

V. 15. *Faithfully*—For they perceived

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† Chap. xxii. 4. ‡ Chap. xxii. 7.

into whoſe hand they delivered the money to be beſtowed on work-
16 men; for they dealt faithfully. § The treſpaſs-money, and ‖ ſin-
money was not brought into the houſe of the Lord: it * was the
17 prieſts. Then Hazael king of Syria went up, and fought againſt
Gath, and took it: and Hazael ſet his face to go up to Jeruſalem.
18 And Jehoaſh king of Judah † took all the hallowed things that Je-
hoſhaphat, and Jehoram, and Ahaziah his fathers, kings of Judah,
had dedicated, and his own hallowed things, and all the gold *that
was* found in the treaſures of the houſe of the Lord, and in the
king's houſe, and ſent *it* to Hazael king of Syria, and he went
19 away from Jeruſalem. And the reſt of the acts of Joaſh, and all
that he did, *are* they not written in the book of the chronicles of
20 the kings of Judah? And his ſervants aroſe, and made a conſpi-
racy, and ſlew Joaſh in the houſe of Millo, which goeth down to
21 Silla. For Jozachar the ſon of Shimeath, and Jehozabad the ſon
of Shomer, his ſervants, ſmote him, and he died: and they bu-
ried him with his fathers in the city of David, and Amaziah his ſon
reigned in his ſtead.

CHAP. XIII.

The reign of Jehoahaz, ver. 1—9. *A general account of the reign of* Joaſh, ver. 10—13. Eliſha *falls ſick, encourages* Joaſh *and dies*, ver. 14—19. *A dead body is raiſed by touching his bones*, ver. 20—21. Hazael *oppreſſes* Iſrael, *and dies*, ver. 22—24. Joaſh *beats the* Syrians, ver. 25.

1 IN the three and twentieth year of Joaſh the ſon of Ahaziah king
of Judah, Jehoahaz the ſon of Jehu began to reign over Iſrael
2 in Samaria, *and reigned* ſeventeen years. And he did *that which was*
evil in the ſight of the Lord, and followed the ſins of Jeroboam the
ſon of Nebat, who made Iſrael to ſin, he departed not therefrom.
3 And the anger of the Lord was kindled againſt Iſrael, and he delivered
them into the hand of ‡ Hazael king of Syria, and into the hand of

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by many experiments that they were faithful.

V. 20. *And ſlew Joaſh*—We are told, *in the Chronicles*, that his murdering the prophet, *Jehoiada*'s ſon, was the provocation. In this, how unrighteous ſo ever they were, yet the Lord was righteous. And this was not the only time, that he let even kings know, it was at their peril, if they *touched his anointed*, or did his prophets any harm. Thus fell *Joaſh*, who *began in the ſpirit*, and *ended in the fleſh*. And indeed God uſually ſets marks of his diſpleaſure upon apoſtates, even in this life.

§ *Numb.* v. 8. ‖ *Lev.* v. 15, 18. * *Numb.* xviii. 9. † Chap. xviii. 15, 16. ‡ Chap. viii. 12.

4 Benhadad the ſon of Hazael, all *his* days. And Jehoahaz beſought
the LORD, and the LORD hearkened unto him: for he ſaw the oppreſſion
5 of Iſrael, becauſe the king of Syria oppreſſed them. (And
the LORD gave Iſrael a † ſaviour, ſo that they went out from under
the hand of the Syrians: and the children of Iſrael dwelt in their
6 tents, as before-time. Nevertheleſs, they departed not from the
ſins of the houſe of Jeroboam, who made Iſrael ſin, *but* walked
7 therein: and there remained the grove alſo in Samaria.) Neither
did he leave of the people to Jehoahaz, but fifty horſemen, and
ten chariots, and ten thouſand footmen; for the king of Syria had
deſtroyed them, and had made them like the duſt by ‡ threſhing.
8 Now the reſt of the acts of Jehoahaz, and all that he did, and his
might, *are* they not written in the book of the chronicles of the
9 kings of Iſrael? And Jehoahaz ſlept with his fathers, and they
10 buried him in Samaria, and Joaſh his ſon reigned in his ſtead. In the
thirty and ſeventh year of Joaſh king of Judah, began Jehoaſh the
ſon of Jehoahaz to reign over Iſrael in Samaria, *and reigned* ſixteen
11 years. And he did *that which was* evil in the ſight of the LORD; he
departed not from all the ſins of Jeroboam the ſon of Nebat, who
12 made Iſrael to ſin: *but* he walked therein. And the reſt of the acts
of Joaſh, and all that he did, and his might wherewith he fought
againſt Amaziah king of Judah, *are* they not written in the book
13 of the chronicles of the kings of Iſrael? And Joaſh ſlept with his
fathers, and Jeroboam ſat upon his throne: and Joaſh was buried
14 in Samaria with the kings of Iſrael. Now Eliſha was fallen ſick
of his ſickneſs whereof he died, and Joaſh the king of Iſrael came

V. 6. *The grove*—Which *Ahab* had planted for the worſhip of *Baal*, and which ſhould have been deſtroyed, *Deut.* vii. 5.

V. 7. *He*—The king of *Syria*. *People*—Of his army, or men of war.

V. 8. *His might*—For though his ſucceſs was not good, he ſhewed much perſonal valour. Which is noted to intimate, that the *Iſraelites* were not conquered, becauſe of the cowardice of their king, but meerly from the righteous judgment of God, who was now reſolved to reckon with them for their apoſtacy.

V. 14. *Fallen ſick*, &c.—He lived long: for it was ſixty years ſince he was firſt called to be a prophet. It was a great mercy to *Iſrael* and eſpecially to the ſons of the prophets, that he was continued ſo long, a burning and a ſhining light. *Elijah* finiſhed his teſtimony, in a fourth part of that time. God's prophets have their day ſet them, longer or ſhorter, as infinite wiſdom ſees fit. But all the latter part of his time, from the anointing of *Jehu*, which was forty five years before *Joaſh* began his reign, we find no mention of him,

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† Ver. 25. ‡ *Amos* i. 3.

down unto him, and wept over his face, and ſaid, O my father,
15 my father, the chariot of Iſrael, and the horſemen thereof. And
Eliſha ſaid unto him, take bow and arrows: and he took unto him
16 bow and arrows. And he ſaid to the king of Iſrael, Put thine hand
upon the bow: and he put his hand *upon it:* and Eliſha put his
17 hands upon the king's hands. And he ſaid, Open the window eaſtward:
and he opened *it.* Then Eliſha ſaid, Shoot: and he ſhot.
And he ſaid, The arrow of the LORD's deliverance, and the arrow
of deliverance from Syria: for thou ſhalt ſmite the Syrians in
18 Aphek, till thou have conſumed *them.* And he ſaid, Take the
arrows: and he took *them.* And he ſaid unto the king of Iſrael,
19 Smite upon the ground: and he ſmote thrice, and ſtayed. And
the man of God was wroth with him, and ſaid, Thou ſhouldeſt
have ſmitten five or ſix times, then hadſt thou ſmitten Syria till thou
hadſt conſumed *it:* whereas now thou ſhalt ſmite Syria *but* thrice.
20 And Eliſha died, and they buried him: and the bands of the Moabites
21 invaded the land at the coming in of the year. And it came
to paſs as they were burying a man, that behold, they ſpied a band
of men, and they caſt the man into the ſepulchre of Eliſha: and
when the man was let down, and touched the bones of Eliſha, he
22 revived, and ſtood up on his feet. But Hazael king of Syria
23 oppreſſed Iſrael all the days of Jehoahaz. And the LORD was gracious
unto them, and had compaſſion on them, and had reſpect
unto them, becauſe of his covenant with Abraham, Iſaac, and
Jacob, and would not deſtroy them, neither caſt he them from his

him, or of any thing he did, 'till we find him here upon his death bed. Yet he might be uſeful to the laſt, tho' not ſo famous as he had ſometimes been.

V. 17. *Eaſtward*—Toward *Syria,* which lay north-eaſtward, from the land of *Iſrael:* this arrow is ſhot againſt the *Syrians,* as a token what God intended to do againſt them.

V. 18. *Smite*—The former ſign portended victory this was to declare the number of the victories.

V. 20. *Moabites invaded*—The mentioning this immediately on the death of *Eliſha* intimates, that the removal of God's faithful prophets, is a preſage of judgments approaching.

V. 21. *He revived*—Which miracle God wrought, to do honour to that great prophet, and that by this ſeal he might confirm his doctrine, to ſtrengthen the faith of *Joaſh,* and of the *Iſraelites,* in this promiſe of their ſucceſs againſt the *Syrians;* and in the midſt of all their calamities to comfort ſuch *Iſraelites* as were *Eliſha*'s followers, with the hopes of eternal life whereof this was a manifeſt pledge, and to awaken the reſt of that people to a due care and preparation for it.

V. 23. *Had compaſſion*—The ſlowneſs of God's proceſs againſt ſinners even when they remain impenitent muſt be conſtrued to the advantage of his mercy, not the impeachment of his juſtice.

V. 4. *High-*

24 preſence as yet. So Hazael king of Syria died, and Ben-hadad
25 his ſon reigned in his ſtead. And Jehoaſh the ſon of Jehoahaz took
again out of the hand of Ben-hadad the ſon of Hazael, the cities
which he had taken out of the hand of Jehoahaz his father by war:
three times did Joaſh beat him, and recovered the cities of Iſrael.

CHAP. XIV.

The good character of Amaziah, ver. 1—4. *He avenges his father's death,* ver. 5, 6. *Overthrows the* Edomites, ver. 7. *Is defeated by* Joaſh, ver. 8—14. *The death and burial of* Joaſh, ver. 15, 16. Amaziah *is killed by conſpirators,* ver. 17—20. *The beginning of* Azariah's *reign,* ver. 21, 22. *The reign and death of* Jeroboam, ver. 23—29.

1 IN the the ſecond year of Joaſh ſon of Jehoahaz king of Iſrael,
2 reigned [*] Amaziah the ſon of Joaſh king of Judah. He was
twenty and five years old when he began to reign, and reigned
twenty and nine years in Jeruſalem: and his mother's name *was*
3 Jehoaddan of Jeruſalem. And he did *that which was* right in the
ſight of the LORD, (yet not like David his father: he did according
4 to all things as Joaſh his father did.) Howbeit, the high places
were not taken away: as yet the people did ſacrifice, and burnt
5 incenſe on the high places. And it came to paſs as ſoon as the
kingdom was confirmed in his hand, that he ſlew his ſervants [†]
6 which had ſlain the king his father. But the children of the murderers
he ſlew not: according unto that which is written in the
book of the law of Moſes, wherein the LORD commanded, ſaying,
[‡] The fathers ſhall not be put to death for the children, nor the
children be put to death for the fathers; but every man ſhall be
7 put to death for his own ſin. He ſlew of Edom in the valley of
ſalt, ten thouſand, and took Selah by war, and called the name
8 of it Joktheel, unto this day. Then Amaziah ſent meſſengers to
Jehoaſh, the ſon of Jehoahaz ſon of Jehu, king of Iſrael, ſaying,

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V. 4. *High-places*—It is hard to get clear of thoſe corruptions, which by long uſage have gained preſcription.

V. 6. *Slew not*—Wherein he ſhewed faith and courage, that he would obey this command of God, though it was hazardous to himſelf, ſuch perſons being likely to ſeek revenge for their father's death.

V. 7. *Joktheel*—Which ſignifies, *the obedience of God,* that is, given him by God as a reward of his obedience to God's meſſage by the prophet, 2 *Chron.* xxv. 8, 9.

V. 8. *Sent*—This challenge he ſent, from ſelf-confidence, and a deſire of advancing his glory. But he that is fond either of fighting or going to law, will

[*] 2 *Chron.* xxv. 1. [†] Chap. xii. 20. [‡] *Deut.* xxiv. 16. *Ezek.* xviii. 20.

9 Come, let us look one another in the face. And Jehoaſh the king
of Iſrael ſent to Amaziah king of Judah, ſaying, The thiſtle that
was in Lebanon, ſent to the cedar that *was* in Lebanon, ſaying,
Give thy daughter to my ſon to wife: and there paſſed by a wild
10 beaſt that *was* in Lebanon, and trod down the thiſtle. Thou haſt
indeed ſmitten Edom, and thine heart hath lifted thee up: glory
of this, and tarry at home: for why ſhouldſt thou meddle to *thy*
hurt, that thou ſhouldſt fall, *even* thou, and Judah with thee?
11 But Amaziah would not hear: therefore Jehoaſh king of Iſrael went
up, and he and Amaziah king of Judah looked one another in the
12 face at Beth-ſhemeſh, which *belonged* to Judah. And Judah was
put to the worſe before Iſrael, and they fled every man to their
13 tents. And Jehoaſh king of Iſrael took Amaziah king of Judah,
the ſon of Jehoaſh, the ſon of Ahaziah, at Beth-ſhemeſh, and came
to Jeruſalem, and brake down the wall of Jeruſalem, from the gate
14 of Ephraim, unto the corner-gate, four hundred cubits. And he
took all the gold and ſilver, and all the veſſels *that were* found in
the houſe of the LORD, and in the treaſures of the king's houſe, and
15 hoſtages, and returned to Samaria. Now the reſt of the acts of
Jehoaſh which he did, and his might, and how he fought with
Amaziah king of Judah, *are* they not written in the book of the
16 chronicles of the kings of Iſrael? And Jehoaſh ſlept with his fathers,
and was buried in Samaria with the kings of Iſrael: and
17 Jeroboam his ſon reigned in his ſtead. And Amaziah the ſon of Joaſh
king of Judah, lived after the death of Jehoaſh ſon of Jehoahaz
18 king of Iſrael, fifteen years. And the reſt of the acts of Amaziah,
are they not written in the book of the chronicles of the kings of
19 Judah? Now § they made a conſpiracy againſt him in Jeruſalem:
and he fled to Lachiſh, but they ſent after him to Lachiſh, and
20 ſlew him there. And they brought him on horſes, and he was

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will probably be the firſt that repents it.

V. 9. *Saying, &c.*—By the *thiſtle*, a low and contemptible, yet troubleſome ſhrub, he underſtands *Amaziah*; and by the *cedar*, himſelf, whom he intimates to be far ſtronger than he, and out of his reach. *Trod down*—And with no leſs eaſe ſhall my ſoldiers tread down thee and thy forces.

V. 10. *Glory*—Content thyſelf with that glory, and let not thine ambition betray thee to ruin.

V. 12. *Tents*—*Joſephus* ſays, when they were to engage, they were ſtruck with ſuch a terror, that they did not ſtrike a ſtroke, but every man made the beſt of his way.

V. 13. *Ahaziah*—*Amaziah*'s pedigree comes in ſomewhat abruptly, *the ſon of Joaſh, the ſon of Ahaziah*: Probably becauſe he now ſmarted for the iniquity of his anceſtors.

V. 20. *On horſes*—Or, *with horſes*, in a chariot.

§ 2 *Chron.* xxv. 27.

V. 21. *Azariah*

21 buried at Jeruſalem with his fathers in the city of David. And
all the people of Judah took ‖ Azariah, (who *was* ſixteen years old)
22 and made him king in ſtead of his father Amaziah. He built
Elah, and reſtored it to Judah, after that the king ſlept with his fa-
23 thers. In the fifteenth year of Amaziah the ſon of Joaſh king of
Judah, Jeroboam the ſon of Joaſh king of Iſrael began to reign in
24 Samaria, *and reigned* forty and one years. And he did *that
which was* evil in the ſight of the LORD: he departed not from all the
25 ſins of Jeroboam the ſon Nebat, who made Iſrael to ſin. He re-
ſtored the coaſt of Iſrael from the entring of Hamath unto the ſea
of the plain, according to the word of the LORD God of Iſrael,
which he ſpake by the hand of his ſervant * Jonah the ſon of
26 Amittai, the prophet, which *was* of Gath-hepher. For the LORD
ſaw the affliction of Iſrael, *that it was* very bitter: for *there was* not
27 any ſhut up, nor any left, nor any helper for Iſrael. And the
LORD ſaid not that he would blot out the name of Iſrael from under
heaven: but he ſaved them by the hand of Jeroboam the ſon of
28 Joaſh. Now the reſt of the acts of Jeroboam, and all that he did,
and his might, how he warred, and how he recovered Damaſcus
and Hamath, *which belonged* to Judah, for Iſrael, *are* they not written
29 in the book of the chronicles of the kings of Iſrael? And Jeroboam
ſlept with his fathers, *even* with the kings of Iſrael; and Zachariah
his ſon reigned in his ſtead.

V. 21. *Azariah*—This *Azariah* is called *Uzziah*, chap. xv. 30. both names ſignifying the ſame thing for ſubſtance; that, *God's help*; and this, *God's ſtrength*. But this was not done till twelve years after his father's death: ſo long the government was in the hands of protectors.

V. 25. *The ſea*—Unto the dead ſea, once a goodly *plain*, *Gen.* xiii. 10. which was their ſouthern border.

V. 26. *Was bitter*—Whereby he was moved to pity and help them, though they were an unworthy people. *Nor any left*—Both towns and country were utterly laid waſte.

V. 27. *Said not*—Not yet; he had not yet declared this, as afterwards he did by the ſucceeding prophets.

V. 29. *Jeroboam*—It was in the reign of this *Jeroboam*, that *Hoſea* began to propheſy, and he was the firſt that wrote his prophecies. At the ſame time *Amos* propheſied, ſoon after *Micah*, and then *Iſaiah* in the days of *Ahaz* and *Hezekiah*. Thus God never left himſelf without witneſs, but in the darkeſt ages of the church, raiſed up ſome to be burning and ſhining lights, to their own age, by their preaching and living; and a few by their writings to reflect light upon us, on whom the ends of the world are come.

‖ Chap. xv. 13. 2 *Chron.* xxvi. 1. * *Matt.* xxii. 39, 40.

CHAP. XV.

The reign of Azariah, ver. 1—7. *Of* Zachariah, ver. 8—12. *Of* Shallum, ver. 13—15. *Of* Menahem, ver. 16—22. *Of* Pekahiah, ver. 23—26. *Of* Pekah, ver. 27—31. *Of* Jotham, ver. 32—38.

1 IN the twenty and ſeventh year of Jeroboam king of Iſrael, began
2 Azariah ſon of Amaziah king of Judah to reign. Sixteen years
old was he when he began to reign, and he reigned two and fifty
years in Jeruſalem, and his mother's name *was* Jecholiah of Jeruſa-
3 lem. And he did *that which was* right in the ſight of the LORD,
4 according to all that his father Amaziah had done: Save that the
high places were not removed: the people ſacrificed and burnt
5 incenſe ſtill on the high places. And the LORD ſmote the king
ſo that he was a leper unto the day of his death, and dwelt in a
ſeveral houſe: and Jotham the king's ſon *was* over the houſe, judg-
6 ing the people of the land. And the reſt of the acts of Azariah,
and all that he did, *are* they not written in the book of the chroni-
7 cles of the kings of Judah? So Azariah ſlept with his fathers, and
they buried him with his fathers in the city of David, and Jotham
8 his ſon reigned in his ſtead. In the thirty and eighth year of
Azariah king of Judah, did Zachariah the ſon of Jeroboam reign
9 over Iſrael in Samaria ſix months. And he did *that which was* evil
in the ſight of the LORD, as his fathers had done: he departed not
from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.
10 And Shallum the ſon of Jabeſh conſpired againſt him, and ſmote
him before the people, and ſlew him, and reigned in his ſtead.
11 And the reſt of the acts of Zachariah, behold, they *are* written in
12 the book of the chronicles of the kings of Iſrael. This *was* the
word of the LORD which he ſpake unto Jehu, ſaying, Thy ſon ſhall
ſit on the throne of Iſrael unto the fourth *generation*. And ſo it came
13 to paſs. Shallum the ſon of Jabeſh began to reign in the nine
and thirtieth year of Uzziah king of Judah, and he reigned a full
14 month in Samaria; For Menahem the ſon of Gadi, went up from
Tirzah, and came to Samaria, and ſmote Shallum the ſon of Jabeſh
15 in Samaria, and ſlew him, and reigned in his ſtead. And the reſt

V. 1. *To reign*—Solely and fully to exerciſe his regal power.

V. 5. *A leper*—The cauſe whereof ſee 2 Chron. xxvi. 16.

V. 8. *Six months*—After the throne had been vacant ſeveral years, thro' the diſſentions that were in the kingdom.

V. 13. *Full month*—That dominion ſeldom laſts long, which is founded in blood and falſhood.

of the acts of Shallum, and his conſpiracy which he made, behold,
they *are* written in the book of the chronicles of the kings of Iſrael.
16 Then Menahem ſmote Tiphſah, and all that *were* therein, and the
coaſts thereof from Tirzah: becauſe they opened not *to him*, therefore
he ſmote *it*, *and* all the women therein that were with child,
17 he ript up. In the nine and thirtieth year of Azariah king of Judah,
began Menahem the ſon of Gadi to reign over Iſrael, *and reigned*
18 ten years in Samaria. And he did *that which was* evil in the ſight
of the Lord: he departed not all his days from the ſins of Jeroboam
19 the ſon of Nebat, who made Iſrael to ſin. *And* Pul the king of
Aſſyria came againſt the land; and Menahem gave Pul a thouſand
talents of ſilver, that his hand might be with him, to confirm the
20 kingdom in his hand. And Menahem exacted the money of Iſrael,
even of all the mighty men of wealth, of each man fifty ſhekels of
ſilver, to give to the king of Aſſyria: ſo the king of Aſſyria turned
21 back, and ſtayed not there in the land. And the reſt of the acts of
Menahem, and all that he did, *are* they not written in the book of
22 the chronicles of the kings of Iſrael? And Menahem ſlept with his
23 fathers, and Pekahiah his ſon reigned in his ſtead. In the fiftieth
year of Azariah king of Judah, Pekahiah the ſon of Menahem began
24 to reign over Iſrael in Samaria, *and reigned* two years. And he
did *that which was* evil in the ſight of the Lord: he departed not
from the ſins of Jeroboam the ſon of Nebat, who made Iſrael
25 to ſin. But Pekah the ſon of Remaliah, a captain of his, conſpired
againſt him, and ſmote him in Samaria, in the palace of the king's
houſe, with Argob, and Arieh, and with him fifty men of the Gileadites:
26 and he killed him, and reigned in his room. And the
reſt of the acts of Pekahiah, and all that he did, behold, they *are*
27 written in the book of the chronicles of the kings of Iſrael. In
the two and fiftieth year of Azariah king of Judah, Pekah the ſon
of Remaliah began to reign over Iſrael in Samaria, *and reigned* twenty
28 years. And he did *that which was* evil in the ſight of the Lord, he departed
not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael
29 to ſin. In the days of Pekah king of Iſrael, came Tiglath-pileſer
king of Aſſyria, and took Ijon, and Abel-beth-maachah, and Janoah,
and Kedeſh, and Hazor, and Gilead, and Galilee, even all the
30 land of Naphtali, and carried them captive to Aſſyria. And Hoſhea
the ſon of Elah made a conſpiracy againſt Pekah the ſon of Rema-

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V. 30. *Twentieth year*—The meaning is, that he began his reign in the twentieth year after the beginning of *Jotham's* reign; or, which is the ſame thing, in the

liah, and ſmote him, and ſlew him, and reigned in his ſtead, in the
31 twentieth year of Jotham the ſon of Uzziah. And the reſt of the
acts of Pekah, and all that he did, behold, they *are* written in the
32 book of the chronicles of the kings of Iſrael. In the ſecond year
of Pekah the ſon of Remaliah king of Iſrael, began || Jotham the ſon
33 of Uzziah king of Judah to reign. Five and twenty years old was he
when he began to reign, and he reigned ſixteen years in Jeruſalem: and
34 his mother's name *was* Jeruſha, the daughter of Zadok. And he did
that which was right in the ſight of the LORD: he did according to all
35 that his father Uzziah had done. Howbeit, the high places were
not removed: the people ſacrificed and burnt incenſe ſtill in the
high places: he built the higher gate of the houſe of the LORD.
36 Now the reſt of the acts of Jotham, and all that he did, *are* they not
37 written in the book of the chronicles of the kings of Judah? (In
thoſe days the LORD began to ſend againſt Judah, * Rezin the king
38 of Syria, and Pekah the ſon of Remaliah.) And Jotham ſlept with
his fathers, and was buried with his fathers in the city of David his
father, and Ahaz his ſon reigned in his ſtead.

CHAP. XVI.

The idolatry of Ahaz, ver. 1—4. *He hires the king of* Aſſyria *to invade* Syria *and* Iſrael, ver. 5—9. *He erects a new altar in the temple,* ver. 10—16. *Spoils the temple,* ver. 17—18. *Dies,* ver. 19, 20.

1 IN † the ſeventh year of Pekah the ſon of Remaliah, Ahaz the
2 ſon of Jotham king of Judah began to reign. Twenty year
old *was* Ahaz when he began to reign, and reigned ſixteen years in
Jeruſalem, and did not *that which was* right in the ſight of the LORD
3 his God, like David his father. But he walked in the way of the
kings of Iſrael, yea, and made his ſon to paſs through the fire, according to the abominations of the heathen, whom the LORD caſt
4 out from before the children of Iſrael. And he ſacrificed and
burnt incenſe in the high places, and on the hills, and under every

the fourth year of *Ahaz,* ſon of *Jotham.*

V. 33. *To reign*—Alone: for he had reigned before this, as his father's deputy.

V. 35. *Gate*—Not of the temple, but of one of the courts of the temple, probably that which led to the king's palace.

V. 3. *Paſs*—By way of oblation, ſo as to be conſumed for a burnt-offering, which was the practice of *Heathens,* and of ſome *Iſraelites,* in imitation of them.

|| 2 *Chron.* xxvii. 1. * *Iſa.* vii. 1. † 2 *Chron.* 28. 1.

5 green tree. Then Rezin king of Syria, and Pekah ſon of Re-
maliah king of Iſrael, came up to Jeruſalem to war: and they be-
6 ſieged Ahaz, but could not overcome *him*. At that time Rezin king
of Syria recovered Elath to Syria, and drave the Jews from Elath:
7 and the Syrians came to Elath, and dwelt there unto this day. So
Ahaz ſent Meſſengers to Tiglath-pileſer king of Aſſyria, ſaying, I
am thy ſervant, and thy ſon: come up, and ſave me out of the
hand of the king of Syria, and out of the hand of the king of Iſrael,
8 who riſe up againſt me. And Ahaz took the ſilver and the gold,
that was found in the houſe of the Lord, and in the treaſures of
the king's houſe, and ſent *it for* a preſent to the king of Aſſyria.
9 And the king of Aſſyria hearkened unto him: for the king of
Aſſyria went up againſt Damaſcus, and took it, and carried *the people*
10 *of* it captive to Kir, and ſlew Rezin. And king Ahaz went to
Damaſcus, to meet Tiglath-pileſer king of Aſſyria, and ſaw an altar
that *was* at Damaſcus: and king Ahaz ſent to Urijah the prieſt the
faſhion of the altar, and the pattern of it, according to all the
11 workmanſhip thereof. And Urijah the prieſt built an altar accord-
ing to all that king Ahaz had ſent from Damaſcus; ſo Urijah the
12 prieſt made *it* againſt king Ahaz came from Damaſcus. And when
the king was come from Damaſcus, the king ſaw the altar: and the
13 king approached to the altar, and offered thereon. And he burnt
his burnt-offering, and his meal-offering, and poured his drink-
offering, and ſprinkled the blood of his peace-offerings upon the
14 altar. And he brought alſo the brazen altar which *was* before the
Lord, from the fore-front of the houſe, from between *his* altar and
the houſe of the Lord, and put it on the north ſide of *his* altar.

V. 5. *Could not overcome*—Becauſe God of his own meer grace, undertook his protection, and diſappointed the hopes of his enemies.

V. 7. *Sent meſſengers, &c.*—But was it becauſe there was no God in *Iſrael*, that he ſent to the *Aſſyrian* for help? The ſin itſelf was its own puniſhment; for tho' it ſerved his preſent turn, yet he made but an ill bargain, ſeeing he not only impoveriſhed himſelf, but inſlaved both himſelf and his people.

V. 12. *Offered*—A ſacrifice, and that not to God, but to the *Syrian* idols, to whom that altar was appropriated.

V. 13. *Peace-offerings*—For the *Heathens*, and *Ahaz*, in imitation of them, offered the ſame ſorts of offerings to their falſe gods, which the *Iſraelites* did to the true.

V. 14. *Brazen altar*—Of burnt-offerings, made by *Solomon*, and placed there by God's appointment. *From between, &c.*—His new altar was at firſt ſet below the brazen altar, and at a farther diſtance from the temple. This he took for a diſparagement to his altar; and therefore

impiouſly

15 And king Ahaz commanded Urijah the prieſt, ſaying, Upon the
great altar burn * the morning burnt-offering, and the evening
meal-offering, and the king's burnt-ſacrifice, and his meal-offering,
with the burnt-offering of all the people of the land, and their meal-
offering, and their drink-offerings, and ſprinkle upon it all the
blood of the burnt-offering, and all the blood of the ſacrifice: and
16 the brazen altar ſhall be for me to enquire *by*. Thus did Urijah the
17 prieſt, according to all that king Ahaz commanded. And king
Ahaz cut off † the borders of the baſes, and removed the laver from
off them, and took down the ‡ ſea from off the brazen oxen that
18 *were* under it, and put it upon a pavement of ſtones. And the co-
vert for the ſabbath that they had built in the houſe, and the king's
entry without, turned he from the houſe of the LORD, for the king
19 of Aſſyria. Now the reſt of the acts of Ahaz, which he did, *are*
they not written in the book of the chronicles of the kings of Judah?
20 And Ahaz ſlept with his fathers, and was buried with his fathers in
the city of David, and Hezekiah his ſon reigned in his ſtead.

impiouſly takes that away, and puts his in its place. *And put, &c.*—So he put God's altar out of its place and uſe! A bolder ſtroke than the very worſt of kings had hitherto given to religion.

V. 15. *Great altar*—This new altar; which was greater than *Solomon's*. *Sacrifice*—Whatſoever is offered to the true God, either in my name (for poſſibly he did not yet utterly forſake God, but worſhipped idols with him) or on the behalf of the people, ſhall be offered on this new altar. *Enquire by*—That ſhall be reſerved for my proper uſe, *to enquire* by; at which I may *ſeek* God, or *enquire* of his will, by ſacrifices joined with prayer, when I ſhall ſee fit. Having thruſt it out from the uſe for which it was inſtituted, which was to ſanctify the gifts offered upon it, he pretends to advance it above its inſtitution, which it is common for ſuperſtitious people to do. But to overdo is to underdo. Our wiſdom is, to do juſt what God has commanded.

V. 18. *The covert*—The form and uſe whereof is now unknown. It is generally underſtood of ſome building, either that where the prieſts after their weekly courſe was ended, abode until the next courſe came; which was done upon the ſabbath-day: or that in which the guard of the temple kept their ſtation; or that under which the king uſed to ſit to hear God's word, and ſee the ſacrifices; which is called, *the covert of the ſabbath*, becauſe the chief times in which the king uſed it for thoſe ends, was the weekly ſabbath, and other ſolemn days of feaſting, or faſting (which all come under the name of *ſabbaths* in the Old Teſtament) upon which the king uſed more ſolemnly, to preſent himſelf before the Lord, than at other times. *The entry*—By which the king uſed to go from his palace to the temple.

CHAP

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* *Exod.* xxix. 39, 40, 41. † 1 *Kings* vii. 27, 28. ‡ 1 *Kings* vii. 23, 25.

CHAP. XVII.

The reign of Hoſhea, ver. 1, 2. *The king of* Aſſyria *impriſons him, and carries* Iſrael *captive,* ver. 3—6. *The cauſe of this captivity,* ver. 7—23. *The ſtrange nations tranſplanted into* Canaan *are plagued with lions,* ver. 24—26. *An* Iſraelitiſh *prieſt is ſent to them,* ver. 27—28. *The mongrel religion which followed,* ver. 29—41.

1 IN the twelfth year of Ahaz king of Judah, began Hoſhea the ſon
2 of Elah to reign in Samaria, over Iſrael nine years. And he
did *that which was* evil in the ſight of the LORD, but not as the kings
3 of Iſrael that were before him. Againſt him came up Shalmaneſer
king of Aſſyria, and Hoſhea became his ſervant, and gave him
4 preſents. And the king of Aſſyria found conſpiracy in Hoſhea:
for he had ſent meſſengers to So king of Egypt, and brought no
preſent to the king of Aſſyria, as *he had done* year by year: therefore
5 the king of Aſſyria ſhut him up, and bound him in priſon. Then
the king of Aſſyria came up throughout all the land, and went up
6 to Samaria, and beſieged it three years. [*] In the ninth year of
Hoſhea, the king of Aſſyria took Samaria, and carried Iſrael away
into Aſſyria, and placed them in Halah, and in Habor, *by* the river

V. 1. *To reign*—He uſurped the kingdom in *Ahaz*'s fourth year; but either was not owned as king, by the generality of the people; or was not accepted and eſtabliſhed in his kingdom, 'till *Ahaz*'s twelfth year. *Nine*—After his confirmation and peaceable poſſeſſion of his kingdom: for in all, he reigned ſeventeen, or eighteen years, twelve with *Ahaz*, who reigned ſixteen years, and ſix with *Hezekiah*.

V. 2. *But not,* &c.—For he neither worſhipped *Baal*, as many of his predeceſſors did; nor compelled the people to worſhip the calves; (one of them, that of *Dan*, being deſtroyed, or carried away before, as the *Hebrew* writers affirm;) nor, as ſome add, hindered thoſe by force, who were minded to go to *Jeruſalem* to worſhip. And yet, the meaſure of the *Iſraelites* ſins, being now full, vengeance comes upon them without remedy.

V. 3. *Shalmaneſer*—The ſon, or ſucceſſor of *Tiglath-pileſer*. The ancient *Hebrew* writers made him the ſame with *Sennacherib*, who eight years after this time, invaded the kingdom of *Judah*; it being very frequent in the *Eaſtern* parts, for one man to be called by ſeveral names. *Joſephus* affirms, that he met with his name in the annals of the *Tyrians*, which were extant in his days. He came againſt him, either becauſe he denied the tribute which he had promiſed to pay; or that he might make him tributary.

V. 6. *Carried Iſrael away,* &c.—There, we have reaſon to think, after ſome time, they were ſo mingled with the nations, that they were loſt, and *the name of Iſrael was no more in remembrance.* They that forgot God, were themſelves forgotten, and they that ſtudied to be like the nations, were buried among them. Thus ended *Iſrael* as a nation. When we read their entry into *Canaan*, under *Hoſhea* the ſon of *Nun*, who would

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[*] Chap. xviii. 10.

7 of Gozan, and in the cities of the Medes. For *ſo* it was, that the
children of Iſrael had ſinned againſt the Lord their God, who had
brought them up out of the land of Egypt, from under the hand of
8 Pharoah king of Egypt, and had feared other gods: And walked
in the ſtatutes of the heathen (whom the Lord caſt out from
before the children of Iſrael) and of the kings of Iſrael, which they
9 had made. And the children of Iſrael did ſecretly *thoſe* things that
were not right, againſt the Lord their God, and they built them
high places in all their cities, from the tower of the watchmen, to
10 the fenced city. And they ſet them up images and † groves in
11 every ‡ high hill, and under every green tree: And there they
burnt incenſe in all the high places, as *did* the heathen whom the
Lord carried away before them; and wrought wicked things to
12 provoke the Lord to anger. For they ſerved idols, § whereof
13 the Lord had ſaid unto them, ‖ Ye ſhall not do this thing. Yet the
Lord teſtified againſt Iſrael, and againſt Judah by all the prophets,
and by all * the ſeers, ſaying, †† Turn ye from your evil ways, and
keep my commandments, *and* my ſtatutes, according to all the law
which I commanded your fathers, and which I ſent to you by my
14 ſervants the prophets. Notwithſtanding, they would not hear, but
‡‡ hardened their necks like to the neck of their fathers, that did

would have thought, that ſuch would be their exit, under *Hoſhea*, the ſon of *Elah*? Yet we find St. *James* writing *to the twelve tribes ſcattered abroad*. So that tho' we never read of the return of thoſe that were carried captive, nor have any ground to believe, that they ſtill remain a diſtinct body in ſome remote corner of the world, yet a remnant of them did eſcape, and will remain 'till *all Iſrael ſhall be ſaved*.

V. 9. *Did ſecretly*—This belongs, either, 1. To their groſs idolatries, and other abominable practices, which they were aſhamed to own before others; or 2. to the worſhip of calves: and ſo the words are otherwiſe rendered; *they covered things that were not right towards the Lord*: they covered their idolatrous worſhip of the calves, with fair pretences of neceſſity, the two kingdoms being now divided, and at enmity; and of their honeſt intention of ſerving the true God, and retaining the ſubſtance of the *Jewiſh* religion. *City*—In all parts and places, both in cities, and in the country; yea, in the moſt uninhabited parts, where few or none dwell, beſide the watchmen, who are left there in towers, to preſerve the cattle and fruits of the earth, or to give notice of the approach of enemies.

V. 13. *Seers*—To whom he declared his mind, by revelations and viſions, and by whom he publiſhed it, bearing witneſs from heaven to their doctrine by eminent and glorious miracles.

V. 14. *Hardened*, &c.—Refuſed to ſubmit their neck to the yoke of God's precepts. A metaphor from ſtubborn oxen, that will not bow to the yoke.

V. 15. *Vanity*

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† *Exod.* xxxiv. 13. *Deut.* xvi. 21. ‡ *Deut.* xii. 2. § *Exod.* xx. 3, 4. *Deut.* v. 7, 8.
‖ *Deut.* 4. 19. * 1 *Sam.* ix. 9. †† *Jer.* xviii. 11. xxv. 5. xxxv. 15. ‡‡ *Deut.* xxxi. 27.

15 not believe in the Lord their God. And they rejected his ſtatutes,
and his covenant that he made with their fathers, and his teſtimonies
which he teſtified againſt them, and they followed vanity, and became
vain, and went after the heathen that *were* round about them,
concerning whom the Lord had charged them, that they ſhould not
16 do like them. And they left all the commandments of the Lord
their God, and § made them molten images, *even* two calves, and
made a ‖ grove, and worſhipped all the hoſt of heaven, and ſerved
17 * Baal. And they † cauſed their ſons and their daughters to paſs
through the fire, and uſed divination, and inchantments, and ſold
themſelves to do evil in the ſight of the Lord, to provoke him to
18 anger. Therefore the Lord was very angry with Iſrael, and removed
them out of his ſight: there was none left ‡ but the tribe of
19 Judah only. Alſo Judah kept not the commandments of the Lord
their God, but walked in the ſtatutes of Iſrael which they made.
20 And the Lord rejected all the ſeed of Iſrael, and afflicted them, and
delivered them into the hand of ſpoilers, until he had caſt them out
21 of his ſight. For §§ he rent Iſrael from the houſe of David, and ‖‖
they made Jeroboam the ſon of Nebat king, and Jeroboam drave

V. 15. *Vanity*—Idols; ſo called becauſe of their nothingneſs, impotency, and unprofitableneſs; and by the long worſhip of idols, they were made like them, vain, ſottiſh, and ſenſeleſs creatures.

V. 16. *Left all*—They grew worſe and worſe; from a partial diſobedience to ſome of God's laws, they fell by degrees to a total apoſtacy from all. *The hoſt*—The ſtars, as *Saturn*, *Jupiter*, *Mars*, *Venus*.

V. 18. *Judah only*—And the greateſt part of the tribe of *Benjamin*, with thoſe of the tribes of *Simeon* and *Levi* who were incorporated with them.

V. 19. *Judah kept not*—*Judah*'s idolatry and wickedneſs are here remembered, as an aggravation of the ſin of the *Iſraelites*, which was not only evil in itſelf, but miſchievous to their neighbour, who by their examples were inſtructed in their wicked arts, and provoked to an imitation of them.

V. 20. *All Iſrael*—All the tribes of *Iſrael*: firſt, one part of them, and now the reſt. But this extends not to every individual perſon of theſe tribes; for many of them removed into the kingdom of *Judah*, and were aſſociated with them.

V. 21. *They made*—Which action is here aſcribed to the people, becauſe they would not tarry 'till God by his providence, had inveſted *Jeroboam* with the kingdom which he had promiſed him; but raſhly, and rebellioufly, roſe up againſt the houſe of *David*, to which they had ſo great obligations; and ſet him upon the throne without God's leave or advice. **Drave**—He not only diſſwaded, but kept them by force from God's worſhip at *Jeruſalem*, the only place appointed for it. *A great ſin*—So the worſhip of the calves is called, to meet with that idle conceit of the *Iſraelites*, who eſteemed it a ſmall ſin, eſpecially when they were forced to it by ſevere penalties; which

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§ *Exod.* xxxii. 8. 1 *Kings* xii. 28. ‖ 1 *Kings* xiv. 15. 23. xv. 13. xvi. 33. * 1 *King*
xvi. 31. xxii. 53. Chap. xi. 18. † *Lev.* xviii. 21. Chap. xvi. 3. ‡ 1 *Kings* xi. 1
§§ 1 *Kings* xi. 11. 31. ‖‖ 1 *Kings* xii. 20. 28.

Iſrael from following the Lord, and made them ſin a great ſin.
22 For the children of Iſrael walked in all the ſins of Jeroboam which
23 he did, they departed not from them: Until the Lord removed
Iſrael out of his ſight, as he had ſaid by all his ſervants the prophets.
So was Iſrael carried away out of their own land to Aſſyria, unto
24 this day. And the king of Aſſyria brought *men* from Babylon,
and from Cuthah, and from Ana, and from Hamath, and from
Sepharvaim, and placed *them* in the cities of Samaria, inſtead of
the children of Iſrael; and they poſſeſſed Samaria, and dwelt in the
25 cities thereof. And *ſo* it was at the beginning of their dwelling
there, *that* they feared not the Lord; therefore the Lord ſent lions
26 among them, which ſlew *ſome* of them. Wherefore they ſpake to
the king of Aſſyria, ſaying, The nations which thou haſt removed,
and placed in the cities of Samaria, know not the manner of the
God of the land: therefore he hath ſent lions among them, and
behold, they ſlay them, becauſe they know not the manner of the
27 God of the land. Then the king of Aſſyria commanded, ſaying,
Carry thither one of the prieſts, whom ye brought from thence, and
let them go and dwell there, and let him teach them the manner of
28 the God of the land. Then one of the prieſts whom they had carried
away from Samaria, came and dwelt in Beth-el, and taught
29 them how they ſhould fear the Lord. Howbeit, every nation
made gods of their own, and put *them* in the houſes of the high
places, which the Samaritans had made, every nation in their cities
30 wherein they dwelt. And the men of Babylon made Succoth-benoth,
and the men of Cuth made Nergal, and the men of Ha-
31 math made Aſhima. And the Avites made Nibhaz, and Tartak,
and the Sepharvites burnt their children in fire to Adrammelech,

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which yet he ſhew: did not excuſe it from being a ſin, and a *great ſin* too.

V. 25. *Therefore*—For their groſs neglect, and contempt of God, which was contrary to the principles and practices of the Heathens, who uſed to worſhip the gods of the nations where they lived, and gave that honour to their falſe Gods, which here they denied to the true. Hereby alſo God aſſerted his own ſovereignty over that land, and made them to underſtand, that neither the *Iſraelites* were caſt out, nor they brought in by their valour, or ſtrength, but by God's providence, who as he had caſt the *Iſraelites* out for their neglect of God's ſervice; ſo both could, and would in his due time, turn them out alſo, if they were guilty of the ſame ſins.

V. 28. *Taught them*—The manner of God's worſhip, as it was practiſed in *Iſrael*; as may be gathered both from the quality of this perſon, who was an *Iſraelitiſh* prieſt; and from the place of his reſidence, *Beth-el*, a place infamous for the worſhip of the

32 and Anammelech, the gods of Sepharvaim. So they feared the
LORD, and made unto themſelves of the loweſt of them prieſts of
the high places, who ſacrificed for them in the houſes of the high
33 places. * They feared the LORD, and ſerved their own gods, af-
ter the manner of the nations whom they carried away from thence.
34 Unto this day they do after the former manners: they fear not the
LORD neither do they after their ſtatutes, or after their ordinances,
or after the law and commandments which the LORD commanded
35 the children of Jacob, † whom he named Iſrael: With whom the
LORD had made a covenant, and charged them, ſaying, ‡ Ye ſhall
not fear other gods, nor bow yourſelves to them, nor ſerve them,
36 nor ſacrifice to them: But the LORD who brought you up out of
the land of Egypt, with great power, and a ſtretched out arm, him
ſhall ye fear, and him ſhall ye worſhip, and to him ſhall ye do ſa-
37 crifice. And the ſtatutes, and the ordinances, and the law, and
the commandment which he wrote for you, ye ſhall obſerve to do
38 for evermore, and ye ſhall not fear other gods. And the covenant
that I have made with you, ye ſhall not forget, neither ſhall ye fear
39 other gods. But the LORD your God ye ſhall fear, and he ſhall de-
40 liver you out of the hand of all your enemies. Howbeit, they did
41 not hearken, but they did after their former manner. So theſe

calves, and from the manner of their making prieſts by this man's direction.

V. 32. *Sacrificed*—Unto the true God: for as to the worſhip of their own gods, they needed no inſtruction, and would not permit a perſon of another religion to miniſter therein.

V. 33. *They feared*—They worſhipped God externally in that way which the *Iſraelites* uſed. But every nation made gods of their own beſides.

V. 34. *Unto this day*—That is, till the time when this book was written, above three hundred years in all, till the time of *Alexander the Great*, when they were prevailed upon to caſt away their idols. *Former manners*—As the *Iſraelites* before their captivity, gave theſe nations an ill exexample, in ſerving the Lord, and *Baal* together; ſo, or *after their former manner, they do unto this day*, in the land of their captivity. *They fear not*—Though they pretended to fear, and ſerve both the Lord and idols, yet in truth they did not, and do not fear or worſhip the Lord, but their own calves, or other vain inventions: and God will not accept that mongrel and falſe worſhip, which they pretend to give to the true God. *Statutes*—God's law delivered to their fathers, and to them, as their inheritance, *Pſal.* cxix. 111. This is alledged as an evidence, that they did not fear the Lord, whatſoever they pretended, becauſe they lived in the conſtant breach of his ſtatutes. *Iſrael*—A name, ſignifying his ſpecial intereſt in God, and power with him, which was given to him, not only for himſelf, but for his poſterity alſo, whom God frequently honours with that name. And by this great favour he aggravates their ſin.

V. 41. *So*—In like manner, and after

* *Zeph.* i. 5. † *Gen.* xxxii. 28, xxxv. 10. ‡ *Judg.* vi. 10.

nations feared the Lord, and ſerved their graven images, both their children, and their childrens children: as did their fathers, ſo do they unto this day.

CHAP. XVIII.

Hezekiah *reforms his kingdom,* ver. 1—6. *Proſpers in all his undertakings, even at the time the ten tribes are led captive,* ver. 7—12. *Yet is invaded, and his country put under contribution by* Sennacherib, ver. 13—16. Jeruſalem *is beſieged,* ver. 17. *The virulent ſpeech of* Rabſhakeh, ver. 18—25. *He incites the people to revolt,* ver. 26—37.

1 NOW it came to paſs in the third year of Hoſhea ſon of Elah
king of Iſrael, *that* * Hezekiah the ſon of Ahaz king of Judah
2 began to reign. Twenty and five years old was he when he began
to reign, and he reigned twenty and nine years in Jeruſalem: his
3 mother's name alſo *was* Abi, the daughter of Zachariah. And he
did *that which was* right in the ſight of the Lord, according to all
4 which David his father did. † He removed the high places, and
brake the images, and cut down the groves, and brake in pieces
the ‡ brazen ſerpent that Moſes had made: for unto thoſe days the
children of Iſrael did burn incenſe to it, and he called it Nehuſhtan.
5 He truſted in the Lord God of Iſrael, ſo that after him was none

their example. *Theſe*—Who came in their ſtead.

V. 2. *To reign*—It is not certain that *Ahaz* lived only thirty ſix years, for thoſe ſixteen years which he reigned, may be computed, not from the firſt beginning of his reign, when he reigned with his father; which was at the twentieth year of his age, but from the beginning of his reigning alone.

V. 4. *Serpent*—The moſt of them, or ſuch as the people moſt frequented: for all were not taken away, chap. xxiii. 13. 14. tho' his own father had ſet them up. We muſt never diſhonour God, in honour to our earthly preſents. *Brazen ſerpent*—Which had been hitherto kept as a memorial of God's mercy; but being now commonly abuſed to ſuperſtition, was deſtroyed. *To it*—Not doubtleſs as to a god, but only as to an inſtrument of God's mercy, by and through which, their adoration was directed to God, and given to that only for God's ſake. *Nehuſhtan*—He ſaid, this ſerpent, howſoever formerly honoured, and uſed by God as a ſign of his grace, yet now it is nothing but a piece of *braſs* which can do you neither good nor hurt.

V. 5. *Truſted*—Without calling in foreign ſuccours to eſtabliſh or help him; which his father *Ahaz* did; and before him *Aſa*. *Before him*—Of the kings of *Judah* only; for *David* and *Solomon* were kings of all *Iſrael*. The like is ſaid of *Joſiah*, chap. xxiii. 25. Each of them excelled the other in ſeveral reſpects. *Hezekiah* in this, that he fell upon this work in the beginning of his reign, which *Joſiah* did not, and with no leſs reſolution, undertaking to do that which none of his predeceſſors durſt do, even to remove the high places,

wherein

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* 2 *Chron.* xxviii. 27. xxix. 1. † 2 *Chron.* xxxi. 1. ‡ *Numb.* xxi. 9.

like him among all the kings of Judah, nor *any* that were before
6 him. For he clave to the LORD, *and* departed not from following
him, but kept his commandments which the LORD commanded
7 Moſes. And the LORD was with him, *and* he proſpered witherſo-
ever he went forth: and he rebelled againſt the king of Aſſyria, and
8 ſerved him not. He [‡] ſmote the Philiſtines *even* unto Gaza, and the
borders thereof, from the tower of the watchmen, to the fenced city.
9 And it [§] came to paſs in the fourth year of king Hezekiah, (which
was the ſeventh year of Hoſhea ſon of Elah king of Iſrael) *that* Shal-
manezer king of Aſſyria came up againſt Samaria, and beſieged it.
10 And at the end of three years they took it, *even* in the ſixth year of
Hezekiah (that *is* [‖] the ninth year of Hoſhea king of Iſrael) Samaria
11 was taken. And the king of Aſſyria did carry away Iſrael into
Aſſyria, and put them [*] in Halah, and in Habor, *by* the river of
12 Gozan, and in the cities of the Medes: Becauſe they obeyed not
the voice of LORD their God, but tranſgreſſed his covenant, *and* all
that Moſes the ſervant of the LORD commanded, and would not
13 hear *them,* nor do them. Now [†] in the fourteenth year of king
Hezekiah did Sennacherib king of Aſſyria come up againſt all the

wherein *Joſiah* did only follow his example.

V. 7. *Rebelled*—He ſhook off that yoke of ſubjection, to which his father had wickedly ſubmitted, and reaſſumed that full and independent ſovereignty which God had ſettled in the houſe of *David*. And *Hezekiah*'s caſe differs much from that of *Zedekiah*, who is blamed for rebellion againſt the king of *Babylon*, both becauſe he had ingaged himſelf by a ſolemn oath and covenant, which we do not read of *Ahaz*; and becauſe he broke the covenant which he himſelf had made; and becauſe God had actually given the dominion of his own land and people to the king of *Babylon*, and commanded both *Zedekiah* and his people to ſubmit to him. And whereas *Hezekiah* is here ſaid to *rebel*; that word implies, only a defection from that ſubjection which had been performed to another; which ſometimes may be juſtly done, and therefore that word doth not neceſſarily prove this to be a ſin. And that it was not a ſin in him, ſeems certain, becauſe God owned and aſſiſted him therein; and did not at all reprove him for it, in that meſſage which he ſent to him by *Iſaiah*, nor afterwards, though he did particularly reprove him, for his vain-glory, and oſtentation, 2 *Chron.* xxxii. 25, 26.

V. 13. *Them*—Many of them; univerſal particles being frequently ſo uſed both in ſcripture, and other authors; and this ſucceſs God gave him; to lift him up to his own greater and more ſhameful deſtruction: to humble and chaſtiſe his own people for their manifold ſins, and, to gain an eminent opportunity to advance his own honour by that miraculous deliverance which he deſigned for his people.

V. 14. *Three*

[‡] *Iſa.* xiv. 29. [§] Chap. xvii. 3. [‖] Chap. xvii. 6. [*] 1 *Chron.* v. 26. [†] 2 *Chron.* xxxii. 1. *Iſa.* xxxvi. 1.

14 fenced cities of Judah, and took them. And Hezekiah king of
Judah ſent to the king of Aſſyria to Lachiſh, ſaying, I have offend-
ed, return from me: that which thou putteſt on me, will I bear.
And the king of Aſſyria appointed unto Hezekiah king of Judah,
15 three hundred talents of ſilver, and thirty talents of gold. And
Hezekiah gave *him* all the ſilver *that was* found in the houſe of the
16 Lord, and in the treaſures of the king's houſe. At that time did
Hezekiah cut off *the gold from* the doors of the temple of the Lord:
and *from* the pillars, which Hezekiah king of Judah had overlaid,
17 and gave it to the king of Aſſyria. And the king of Aſſyria ſent Tar-
tan, and Rabſaris, and Rabſhakeh from Lachiſh to king Hezekiah,
with a great hoſt againſt Jeruſalem: and they went up, and came
to Jeruſalem: and when they were come up, they came and ſtood
§ by the conduit of the upper pool, which *is* in the high-way of the
18 fullers field. And when they had called to the king, there came
out to them Eliakim the ſon of Hilkiah, who *was* over the houſhold,
and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder.
19 And Rabſhakeh ſaid unto them, ſpeak ye now to Hezekiah, Thus
ſaith the great king, the king of Aſſyria, What confidence *is* this
20 wherein thou truſteſt? Thou ſayeſt (but *they are but* vain words) I
have counſel and ſtrength for the war: now on whom doſt thou truſt
21 that thou rebelleſt againſt me? Now behold, thou truſteſt upon
the ſtaff of this bruiſed reed, *even* upon Egypt, on which if a man
lean, it will go into his hand, and pierce it: ſo is Pharaoh king of
22 Egypt unto all that truſt on him. But if ye ſay unto me, We truſt
in the Lord our God; *is* not that he whoſe high places, and whoſe
altars Hezekiah hath taken away, and hath ſaid to Judah and Jeru-
23 ſalem, Ye ſhall worſhip before this altar in Jeruſalem? Now there-
fore I pray thee, give pledges to my lord the king of Aſſyria, and I
will deliver thee two thouſand horſes, if thou be able on thy part to
24 ſet riders upon them. How then wilt thou turn away the face of one
captain of the leaſt of my maſter's ſervants, and put thy truſt on

V. 14. *Three hundred talents,* &c.—Above two hundred thouſand pounds.

V. 17. *Sent*—Having received the money, upon which he agreed to depart from *Hezekiah* and his land, he breaks his faith with *Hezekiah,* thereby juſtifying his revolt, and preparing the way for his own deſtruction.

V. 19. *This ſaith,* &c.—But what are the greateſt men when they come to compare with God, or when God comes to contend with them?

V. 21. *This broken reed*—Whoever truſts in man, leans on a broken reed: but God is the rock of ages.

V. 22. *Is not,* &c.—Thus boldly he ſpeaks

§ *Iſa.* vii. 3.

25 Egypt for chariots and for horſemen? Am I now come up without
the LORD againſt this place to deſtroy it? The LORD ſaid unto me,
26 Go up againſt this land, and deſtroy it. Then ſaid Eliakim the
ſon of Hilkiah, and Shebna, and Joah, unto Rabſhakeh, Speak,
I pray thee, to thy ſervants in the Syrian language, (for we under-
ſtand *it*) and talk not with us in the Jews language, in the ears of
27 the people that *are* on the wall. But Rabſhakeh ſaid unto them,
Hath my maſter ſent me unto thy maſter, and to thee, to ſpeak theſe
words? Hath he not *ſent me* to the men which ſit on the wall, that
they may eat their own dung, and drink their own piſs with you?
28 Then Rabſhakeh ſtood and cried with a loud voice in the Jews lan-
guage, and ſpake, ſaying, Hear the word of the great king, the
29 king of Aſſyria. Thus ſaith the king, Let not Hezekiah deceive
30 you, for he ſhall not be able to deliver you out of his hand. Nei-
ther let Hezekiah make you truſt in the LORD, ſaying, The LORD
will ſurely deliver us, and this city ſhall not be delivered into the
31 hand of the king of Aſſyria. Hearken not to Hezekiah: for thus
ſaith the king of Aſſyria, Make *an agreement* with me by a preſent,
and come out to me, and *then* eat ye every man of his own vine,
and every one of his own fig-tree, and drink ye every one the waters
32 of his own ciſtern: Until I come and take you away to a land like
your own land, a land of corn and wine, a land of bread and vine-
yards, a land of oil-olive, and of honey, that ye may live, and not die:
and hearken not unto Hezekiah, when he perſwaded you, ſaying,
33 The LORD will deliver us. || Hath any of the gods of the nations
delivered at all his land out of the hand of the king of Aſſyria?
34 Where *are* the gods of Hamath, and of Arphad? Where *are* the
gods of Sepharvaim, Hena, and Ivah? Have they delivered Sama-
35 ria out of mine hand? Who *are* they among all the gods of the

ſpeaks of the things which he underſtood not, judging of the great God, by their petty gods; and of God's worſhip by the vain fancies of the *Heathens*, who meaſured piety by the multitude of altars.

V. 25. *Am I*, &c.—He neither owned God's word, nor regarded his providence; but he forged this, to ſtrike a terror into *Hezekiah* and the people.

V. 27. *To the men*—To tell them to what extremities and miſeries he will force them.

V. 28. *Jews language*—The tradition of the *Jews* is, that *Rabſhakeh* was an apoſtate *Jew*. If ſo, his ignorance of the God of *Iſrael* was the leſs excuſable, and his enmity the leſs ſtrange: for apoſtates are uſually the moſt bitter and ſpiteful enemies.

V. 31. *A preſent*—Upon which terms, I will give you no diſturbance; but quietly ſuffer each of you to enjoy his own poſſeſſion.

CHAP.

|| *Iſa.* x. 10.

countries that have delivered their country out of mine hand, that
36 the Lord ſhould deliver Jeruſalem out of mine hand? But the peo-
ple held their peace, and anſwered him not a word: for the king's
37 commandment was, ſaying, Anſwer him not. Then came Eliakim
the ſon of Hilkiah, which *was* over the houſhold, and Shebna the
ſcribe, and Joah the ſon of Aſaph the recorder, to Hezekiah § with
their clothes rent, and told him the words of Rabſhakeh.

CHAP. XIX.

Hezekiah *ſends to* Iſaiah *to deſire his prayers*, ver. 1—5. *And receives from him an anſwer of peace*, ver. 6, 7. Sennacherib *ſends a threatening letter to* Hezekiah, ver. 8—13. *Who recommends his caſe to* God, ver. 14—19. *God by* Iſaiah *ſends him a comfortable meſſage*, ver. 20—34. *The army of the* Aſſyrians *is deſtroyed*, ver. 35—37.

1 AND * it came to paſs when king Hezekiah heard *it*, that he
rent his clothes, and covered himſelf with ſackcloth, and
2 went into the houſe of the Lord. And he ſent Eliakim, who *was*
over the houſhold, and Shebna the ſcribe, and the elders of the
prieſts covered with ſackcloth, to † Iſaiah the prophet, the ſon of
3 Amos. And they ſaid unto him, Thus ſaith Hezekiah, This day
is a day of trouble, and of rebuke, and blaſphemy: for the chil-
dren are come to the birth, and *there is* no ſtrength to bring forth.
4 It may be the Lord thy God will hear all the words of Rabſhakeh,
whom the king of Aſſyria his maſter hath ſent to reproach the liv-
ing God, and will reprove the words which the Lord thy God hath
heard: wherefore lift up *thy* prayer for the remnant *that are* left.
5, 6 So the ſervants of king Hezekiah came to Iſaiah. And Iſaiah
ſaid unto them, Thus ſhall ye ſay to your maſter, Thus ſaith the
Lord, Be not afraid of the words which thou haſt heard, with which

V. 1. *Rent his cloaths, &c.*—Great men muſt not think it any diſparagement to them, to ſympathize with the injured honour of the great God.

V. 3. *The children*—We are like a poor travailing woman in great extremity, having no ſtrength left to help herſelf, and to bring forth her infant into the world. We have attempted to deliver ourſelves from the *Aſſyrian* yoke; and had carried on that work to ſome maturity, and as we thought, brought it to the birth; but now we have no might to finiſh. We have begun an happy reformation, and are hindred by this inſolent *Aſſyrian*, from bringing it to perfection.

V. 4. *For the remnant*—For *Judah*, which is but a remnant, now the ten tribes are gone:

§ *Iſa.* xxxvi. 22. * *Iſa.* xxxvii. 1. † *Luke* iii. 4.

7 the ſervants of the king of Aſſyria have blaſphemed me. Behold,
I will ſend a blaſt upon him, and he ſhall hear a rumour, and ſhall
return to his own land, and I will cauſe him to fall by the ſword
8 in his own land. So Rabſhaketh returned, and found the king
of Aſſyria warring againſt Libnah: for he had heard that he was
9 departed from Lachiſh. And when he heard ſay of Tirhakah king
of Ethiophia, Behold he is come out to fight againſt thee: he ſent
10 meſſengers again to Hezekiah, ſaying, Thus ſhall ye ſpeak to
Hezekiah king of Judah, ſaying, Let not thy God in whom thou
truſteſt deceive thee, ſaying, Jeruſalem ſhall not be delivered into
11 the hand of the knig of Aſſyria. Behold, thou haſt heard what
the kings of Aſſyria have done to all lands, by deſtroying them
12 utterly: and ſhalt thou be delivered? Have the gods of the nations delivered them which my fathers have deſtroyed; *as* Gozan,
and Haran, and Rezeph, and the children of Eden which were in
13 Thelaſar? Where *is* the king of Hamath, and the king of Arpad,
and the king of the cities of Sepharvaim, of Henah, and Ivah?
14 And Hezekiah received the letter of the hand of the meſſengers,
and read it: and Hezekiah went up into the houſe of the LORD,
15 and ſpread it before the LORD. And Hezekiah prayed before the
LORD, and ſaid, O LORD God of Iſrael, * which dwelleſt *between* the
cherubim, thou art the God, *even* thou alone of all the kingdoms
16 of the earth, thou haſt made heaven and earth: LORD, bow down
thine ear, and hear: open LORD, thine eyes, and ſee; and hear
the words of Sennacherib, who hath ſent him to reproach the living
17 God. Of a truth, LORD, the kings of Aſſyria have deſtroyed the
18 nations, and their lands, And have caſt their gods into the fire:
for they *were* no gods, but the work of men's hands, wood and
19 ſtone: therefore they have deſtroyed them. Now therefore, O

gone: for *Jeruſalem*, which is but a remnant, now the defenced cities of *Judah* are taken.

V. 8. *Returned*—To the king, to give him an account of the treaty; leaving behind him the army under the other commanders.

V. 15. *O Lord God of Iſrael*, &c.—He calls him the God of *Iſrael*, becauſe *Iſrael* was his peculiar people; but yet the God of the whole earth, not as *Sennacherib* fancied, the God of *Iſrael* only. Let them ſay what they will, thou art ſovereign Lord, the God of gods, even thou alone: Univerſal Lord *of all the kingdoms of the earth;* and rightful Lord; for *thou haſt made heaven and earth.* Being creator of all, by an inconteſtable title thou art owner and ruler of all.

V. 16. *Him—Rabſhakeh*: he would not do him the honour to name him.

V. 21. *Virgin*

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* 1 *Sam.* iv. 4.

Lᴏʀᴅ our God, I beſeech thee ſave thou us out of his hand, that
all the kingdoms of the earth may know that thou *art* the Lᴏʀᴅ
20 God, *even* thou only. Then Iſaiah the ſon of Amoz ſent to He-
zekiah, ſaying, Thus ſaith the Lᴏʀᴅ God of Iſrael, *That* which
thou haſt prayed to me againſt Sennacherib king of Aſſyria, I have
21 heard. This is the word that the Lᴏʀᴅ hath ſpoken concerning
him, The virgin, the daughter of Zion hath deſpiſed thee, and
laughed thee to ſcorn; the daughter of Jeruſalem hath ſhaken her
22 head at thee. Whom haſt thou reproached and blaſphemed? And
againſt whom haſt thou exalted *thy* voice, and lifted up thine eyes
23 on high? *Even* againſt the holy *One* of Iſrael. By thy meſſengers
thou haſt reproached the Lᴏʀᴅ, and haſt ſaid, With the multitude
of my chariots I am come up to the height of the mountains, to
the ſides of Lebanon, and will cut down the tall cedars thereof,
and the choice fir-trees thereof: and I will enter into the lodgings
24 of his borders, *and into* the foreſt of his Carmel. I have digged
and drank ſtrange waters, and * with the ſole of my feet have I
25 dried up all the rivers of beſieged places. Haſt thou not heard
long ago, *how* I have done it, *and* of antient times that I have

V. 21. *Virgin*—So he calls *Zion,* or *Jeruſalem*; becauſe ſhe was pure in good meaſure from that groſs idolatry wherewith other people were defiled, which is called ſpiritual whoredom: and to ſignify, that God would defend her from the rape which *Sennacherib* intended to commit upon her with no leſs care than parents do their virgin daughters from thoſe who ſeek to force and deflour them.

V. 23. *Mountains*—I have brought up my very chariots to thoſe mountains which were thought inacceſſible by my army. *Lebanon*—An high hill, famous for cedars and fir-trees. *Cut down*—I will cut down the trees that hinder my march, and plain the way for my numerous army and chariots. *Lodgings*—Thoſe cities (which he calls *lodgings* in way of contempt) which are in his utmoſt borders. I am come into the land of *Canaan* at one border, *Lebanon*, and I reſolve to march on to the other *border*, and ſo deſtroy the whole country, from one border to the other. *Carmel*—The foreſt of mount *Carmel,* which may ſeem to be another inacceſſible place, like *Lebanon.*

V. 24. *Strange waters*—Such as were never diſcovered by others. *Dried up*—And as I can furniſh my army with water digged out of the earth; ſo I can deprive my enemies of their water, and can *dry up their rivers*, and that *with the ſole of my feet*; with the march of my vaſt and numerous army, who will eaſily do this, either by marching through them, and each carrying away part with them: or by making new channels, and driving the waters of the river into them.

V. 25. *Haſt thou not,* &c.—Haſt thou not long ſince learned, that which ſome of thy philoſophers could teach thee; that

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* *Deut.* xi. 10.

formed it? Now have I brought it to paſs, that thou ſhouldeſt be to
26 lay waſte fenced cities *into* ruinous heaps. Therefore their inhabitants were of ſmall power, they were diſmayed and confounded,
they were *as* the graſs of the field, and *as* the green herb, *as* † the
graſs on the houſe tops, and *as corn* blaſted before it be grown up.
27 But I know thy abode, and thy going out, and thy coming in, and
28 thy rage againſt me. Becauſe thy rage againſt me, and thy tumult
is come up into mine ears, therefore ‡ I will put my hook in thy
noſe, and my bridle in thy lips, and I will turn thee back by the
29 way by which thou cameſt. And this *ſhall be* a ſign unto thee, Ye
ſhall eat this year ſuch things as grow of themſelves, and in the
ſecond year that which ſpringeth of the ſame, and in the third year
ſow ye, and reap, and plant vineyards, and eat the fruits thereof.
30 And the remnant that is eſcaped of the houſe of Judah, ſhall yet

there is a ſupreme and powerful God, by whoſe decree and providence all theſe wars and calamities were ſent, and ordered; whoſe meer inſtrument thou art, ſo that thou haſt no cauſe for theſe vain boaſtings? This work is mine, not thine. *I have*, &c. —I have ſo diſpoſed of things by my providence, that thou ſhouldeſt be a great and victorious prince, and that thou ſhouldeſt be ſo ſucceſsful as thou haſt hitherto been, firſt againſt the kingdom of *Iſrael*, and now againſt *Judah*.

V. 26. *Therefore*—Becauſe I had armed thee with my commiſſion and ſtrength, and taken away their ſpirit and courage.

V. 27. *I know*—Though thou doſt not know me, yet I throughly know thee, and all thy deſigns and actions, all thy ſecret contrivances in the place of *thy abode*, in thy own kingdom and court; and the execution of thy deſigns abroad, what thou intendeſt in *thy going out*, and with what farther thoughts thou *comeſt in*, or returneſt to thy own land.

V. 28. *My hook*, &c.—What a comfort is it, that God has a hook in the noſe and a bridle in the jaws of all his and our enemies?

V. 29. *A ſign*—Of the certain accompliſhment of the promiſes here made: that God will not only preſerve the city from his preſent fury, but alſo, bleſs his people with a durable proſperity, ver. 30, 31. *The third year*—This was an excellent ſign; eſpecially, conſidering the waſte and havock which the *Aſſyrians* had made in the land; and that the *Jews* had been forced to retire into their ſtrong hold, and conſequently to neglect their tilling, and ſowing, and reaping; and yet this year they ſhould have ſufficient proviſion from thoſe fruits of the earth which the *Aſſyrian* left; and the ſecond year, which was the year of releaſe, in which they might neither ſow, nor reap, from ſuch fruits as the earth brought forth of its own accord; and ſo in the third year. *And eat*—You ſhall not ſow, and another reap, as lately you did; but you ſhall enjoy the fruit of your own labours.

V. 30. *The remnant*, &c.—They ſhall be well fixt and provided for themſelves, and then do good to others.

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† *Pſalm* cxxix. 6. ‡ *Ezek.* xxix. 4. xxxviii. 4.

31 again take root downward, and bear fruit upward. For out of Jeruſalem
ſhall go forth a remnant, and they that eſcape out of mount
32 Zion: § the zeal of the Lord *of hoſts* ſhall do this. Therefore thus
ſaith the Lord concerning the king of Aſſyria, He ſhall not come
into this city, nor ſhoot an arrow there, nor come before it with
33 ſhield, nor caſt a bank againſt it. By the way that he came, by
the ſame ſhall he return, and ſhall not come into this city, ſaith the
34 Lord. For || I will defend this city to ſave it, for mine own ſake,
35 and * for my ſervant David's ſake. And † it came to paſs
that night, that the angel of the Lord went out, and ſmote in the
camp of the Aſſyrians, an hundred fourſcore and five thouſand:
and when they aroſe early in the morning, behold, they *were* all
36 dead corpſes. So Sennacherib king of Aſſyria departed, and went
37 and returned, and dwelt at Nineveh. And it came to paſs as he
was worſhipping in the houſe of Niſroch his god, that Adrammelech
and Sharezer his ſons ſmote him with the ſword: and they eſcaped
into the land of Armenia; and ‡ Eſar-haddon his ſon reigned in
his ſtead.

V. 31. *Go forth*—That handful of *Jews* who were now gathered together, and ſhut up in *Jeruſalem*, ſhall go out of their ſeveral habitations, and by my ſingular bleſſing increaſe exceedingly. *The zeal*—Although when you reflect upon yourſelves, and conſider either your preſent fewneſs, and weakneſs, or your great unworthineſs, this may ſeem too great a bleſſing for you to expect; yet God will do it from the zeal which he hath, both for his own name, and for the good of his undeſerving people.

V. 32. *He ſhall not*—The army ſent with *Rabſhakeh* did not form a cloſe ſiege againſt it, but only diſpoſed themſelves ſo as to block it up at ſome diſtance; poſſibly waiting 'till the king of *Aſſyria* had taken *Libnah* and *Lachiſh*, (which they preſumed he would ſpeedily do.)

V. 35. *Angel*—Such an angel as deſtroyed the firſt-born of *Egypt*. *Aroſe*—The few that were left alive: all their companions were dead.

V. 36. *So Sennacherib*, &c.—The manner of the expreſſion intimates the great diſorder and diſtraction of mind he was in.

V. 37. *Was worſhipping*, &c.—The God of *Iſrael* had done enough to convince him, that he was the only true God. Yet he perſiſts in his idolatry. Juſtly then is his blood mingled with his ſacrifices, who will not be convinced by ſo dear-bought a demonſtration, of his folly in worſhipping idols.

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§ *Iſa.* ix. 7. || Chap. xx. 6. * 1 *Kings* xi. 12, 13. † *Iſa.* xxxvii. 36.
‡ *Ezra* iv. 2.

CHAP. XX.

Hezekiah's *ſickneſs and recovery*, ver. 1—7. *The ſign given him*, ver. 8—11. *He ſhews the* Babylonians *all his treaſures*, ver. 12—13. *The* Babyloniſh *captivity foretold*, ver. 14—19. *He dies*, ver. 20, 21.

1 IN * thoſe days was Hezekiah ſick unto death: and the prophet
Iſaiah the ſon of Amoz came to him, and ſaid unto him, Thus
ſaith the Lord, Set thine houſe in order: for thou ſhalt die, and
2 not live. Then he turned his face to the wall, and prayed unto
3 the Lord, ſaying, I beſeech thee, O Lord, remember now how I
have walked before thee in truth, and with a perfect heart, and
have done *that which is* good in thy ſight: and Hezekiah wept ſore.
4 And it came to paſs, before Iſaiah was gone out into the middle
5 court, that the word of the Lord came to him, ſaying, Turn
again, and tell Hezekiah the captain of my people, Thus ſaith the
Lord, the God of David thy father, I have heard thy prayer, I
have ſeen thy tears: behold, I will heal thee: on the third day
6 thou ſhalt go up unto the houſe of the Lord. And I will add unto
thy days fifteen years, and I will deliver thee and this city out of
the hand of the king of Aſſyria: and † I will defend this city for
7 mine own ſake, and for my ſervant David's ſake. And Iſaiah ſaid,
Take a lump of figs. And they took and laid *it* on the boil, and he
8 recovered. And Hezekiah had ſaid unto Iſaiah, What *ſhall be* the
ſign that the Lord will heal me, and that I ſhall go up into the

V. 1. *Thoſe days*—In the year of the *Aſſyrian* invaſion. *Set*, &c.—Make thy will, and ſettle the affairs of thy family and kingdom. *Not live*—Such threatnings, though abſolutely expreſſed, have often ſecret conditions.

V. 2. *Turned his face*—As he lay in his bed. He could not retire to his cloſet, but he retired as well as he could, turned from the company, to converſe with God.

V. 3. *In truth*—Sincerely with an honeſt mind. I am not conſcious to myſelf of any groſs exorbitances, for which thou uſeſt to ſhorten mens days. *Wept*—For that horror of death which is and was common to men, eſpecially, in the times of the *Old Teſtament*, when the grace of God in Chriſt was not ſo fully manifeſted, as now it is: and, for the diſtracted condition in which the church and ſtate were then likely to be left, through the uncertainty of the ſucceſſion to the crown.

V. 4. *Court*—Of the king's palace. This is noted to ſhew God's great readineſs to hear the prayers of his children.

V. 5. *God of*, &c.—I am mindful of my promiſe made to *David* and his houſe, and will make it good in thy perſon. *Shalt go*—To give me ſolemn praiſe for this mercy.

V. 6. *Fifteen years*—We have not an inſtance of any other, who was told beforehand juſt how long he ſhould live. God

has

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* Chap. xxxii. 24. *Iſa.* xxxviii. 1. † Chap. xix. 34.

9 houſe of the LORD the third day? And Iſaiah ſaid, This ſign ſhalt
thou have of the LORD, that the LORD will do the thing that he hath
ſpoken: ſhall the ſhadow go forward ten degrees, or go back ten
10 degrees? And Hezekiah anſwered, It is a light thing for the ſha-
dow to go down ten degrees: nay, but let the ſhadow return back-
11 ward ten degrees. And Iſaiah the prophet cried unto the LORD
and ‡ he brought the ſhadow ten degrees backward, by which it
12 had gone down in the dial of Ahaz. § At that time Berodach-
baladan the ſon of Baladan king of Babylon, ſent letters and a pre-
ſent unto Hezekiah: for he had heard that Hezekiah had been ſick.
13 And Hezekiah hearkened unto them, and ſhewed them all the houſe
of his precious things, the ſilver, and the gold, and the ſpices, and
the precious ointment, and *all* the houſe of his armour, and all
that was found in his treaſures: there was nothing in his houſe, nor
14 in all his dominion, that Hezekiah ſhewed them not. Then came
Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What

has wiſely kept us at uncertainties, that we may be always ready.

V. 10. *Go down*—In an inſtant: for that motion of the ſun is natural for the kind of it, though miraculous for the ſwiftneſs of it; but the other would be both ways miraculous.

V. 11. *Degrees*—Theſe *degrees* were lines in the dial: but whether each of theſe lines or degrees noted an hour, or half an hour, or a quarter of an hour, is uncertain. But the ſun itſelf went back, and the ſhadow with it. This miracle was noted by the *Babylonians*, who, having underſtood that it was done for *Hezekiah*'s ſake, ſent to enquire into the truth and manner of it. 2 *Chron.* xxxii. 31. *Of Ahaz*—Which *Ahaz* had made in the king's palace. This dial he mentions, becauſe the truth of the miracle might be beſt and ſooneſt diſcovered there, this dial poſſibly being viſible out of the king's chamber, and the degrees being moſt diſtinct and conſpicuous in it.

V. 12. *Berodach-baladan*—He ſeems to have been the king of *Aſſyria*'s vice-roy in *Babylon*, and upon that terrible ſlaughter in the *Aſſyrian* hoſt, and the death of *Sennacherib*, and the differences among his ſons, to have uſurped abſolute ſovereignty over *Babylon*. And either himſelf or his ſon deſtroyed the *Aſſyrian* monarchy, and tranſlated the empire to *Babylon*. *Sent*—Partly, for the reaſons mentioned, 2 *Chron.* xxxii. 31. and partly to aſſure himſelf of the aſſiſtance of *Hezekiah* againſt the *Aſſyrians*, their common enemy.

V. 13. *His treaſures*—For though his country had lately been harraſſed by the *Aſſyrians*, yet he had reſerved all his treaſures and precious things, which he and his fathers had gathered in *Jeruſalem*. Beſides, he had conſiderable ſpoils out of the *Aſſyrian* camp. Alſo he had many preſents ſent to him, 2 *Chron.* xxxii. 23. *Shewed*—Which he did through *pride of heart*, 2 *Chron.* xxxii. 25, 26. being *lifted up* by the great honour which God had done him, in working ſuch glorious miracles for his ſake, and by the great reſpects rendered to him from divers princes, and now by this great *Babylonian* monarch. So hard a mat-

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‡ *Iſa.* xxxviii. 8.

§ *Iſa.* xxxix. 1.

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ſaid theſe men, and from whence came they unto thee? And Hezekiah
ſaid, They are come from a far country, *even* from Baby-
15 lon. And he ſaid, What have they ſeen in thine houſe? And Hezekiah
anſwered, All the things that *are* in mine houſe have they
ſeen: there is nothing among my treaſures that I have not ſhewed
16 them. And Iſaiah ſaid unto Hezekiah, Hear the word of the
17 the Lord. Behold, the days come, that all that *is* in thine houſe,
and that which thy fathers have laid up in ſtore unto this day,
|| ſhall be carried into Babylon: nothing ſhall be left ſaith the Lord.
18 And of thy ſons that ſhall iſſue from thee, whom thou ſhalt beget,
ſhall they take away, and they ſhall be eunuchs in the palace of
19 the king of Babylon. Then ſaid Hezekiah unto Iſaiah, Good *is* the
word of the Lord, which thou haſt ſpoken. And he ſaid, Shall
20 there not be peace and truth in my days? And the reſt of the
acts of Hezekiah, and all his might, and how he made a pool, and
a conduit, and brought water into the city, *are* they not written in
21 the book of the chronicles of the kings of Judah? And Hezekiah
ſlept with his fathers: and Manaſſeh his ſon reigned in his ſtead.

CHAP. XXI.

The wicked reign of Manaſſeh, ver. 1—9. *Judgment denounced againſt him and* Jeruſalem, ver. 10—16. *His death,* ver. 17, 18. *The wicked reign of* Amon, ver. 19—22. *He is ſlain, and ſucceeded by* Joſiah, ver. 23—26.

1 MANASSEH * *was* twelve years old when he began to reign,
and reigned fifty and five years in Jeruſalem: and his mo-

ter is it even for a good man to be high and humble.

V. 17. *Behold*—This judgment is denounced againſt him for his pride; for his ingratitude, whereby he took that honour to himſelf which he ſhould have given entirely to God; and for his carnal confidence in that league which he had now made with the king of *Babylon*, by which, it is probable, he thought his mountain to be ſo ſtrong, that it could not be removed.

V. 18. *Thy ſons*—Of thy grand-children. *Eunuchs*—They ſhall be ſervants to that heathen monarch, whereby both their bodies will be ſubject to ſlavery, and their ſouls expoſed to the peril of idolatry, and all ſorts of wickedneſs.

V. 19. *Good is,* &c.—I heartily ſubmit to this ſentence, as being both juſt, and merciful. True penitents, when they are under divine rebukes, call them not only juſt but good. Not only ſubmit to, but accept of the puniſhment of their iniquity. So *Hezekiah* did, and by this it appeared, he was indeed humbled for the pride of his heart.

V. 1. *Reigned*—In which time the years of

|| Chap. xxiv. 13. xxv. 13. *Jer.* xxvii. 22. * 2 *Chron.* xxxiii. 1.

2 ther's name *was* Hephzi-bah. And he did *that which* *was* evil in the
ſight of the LORD, after the abominations of the heathen, whom the
3 LORD caſt out before the children of Iſrael. For he built up again
the high places † which Hezekiah his father had deſtroyed, and he
reared up altars for Baal, and made a grove, as ‡ did Ahab king
of Iſrael, and worſhipped all the hoſt of heaven, and ſerved them.
4 And § he built altars in the houſe of the LORD, of which the LORD
5 ſaid, ‖ In Jeruſalem will I put my name. And he built altars for all
the hoſt of heaven, in the two courts of the houſe of the LORD.
6 And * he made his ſon paſs through the fire, and obſerved times,
and uſed enchantments, and dealt with familiar ſpirits, and wizards:
he wrought much wickedneſs in the ſight of the LORD, to provoke
7 *him* to anger. And he ſet a graven image of the grove that he
had made, in the houſe of which the LORD ſaid to David, and to
Solomon his ſon, †† in this houſe, and in Jeruſalem, which I have
choſen out of all the tribes of Iſrael, will I put my name forever.
8 Neither will I make the feet of Iſrael move any more out of the
land which I gave their fathers; only if they will obſerve to do
according to all that I have commanded them, and according to all
9 the law that my ſervant Moſes commanded them. But they hearkened not: and Manaſſeh ſeduced them to do more evil than did
the nations, whom the LORD deſtroyed before the children of Iſrael.
10, 11 And the LORD ſpake by his ſervants the prophets, ſaying. ‡‡ Because Manaſſeh king of Judah hath done theſe abominations, *and*
hath done wickedly above all that the Amorites did, which *were*
12 before him, and hath made Judah alſo to ſin with his idols: There-

of his impriſonment are comprehended.

V. 3. *He built*, &c.—Trampling on the duſt and affronting the memory of his worthy father. *All the hoſt of heaven*—The ſun, moon and ſtars.

V. 6. *Through the fire*—Between two fires, by which he dedicated him to *Molock*, in contempt of the ſeal of circumciſion by which he had been dedicated to God. *Times*—Lucky, or unlucky days according to the ſuperſtitious practice of the heathens.

V. 7. *An image*—The image of that *Baal* which was worſhipped in the grove.

V. 9. *More evil*—Partly, becauſe they were not contented with thoſe idols which the *Canaanites* worſhipped, but either invented, or borrowed from other nations many new idols, and partly, becauſe as their light was far more clear, their obligations to God infinitely higher, and their helps againſt idolatry much ſtronger than the *Canaanites* had; ſo their ſins, though the ſame in kind, were unſpeakably worſe in reſpect of theſe dreadful aggravations.

V. 13. *The*

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† Chap. xxiii. 4. ‡ 1 *Kings* xvi. 33. § *Jer.* xxxii. 34. ‖ 2 *Sam.* vii. 13. 1 *Kings* viii. 29. * *Lev.* xviii. 21. xx. 1. †† 2 *Sam.* vii. 10. 1 *Kings* viii. 29. ix. 3. Chap. xxiii. 27. *Pſal.* cxxxii. 13. ‡‡ *Jer.* xv. 4.

fore thus ſaith the Lord God of Iſrael, Behold, I *am* bringing *ſuch*
evil upon Jeruſalem and Judah, that whoſoever heareth of it,
13 both § his ears ſhall tingle. And I || will ſtretch over Jeruſalem the
line of Samaria, and the plummet of the houſe of Ahab: and I
will wipe Jeruſalem as *a man* wipeth a diſh, wiping *it*, and turning
14 *it* upſide down. And I will forſake the remnant of mine inheri-
tance, and deliver them into the hand of their enemies, and
15 they ſhall become a prey, and a ſpoil to all their enemies; Becauſe
they have done *that which was* evil in my ſight, and have provoked
me to anger ſince the day their fathers came forth out of Egypt, even
16 unto this day. Moreover Manaſſeh ſhed innocent blood very much
till he had filled Jeruſalem from one end to another, beſides his
ſin wherewith he made Judah to ſin, in doing *that which was* evil
17 in the ſight of the Lord. Now the reſt of the acts of Manaſſeh,
and all that he did, and his ſin that he ſinned, *are* they not written
18 in the book of the chronicles of the kings of Judah? And * Ma-
naſſeh ſlept with his fathers, and was buried in the garden of his
own houſe, in the garden of Uzza: and Amon his ſon reigned in
19 his ſtead. Amon *was* twenty and two years old when he began
to reign, and he reigned two years in Jeruſalem: and his mother's
20 name *was* Meſhullemeth, the daughter of Haruz of Jotbah. And
he did *that which was* evil in the ſight of the Lord, as his father
21 Manaſſeh did. And he walked in all the way that his father walked

V. 13. *The line*—She ſhall have the ſame meaſure the ſame judgments which *Samaria* had. The *line* is often put for one's lot or portion, becauſe mens portions or poſſeſſions uſed to be meaſured by lines. *A diſh*—As men do with a diſh that hath been uſed, firſt wholly empty it of all that is in it, then throughly cleanſe and wipe it; and laſtly, turn it upſide down, that nothing may remain in it; ſo will I deal with *Jeruſalem*, throughly empty and purge it from all its wicked inhabitants. Yet the compariſon intimates, that this ſhould be in order to the purifying, not the final deſtruction of *Jeruſalem*. The diſh ſhall not be broken in pieces, or wholly caſt away, but only wiped.

V. 15. *Since*, &c.—This ſore judgment, though it was chiefly inflicted for the ſins of *Manaſſeh* and his generation, yet had a reſpect unto all their former ſins.

V. 16. *Blood*—The blood of thoſe prophets and righteous men who either reproved his ſinful practices, or refuſed to comply with his wicked commands. *His ſin*—His idolatry, which is called *ſin*, by way of eminency. The tradition of the *Jews* is, that he cauſed *Iſaiah* in particular to be ſawn aſunder.

V. 18. *Garden*—Not in the ſepulchre of the kings; probably, by his own choice and command, as a laſting teſtimony of his ſincere repentance and abhorrence of himſelf for his former crime.

V. 21. *He walked*, &c.—He revived that idolatry which *Manaſſeh* in the latter end of

his

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§ 1 *Sam.* iii 11. || *Iſa.* xxxiv. 11. * 2 *Chron.* xxxiii. 20.

in, and ſerved the idols that his father ſerved, and worſhipped
22 them: And he forſook the Lord God of his fathers, and walked
23 not in the way of the Lord. And the ſervants of Amon conſpired
24 againſt him, and ſlew the king in his own houſe. And the people of
the land ſlew all them that had conſpired againſt king Amon, and the
25 people of the land made Joſiah his ſon king in his ſtead. Now the
reſt of the acts of Amon which he did, *are* they not written in the
26 book of the chronicles of the kings of Judah? And he was buried
in his ſepulchre, in the garden of Uzza: and ‡ Joſiah his ſon
reigned in his ſtead.

CHAP. XXII.

The general character of Joſiah, ver. 1, 2. *He repairs the temple,* ver. 3—7. *The high-prieſt brings him the original book of the law,* ver. 8—10. *He ſends to conſult* Huldah *the propheteſs,* ver. 11—14. *The deſtruction of Jeruſalem foretold,* ver. 15—20.

1 JOSIAH * *was* eight years old when he began to reign, and he
reigned thirty and one years in Jeruſalem: and his mother's
2 name *was* Jedidah the daughter of Adajah of Boſcath. And he
did *that which was* right in the ſight of the Lord, and walked in all
the way of David his father, and turned not aſide to the right hand
3 or to the left. And it came to paſs in the eighteenth year of king
Joſiah, that the king ſent Shaphan the ſon of Azaliah, the ſon of
4 Meſhullam the ſcribe, to the houſe of the Lord, ſaying, Go up
to Hilkiah the high-prieſt, that he may ſum the ſilver *which is*
† brought into the houſe of the Lord, which the keepers of the
5 door have gathered of the people: And let them deliver it into
the hand of the doers of the work, that have the overſight of the
houſe of the Lord: and let them give it to the doers of the work,
which *is* in the houſe of the Lord, to repair the breaches of the
6 houſe. Unto carpenters, and builders, and maſons, and to buy
7 timber, and hewn ſtone to repair the houſe. Howbeit, there was
no reckoning made with them of the money that was delivered into
8 their hand, becauſe they dealt faithfully. And Hilkiah the high-

his reign had put down. Thoſe who ſet bad examples, if they repent themſelves, cannot be ſure that they whom their example has drawn into ſin will repent. It is often otherwiſe.

V. 3. *The ſcribe*—The ſecretary of ſtate.

V. 8. *The book*—That original *book of the law of the Lord* given or written *by the hand* of *Moſes,* as it is expreſſed, 2 *Chron.* xxxiv. 14. which by God's command was put be-

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‡ *Matt.* i. 10. * 2 *Chron.* xxxiv. 1. † Chap. xii. 4.

prieſt ſaid unto Shaphan the ſcribe, I have found the book of the
law in the houſe of the LORD: and Hilkiah gave the book to Sha-
9 phan, and he read it. And Shaphan the ſcribe came to the king,
and brought the king word again, and ſaid, Thy ſervants have ga-
thered the money that was found in the houſe, and have delivered
it into the hand of them that do the work, that have the overſight
10 of the houſe of the LORD. And Shaphan the ſcribe ſhewed the
king, ſaying, Hilkiah the prieſt hath delivered me a book: And
11 Shaphan read it before the king. And it came to paſs when the
king had heard the words of the book of the law, that he rent his
12 clothes. And the king commanded Hilkiah the prieſt, and Ahikam
the ſon of Shaphan, and Achbor the ſon of Micaiah, and Shaphan
13 the ſcribe, and Aſahiah a ſervant of the king's, ſaying, Go ye,
enquire of the LORD for me, and for the people, and for all Judah,
concerning the words of this book *that is* found: for great *is* the
wrath of the LORD that is kindled againſt us, becauſe our fathers
have not hearkened unto the words of this book, to do according
14 to all *that which* is written concerning us. So Hilkiah the prieſt,
and Ahikam, and Achbor, and Shaphan, and Aſahiah went unto
Huldah the propheteſs, the wife of Shallum, the ſon of Tikvah,

ſide the ark, *Deut.* xxxi. 26. and probably taken from thence and hid, by the care of ſome godly prieſt, when ſome of the idolatrous kings of *Judah* perſecuted the true religion, and defaced the temple, and (which the *Jewiſh* writers affirm) burnt all the copies of God's law which they could find. It was now found among the rubbiſh, or in ſome ſecret place.

V. 11. *The words*—The dreadful comminations againſt them for the ſins ſtill reigning among the people. If *Joſiah* had ſeen and read it before, which ſeems more probable, yet the great reverence which he juſtly bare to the original book, and the ſtrange, and remarkable, and ſeaſonable finding of it, had awakened and quickened him to a more ſerious and diligent conſideration of all the paſſages contained in it. And what a providence was this, that it was ſtill preſerved! Yea, what a providence, that the whole book of God is preſerved to us. If the holy ſcriptures had not been of God, they had not been in being at this day. God's care of the bible, is a plain proof of his intereſt in it. It was a great inſtance of God's favour, that the book of the law was thus ſeaſonably brought to light, to direct and quicken that bleſſed reformation, which *Joaſh* had begun. And it is obſervable, they were about a good work, repairing the temple, when it was found. They that do their duty according to their knowledge, ſhall have their knowledge increaſed.

V. 13. *Enquire*—What we ſhall do to appeaſe his wrath, and whether the curſes here threatned muſt come upon us without remedy, or whether there be hope in *Iſrael* concerning the prevention of them.

V. 14. *Huldah*—The king's earneſt affection required great haſte; and ſhe was in *Jeruſalem*, which is therefore noted in the following part of the verſe, when *Jeremiah*

the ſon of Harhas, keeper of the ward-robe, (now ſhe dwelt in Je-
15 ruſalem in the college) and they communed with her. And ſhe
ſaid unto them, Thus ſaith the LORD God of Iſrael, tell the man
16 that ſent you to me, Thus ſaith the LORD, Behold, I will bring
evil upon this place, and upon the inhabitants thereof, *even* all the
17 words of the book which the king of Judah hath read; Becauſe
they have forſaken me, and have burnt incenſe unto other gods
that they might provoke me to anger with all the works of their
hands: therefore my wrath ſhall be kindled againſt this place, and
18 ſhall not be quenched. But to the king of Judah, which ſent you
to enquire of the LORD, thus ſhall ye ſay to him, Thus ſaith the
LORD God of Iſrael, *As touching* the words which thou haſt heard;
19 Becauſe thine heart was tender, and thou haſt humbled thyſelf be-
fore the LORD, when thou heardeſt what I ſpake againſt this place,
and againſt the inhabitants thereof, that they ſhould become a de-
ſolation and a curſe, and haſt rent thy clothes, and wept before
20 me: I alſo have heard *thee*, ſaith the LORD. Behold therefore, I
will gather thee unto thy fathers, and thou ſhalt be gathered into
thy grave in peace, and thine eyes ſhall not ſee all the evil which
I will bring upon this place. And they brought the king word
again.

remiah might at this time be at *Anathoth*, or in ſome more remote part of the kingdom; and the like may be ſaid of *Zephaniah*, who alſo might not be a prophet at this time, though he was afterward, *in the days of Joſiah*. *College*—Where the ſons of the prophets, or others, who devoted themſelves to the ſtudy of God's word, uſed to meet and diſcourſe of the things of God, and receive the inſtructions of their teachers.

V. 15. *The man*—She uſes no compliments. *Tell the man that ſent you*—Even kings, though gods to us, are men to God, and ſhall be ſo dealt with: for with him there is no reſpect of perſons.

V. 17. *The works*—Gods made with hands.

V. 19. *Tender*—He trembled at God's word. He was grieved for the diſhonour done to God by the the ſins of his people. He was afraid of the judgments of God, which he ſaw coming on *Jeruſalem*. This is tenderneſs of heart.

V. 20. *In peace*—That is, in a time of public peace: for otherwiſe he died in battle. Beſides, he died in peace with God, and was by death tranſlated to everlaſting peace.

CHAP. XXIII.

Joſiah *reads the law to all the people*, ver. 1, 2. *Renews the covenant between God and them*, ver. 3. *Cleanſes the temple*, ver. 4. *Roots out idolatry*, ver. 5—20. *Keeps a ſolemn paſſover*, ver. 21—23. *Clears the land of witches*, ver. 24. *A general commendation of him*, ver. 25. *His untimely death*, ver. 26—30. *The reigns of* Jehoahaz *and* Jehoiakim, ver. 31—37.

1 AND * the king ſent, and they gathered unto him all the elders
2 of Judah and of Jeruſalem. And the king went up into the
houſe of the LORD, and all the men of Judah, and all the inhabi-
tants of Jeruſalem with him, and the prieſts, and the prophets, and
all the people both ſmall and great: and he read in their ears all
the words of the book of the covenant *which was* found in the houſe
3 of the LORD. And the king ſtood by a pillar, and made a cove-
nant before the LORD to walk after the LORD, and to keep his com-
mandments, and his teſtimonies, and his ſtatutes, with all *their*
heart and all *their* ſoul, to perform the words of this covenant *that*
were written in this book. And all the people ſtood to the covenant.
4 And the king commanded Hilkiah the high-prieſt, and the prieſts of
the ſecond order, and the keepers of the door, to bring forth out of
the temple of the LORD all the veſſels *that were* made for Baal, and
for the grove, and for all the hoſt of heaven: and he burnt them
without Jeruſalem in the fields of Kidron, and carried the aſhes of

V. 2. *Prophets*—Either *Jeremiah, Zephaniah, Urijah*: or, the ſons of the prophets. It ſeems he read it himſelf. *Joſiah* did not think it beneath him, to be a reader, any more than *Solomon* did to be a preacher, and *David* to be even *a door keeper* in the houſe of God. All people are concerned to know the ſcripture, and all in authority, to ſpread the knowledge of it.

V. 3. *Stood*—They declared their conſent to it, and their concurrence with the king in that act, which poſſibly they did by ſtanding up, as the king himſelf *ſtood* when he took it. It is of good uſe, with all poſſible ſolemnity, to oblige ourſelves to our duty. And he that bears an honeſt heart, does not ſtartle at aſſurances.

V. 4. *Second order*—Either thoſe two who were next in degree to the high-prieſt, and in caſe of ſickneſs were to manage his work: or the heads of the twenty four courſes which *David* had appointed. *The grove*—*The image of the grove*: it being moſt frequent to call images by the names of the perſons or things which they repreſent. *The fields*—Adjoining to the brook of *Kidron*. *To Beth-el*—To ſhew his abhorrence of them, and that he would not give the aſhes of them a place in his kingdom: and to pollute and diſgrace that place which had been the chief ſeat and throne of idolatry.

V. 5. *Prieſts*

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* 2 *Chron.* xxxiv. 30.

5 them unto Beth-el. And he put down the idolatrous prieſts, whom
the kings of Judah had ordained to burn incenſe in the high places,
in the cities of Judah, and in the places round about Jeruſalem,
them alſo that burnt incenſe unto Baal, to the ſun, and to the moon,
6 and to the planets, and to all the hoſt of heaven. And he brought
out the † grove from the houſe of the LORD, without Jeruſalem,
unto the brook Kidron, and burnt it at the brook Kidron, and
ſtampt *it* ſmall to powder, and caſt the powder thereof upon the
7 graves of the children of the people. And he brake down the houſes
of the Sodomites, that *were* by the houſe of the LORD, were the
8 women wove hangings for the grove. And he brought all the
prieſts out of the cities of Judah, and defiled the high places where
the prieſts had burnt incenſe, from Geba to Beer-ſheba, and brake
down the high places of the gates that *were* in the entring in of the
gate of Joſhua the governour of the city, which *were* on a man's
9 left hand at the gate of the city. Nevertheleſs the prieſts of the
high places came not up to the altar of the LORD in Jeruſalem, but

V. 5. *Prieſts*—Heb. the *Chemarim;* the higheſt rank of prieſts, employed in the higheſt work, which was to burn incenſe.

V. 6. *The people*—*Of that people,* thoſe idolatrous people, as it is explained, 2 *Chron.* xxxiv. 4.

V. 7. *Sodomites*—Sodomy was a part of idol-worſhip, being done to the honour of ſome of their idols, and by the appointment of thoſe impure and diabolical ſpirits, which were worſhipped in their idols. *Hangings*—Or, *curtains,* either to draw before the idols which were worſhipped in the grove, to preſerve them from defilement, or to gain more reverence for them: Or, *garments* for the ſervice of the grove, for the idols or the prieſts belonging to them. Heb. *houſes,* that is, either little chappels made of woven work, like thoſe which were made of ſilver, *Acts* xix. 24. within which there were ſome repreſentations of their grove-idols: or rather, tents made of thoſe curtains for the uſe above-mentioned.

V. 8. *Prieſts*—Belonging to the high places following, whether ſuch as worſhipped idols; or ſuch as worſhipped God in thoſe forbidden places. *Defiled*—By burning dead mens bones upon them, or by putting them to ſome other unclean uſe. *From Geba*—The northern border of the kingdom of *Judah.* *Beer-ſheba*—The ſouthern border, from one end to the other. *Gates*—Which were erected by the gates of the city here mentioned, to the honour of their tutelary gods, whom after the manner of the heathen they owned for the protectors of their city and habitations. *The governor*—This circumſtance is noted to ſhew *Joſiah*'s great zeal and impartiality, in rooting out all monuments of idolatry, without any reſpects unto thoſe great perſons who were concerned in them.

V. 9. *The prieſt*—Who worſhipped the true God there. *In Jeruſalem*—Were not ſuffered to come thither to the exerciſe of their prieſtly function; as a juſt puniſhment for the corruption of God's worſhip, and the tranſgreſſion of ſo plain and poſitive

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† Chap. xxi. 17.

10 they did eat of the unleavened bread among their brethren. And he
defiled Topheth, which *is* in the valley of the children of Hinnom,
that no man might ‡ make his ſon or his daughter to paſs through the
11 fire to Molech. And he took away the horſes that the king's of Judah
had given to the ſun, at the entering in of the houſe of the Lord, by
the chamber of Nathan-melech the chamberlain, which *was* in § the
12 ſuburbs, and burnt the chariots of the ſun with fire. And the altars
that *were* on the top of the upper chamber of Ahaz, which the kings
of Judah had made, and the altars which || Manaſſeh had made in
the two courts of the houſe of the Lord, did the king beat down,
and brake *them* down from thence, and caſt the duſt of them into the
13 brook Kidron. And the high places that *were* before Jeruſalem,
which *were* on the right hand of the mount of corruption, which *
Solomon the king of Iſrael had builded for Aſhtoreth the abomination
of the Zidonians, and for Chemoſh the abomination of the
Moabites, and for Milcom the abomination of the children of Am-

tive a law of God, *Deut.* xii. 11. which was much worſe in them who had more knowledge to diſcern the will of God, and more obligations to obſerve it. *Did eat*—Of the meal-offerings, allotted to the prieſts, wherein there was to be no leaven, *Lev.* ii. 4. 5. 10, 11. and conſequently of other proviſions belonging to the prieſts, which are contained under this one kind. Thus their ſpiritual blemiſh puts them into the very ſame ſtate which corporal blemiſhes brought them, *Lev.* xxi. 17. &c. And thus he mitigates their puniſhment: he ſhuts them out from ſpiritual ſervices, but allows them neceſſary proviſions.

V. 10. *Topheth*—Very near *Jeruſalem*, where was the image of *Molech*, to whom ſome ſacrificed their children burning them in the fire, others dedicated them, making them paſs between two fires. It is ſuppoſed to be called *Topheth*, from *toph*, a drum; becauſe they beat drums at the burning of the children, that their ſhrieks might not be heard.

V. 11. *Horſes*—Such the eaſtern nations uſed to conſecrate to the ſun, to ſignify the ſwiftneſs of his motion. *The ſun*—Either, to be ſacrificed to the ſun: or, to draw thoſe chariots in which the kings, or ſome other in their ſtead, went forth every morning to worſhip the riſing ſun: for both theſe were the cuſtoms of the *Armenians* and *Perſians*, as *Xenophon* teſtifies. *Entring in*—By the gate of the outward court of the temple. *Chamberlain*—Or, *officer*, to whom the care of theſe horſes were committed. *Suburbs*—Of the temple: in certain outward buildings belonging to the temple. *Chariots*—Which were made for the worſhip of the ſun.

V. 12. *The top*—Upon the roof of the king's houſe. They were ſo mad upon their idols, that they were not content with all their publick high places and altars, but made others upon their houſe-tops, for the worſhip of the heavenly bodies. *Caſt*—To ſhew his deteſtation of them: and do aboliſh the very remembrance of them.

V. 13. *Corruption*—The mount of olives, called *the mount of corruption*, for the groſs idolatry there practiced. *Which*—Not

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‡ *Lev.* xviii. 21. *Deut.* xviii. 10. § 1 *Chron.* xxvi. 18. || Chap. xxi. 5. * 1 *Kings* xi. 7.

14 mon, did the king defile. And he * brake in pieces the images,
and cut down the groves, and filled their places with the bones of
15 men. Moreover, the altar that *was* in Beth-el, *and* the high place
† which Jeroboam the ſon of Nebat, who made Iſrael to ſin, had
made, both that altar and the high place he brake down, and burnt
the high place, *and* ſtampt *it* ſmall to powder, and burnt the grove.
16 And as Joſiah turned himſelf, he ſpied the ſepulchres that *were* there
in the mount, and ſent and took the bones out of the ſepulchres,
and burnt *them* upon the altar, and polluted it, according to the ‡
word of the LORD which the man of God proclaimed, who pro-
17 claimed theſe words. Then he ſaid, What title *is* that that I ſee?
And the men of the city told him, *It is* the ſepulchre of § the man
of God, which came from Judah, and proclaimed theſe things that
18 thou haſt done againſt the altar of Beth-el. And he ſaid, Let him
alone; let no man move his bones. So they let his bones alone,
19 with the bones of the || prophet that came out of Samaria. And all
the houſes alſo of the high places that *were* in the cities of Samaria,
which the kings of Iſrael had made to provoke *the LORD* to anger,
Joſiah took away, and did to them according to all the acts that he
20 had done in Beth-el. And he ** ſlew all the prieſts of the high places

the ſame individual altars; which doubtleſs either *Solomon* upon his repentance, or ſome other of *Joſiah*'s predeceſſors had taken away but other altars built by *Manaſſeh* or *Amon*, which becauſe erected by *Solomon*'s example, and for the ſame uſe, and in the ſame place, are called by his name: this brand is left by the Holy Ghoſt upon his name and memory, as a juſt puniſhment of that abominable practice, and a mean to deter others from the like. *Abomination*—The idol, ſo called, becauſe it was abominable, and made them abominable to God.

V. 14. *Men*—Of the idolatrous prieſts, which he cauſed to be taken out of their graves, ver. 18. As he carried the aſhes of the images to the graves, to mingle them with dead mens bones, ſo he carried dead mens bones to the places where the images had been, that both ways idolatry might be rendered loathſome. Dead men and dead gods were indeed much alike, and fitteſt to go together.

V. 15. *Beth-el*—Probably this city was now under the kingdom of *Judah*, to which it was added by *Abijah* long ſince. And it is probable, ſince the ten tribes were carried away, many cities had put themſelves under the protection of *Judah*. The golden calf, it ſeems, was gone; but *Joſiah* would leave no remains of that idolatry.

V. 16. *Himſelf*—*Joſiah*'s care and zeal was ſo great, that he would not truſt his officers with theſe things, but would ſee them done with his own eyes. *Theſe words*—Three hundred years before it was done.

V. 20. *The prieſts*—By this relation it appears,

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* *Exod.* xxiii. 24. *Deut.* vii. 5, 25.
§ 1 *Kings* xiii. 30.
|| 1 *Kings* xiii. 11.
† 1 *Kings* xii. 28.
‡ 1 *Kings* xiii. 2.
** *Exod.* xxii. 20. Chap. xi. 18.

that *were* there, upon the altars, and burnt mens bones upon them,
21 and returned to Jeruſalem. And the king commanded all the
people, ſaying, † Keep the paſſover unto the LORD your God, ‡ as
22 *it is* written in the book of this covenant. Surely there was not
holden ſuch a paſſover, from the days of the judges that judged
Iſrael, nor in all the days of the kings of Iſrael, nor of the kings of
23 Judah; but in the eighteenth year of king Joſiah, *wherein* this paſſover
24 was holden to the LORD in Jeruſalem. Moreover, the *workers*
with familiar ſpirits, and the wizards, and the images, and the idols,
and all the abominations that were ſpied in the land of Judah, and
in Jeruſalem, did Joſiah put away, that he might perform the words
of § the law, *which were* written in the book that Hilkiah the prieſt
25 found in the houſe of the LORD. And ‖ like unto him was there no
king before him, that turned to the LORD with all his heart, and
with all his ſoul, and with all his might, according to all the law of

appears, that after the departure of the king of *Aſſyria*, divers of the *Iſraelites* who had retired to other parts, and kept themſelves out of the conqueror's hands, returned together with their prieſts to their own land, and to their old trade worſhipping idols; to whom, peradventure, they aſcribed this their deliverance from that judgment which *Jehovah* had brought upon them. *And burnt*—According to that famous prophecy, 1 *Kings* xiii. 1, 2.

V. 22. *Such a paſſover*—Celebrated with ſuch ſolemn care, and great preparation, and numerous ſacrifices, and univerſal joy of all good men; which was much the greater, becauſe of their remembrance of the former wicked and miſerable times under *Manaſſeh*, and *Amon*; and the good hopes they now had of the happy eſtabliſhment of their nation, and the true religion; and of the prevention of God's judgments denounced againſt them. *Judges*—Or, *from the days of Samuel*, the laſt of the judges; as it is expreſſed 2 *Chron.* xxxv. 18. None of the kings had taken ſuch care to prepare themſelves, the prieſts, and people, and accurately to obſerve all the rites, and diligently to purge out all uncleanneſs, and to renew their covenant with God. And undoubtedly God was pleaſed to recompenſe their zeal in deſtroying idolatry with uncommon tokens of his preſence and favour. All this concurred to make it ſuch a paſſover as had not been even in the days of *Hezekiah*.

V. 24. *Images*, &c.—Three words noting the ſame thing, to ſhew, That all the inſtruments and monuments of idolatry were deſtroyed, as God had commanded. *Spied*—All that were diſcovered; not only ſuch as were in the place of worſhip, but ſuch as their prieſts or zealots had removed, and endeavoured to hide.

V. 25. *No king*—For his diligent ſtudy in God's law, and his exact care, and unwearied induſtry, and fervent zeal, in rooting out idolators, and all kinds and appearances of idolatry, not only in *Judah*, but in *Iſrael* alſo; and in the eſtabliſhment of the true religion in all his dominions; and in the conforming of his own life, and his peoples too, (as far as he could) to the holy law of God: though *Hezekiah* might excel him in ſome particulars.

V. 26. *Not-*

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† 2 *Chron.* xxxv. 1. ‡ *Exod.* xii. 3. *Lev.* xxiii. 5. *Numb.* ix. 2. *Deut.* xvi. 2.
§ *Lev.* xx. 27. *Deut.* xviii. 11. ‖ Chap. xviii. 5.

26 Moſes; neither after him aroſe there *any* like him. Notwithſtanding
the LORD turned not from the fierceneſs of his great wrath,
wherewith his anger was kindled againſt Judah, * becauſe of all the
27 provocations that Manaſſeh had provoked him withal. And the
LORD ſaid, I will remove Judah alſo out of my ſight, as I have removed
Iſrael, and will caſt off this city Jeruſalem, which I have
choſen, and the houſe of which I ſaid, † My name ſhall be there.
28 Now the reſt of the acts of Joſiah, and all that he did, *are* they not
29 written in the book of the chronicles of the kings of Judah? ‡ In
his days Pharaoh-nechoh king of Egypt went up againſt the king of
Aſſyria to the river Euphrates: and king Joſiah went againſt him;
30 and he ſlew him at § Megiddo, when he had ſeen him. And his
ſervants carried him in a chariot dead from Megiddo, and brought

V. 26. *Notwithſtanding*—Becauſe though the king was moſt hearty in his repentance and acceptable to God, and therefore the judgment was delayed for his time; yet the people were in general corrupt, and ſecretly averſe from *Joſiah*'s pious reformation, as appears from the complaints of the prophets, eſpecially *Jeremiah* and *Zephaniah*, againſt them: and by the following hiſtory, wherein we ſee, that as ſoon as ever *Joſiah* was gone, his children, and the princes, and the people, ſuddenly and greedily returned to their former abominations. *Becauſe*—The ſins of *Manaſſeh*, and for the men of his generation; who concurred with him in his idolatrous and cruel practices, are juſtly puniſhed in this generation: becauſe of God's ſovereign right of puniſhing ſinners when he ſees fit: becauſe of that publick declaration of God, that he would viſit the iniquity of the fathers upon the children: and principally, becauſe theſe men had never ſincerely repented of their own, nor of their fathers ſins.

V. 27. *I ſaid*—Upon the conditions in ſundry places expreſſed, which they broke, and therefore God juſtly made them to know *his breach of promiſe*.

V. 29. *The king*, &c.—The king of *Babylon*, who having formerly rebelled againſt the *Aſſyrian* had now conquered him; as appears by the courſe of the ſacred, and the concurrence of the prophane hiſtory; and therefore is here and elſewhere called *the Aſſyrian*, and *the king of Aſſyria*, becauſe now he was the head of that empire. *Euphrates*—*Againſt Carchemiſh by Euphrates*, as it is expreſſed, 2 *Chron.* xxxv. 20. which the *Aſſyrian* had taken from *Pharaoh*'s confederates, who therefore ſends forces againſt the *Aſſyrian*, that he might both help them, and ſecure himſelf. *Joſiah went*—Either to defend his own country from *Pharaoh*'s incurſions; or to aſſiſt the king of *Babylon*, with whom he ſeems to have been in league. *Slew*—Gave him his death wound there; though he died not 'till he came to *Jeruſalem*. *Seen him*—When he fought with him, or in the firſt onſet. It does not appear, that *Joſiah* had any clear call to engage in this war; poſſibly he received his death wound, as a puniſhment of his raſhneſs.

V. 30. *Dead*—Mortally wounded. *Jehoahaz*—Who was younger than *Jehoiakim*, yet preferred by the people before the elder brother; either becauſe *Jehoiakim* refuſed

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* *Jer.* xv. 4. † *Numb.* xiv. 31: 1 *Kings* viii. 29. ‡ 2 *Chron.* xxxv. 20. § *Zech.* xii. 11.

him to Jeruſalem, and buried him in his own ſepulchre. And § the
people of the land took || Jehoahaz the ſon of Joſiah, and anointed
31 him, and made him king in his father's ſtead. Jehoahaz *was*
twenty and three years old when he began to reign; and he reigned
three months in Jeruſalem: and his mother's name *was* * Hamutal,
32 the daughter of Jeremiah of Libnah. And he did *that which was*
evil in the ſight of the LORD, according to all that his fathers had
33 done. And Pharaoh-nechoh put him in bands at Riblah, in the land
of Hamath, that he might not reign in Jeruſalem; and put the land
to a tribute of an hundred talents of ſilver, and a talent of gold.
34 And Pharaoh-nechoh made Eliakim the ſon of Joſiah king, in the
room of Joſiah his father; and turned his name to Jehoiakim, and
35 took Jehoahaz away: and he came to Egypt, and died there. And
Jehoiakim gave the ſilver and the gold to Pharaoh; but he taxed
the land to give the money according to the commandment of Pharaoh:
he exacted the ſilver and the gold of the people of the land,
of every one according to his taxation, to give it unto Pharaoh-
36 nechoh. Jehoiakim *was* twenty and five years old when he began
to reign; and he reigned eleven years in Jeruſalem. And his mother's
37 name *was* Zebudah the daughter of Pedaiah of Rumah. And
he did *that which was* evil in the ſight of the LORD; according to all
that his fathers had done.

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refuſed the kingdom for fear of *Pharaoh*, whom he knew he ſhould hereby provoke. Or becauſe *Jehoahaz* was the more ſtout and warlike prince; whence he is called a *lion*, *Ezek.* xix. 3.

V. 32. *His fathers*—His grand parents, *Manaſſeh*, and *Amon*. He reſtored that idolatry which his father had deſtroyed. *Jeruſalem* ſaw not a good day, after *Joſiah* was laid in his grave; but one trouble came after another, 'till within two and twenty years it was deſtroyed.

V. 33. *In bands*—Either, becauſe he preſumed to take the kingdom without his conſent: or becauſe he renewed the war againſt *Pharaoh*.

V. 34. *Jehoiakim*—The giving of names was accounted an act of dominion; which therefore parents did to their children, and conquerors to their vaſſals or tributaries.

§ 2 *Chron.* xxxvi. 1. || 1 *Chron.* iii. 15. *Jer.* xxii. 11. * Chap. xxiv. 18.

CHAP. XXIV.

Judah *ſeverely puniſhed*, ver. 1—4. Jehoiakim *dies*, ver. 5—6. Nebuchadnezzar's *conqueſts*, ver. 7. *The wicked reign of* Jehoiachin, ver. 8, 9. Nebuchadnezzar *takes* Jeruſalem *and carries the people captive*, ver. 10—16. *The wicked reign of* Zedekiah, ver. 17—20.

1 IN * his days Nebuchadnezzar king of Babylon came up, and
Jehoiakim became his ſervant three years: then he turned and
2 rebelled againſt him. And the LORD ſent againſt him bands of the
Chaldees, and bands of the Syrians, and bands of the Moabites,
and bands of the children of Ammon, and ſent them againſt Judah
to deſtroy it, † according to the word of the LORD, which he ſpake
3 by his ſervants the prophets. Surely at the commandment of the
LORD came *this* upon Judah, to remove *them* out of his ſight, for
4 ‡ the ſins of Manaſſeh, according to all that he did. And alſo for
§ the innocent blood that he ſhed, (for he filled Jeruſalem with innocent
5 blood) which the LORD would not pardon. Now the reſt
of the acts of Jehoiakim, and all that he did, *are* they not written in
6 the book of the chronicles of the kings of Judah? So Jehoiakim
ſlept with his fathers: Jehoiachin his ſon reigned in his ſtead.
7 And the king of Egypt came not again any more out of his land:
for ‖ the king of Babylon had taken from the river of Egypt unto
the river Euphrates, all that pertained unto the king of Egypt.
8 Jehoiachin *was* eighteen years old when he began to reign, and he
reigned in Jeruſalem three months: and his mother's name *was* Nehuſhta,
9 the daughter of Elnathan of Jeruſalem. And he did *that*
which was evil in the ſight of the LORD, according to all that his fa-

V. 2. *Bands*—For *Nebuchadnezzar's* army was made up of ſeveral nations, who were willing to fight under the banner of ſuch a puiſſant and victorious emperor.

V. 3. *The ſins*—Properly and directly for their own ſins, and occaſionally for the ſins of *Manaſſeh*, which had never been charged upon them, if they had not made them their own by their repetition of them.

V. 6. *With his fathers*—But it is not ſaid, he was buried with them. No doubt the prophecy of *Jeremiah* was fulfilled, that he ſhould not be lamented as his father was, but *buried with the burial of an aſs*.

V. 7. *Came not*—In this king's days. He could not now come to protect the king of *Judah*, being ſcarce able to defend his own kingdom.

V. 8. *To reign*—In his eighth year he began to reign with his father, who made him king with him as divers other kings of *Iſrael* and *Judah* had done in times of trouble; and in his eighteenth year he reigned alone.

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* 2 *Chron.* xxxvi. 6. † Chap. xx. 17. xxiii. 27. ‡ Chap. xxi. 2. xxiii. 26. § Chap. xxi. 16. ‖ *Jer.* xlvi. 2.

10 ther had done. * At that time the ſervants of Nebuchadnezzar
king of Babylon came up againſt Jeruſalem, and the city was be-
11 ſieged. And Nebuchadnezzar king of Babylon came againſt the
12 city, and his ſervants did beſiege it. And Jehoiachin the king of
Judah went out to the king of Babylon, he, and his mother, and
his ſervants, and his princes, and his officers, and the king of Ba-
13 bylon took him in the eighth year of his reign. † And he carried
out thence all the treaſures of the houſe of the LORD, and the trea-
ſures of the king's houſe, and took away all the veſſels of gold
which Solomon king of Iſrael had made in the temple of the LORD
14 as the LORD had ſaid. And he carried away all Jeruſalem, and ‡
all the princes, and all the mighty men of valour, *even* ten thou-
ſand captives, and all the craftſmen and ſmiths: none remained
15 ſave the pooreſt ſort of the people of the land. And § he carried
away Jehoiachin to Babylon, and the king's mother, and the king's
wives, and his officers, and the mighty of the land, *thoſe* carried
16 he into captivity, from Jeruſalem to Babylon. And all the men of
might, *even* ſeven thouſand, and craftſmen, and ſmiths a thouſand,
all *that were* ſtrong *and* apt for war, even them the king of Babylon
17 brought captive to Babylon. And ‖ the king of Babylon made

V. 12. *Went out*—Yielded up himſelf and the city into his hands; and this by the counſel of *Jeremiah*, and to his own good. *His reign*—Of *Nebuchadnezzar*'s reign; as appears by comparing this with chap. xxv. 8. and becauſe *Jehoiachin* reigned not half a year. Had he made his peace with God, and taken the method that *Hezekiah* did in the like caſe, he needed not to have feared the king of *Babylon*, but might have held out with courage, honour and ſucceſs. But wanting the faith and piety of an *Iſraelite*, he had not the reſolution of a man.

V. 13. *Veſſels*—The moſt and choiceſt of them, by comparing this with chap. xxv. 14, 15. *Solomon made*—Though the city and temple had been rifled more than once both by the kings of *Egypt* and *Iſrael*, and by the wicked kings of *Judah*; yet theſe golden veſſels were preſerved from them, either by the care of the prieſts, who hid them; or by the clemency of the conquerors, or by the ſpecial providence of God, diſpoſing their hearts to leave them. Or, if they had been taken away by any of theſe kings, they might afterwards be recovered good, at the coſt of the kings of *Judah*.

V. 14. *All*—Not ſimply *all*, but the beſt and moſt conſiderable part, as the following words explain it. *Captives*—Which are more particularly reckoned up, ver. 16. where there are ſeven thouſand *mighty men*, and *a thouſand ſmiths*; and thoſe mentioned ver. 15. make up the other two thouſand. *Craftſmen and ſmiths*—Who might furniſh them with new arms, and thereby give him freſh trouble.

V. 17. *Zedekiah*—That he might admoniſh him of (what this name ſignifies) *the juſtice of God*, which had ſo ſeverely puniſhed

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* *Dan.* i. 1. † Chap. xx. 17. *Iſa.* xxxix. 6. ‡ *Jer.* xxiv. 1. § 2 *Chron.* xxxvi. 10. *Eſth.* ii. 6. ‖ *Jer.* xxxvii. 1.

Mattaniah * his father's brother king in his ſtead, and changed his
18 name to Zedekiah. † Zedekiah *was* twenty and one years old
when he began to reign, and he reigned eleven years in Jeruſalem:
and his mother's name *was* ‡ Hamutal, the daughter of Jeremiah of
19 Libnah. And he did *that which was* evil in the ſight of the LORD,
20 according to all that Jehoiakim had done. For through the anger
of the LORD it came to paſs in Jeruſalem and Judah, until he had
caſt them out from his preſence, that Zedekiah rebelled againſt the
king of Babylon

CHAP. XXV.

Jeruſalem *is taken*, ver. 1—4. Zedekiah *taken and ſentenced*, ver. 5—7. Nebuzar-adan *burns the city, breaks down the walls, and carries away the ſpoils, with moſt of the people*, ver. 8—17. *The chief officers are put to death*, ver. 18—21. *The very remnant of the people is ſcattered*, ver. 22—26. Jehoiachin *is countenanced, after thirty-ſeven years impriſonment*, ver. 27—30.

1 AND it came to paſs § in the ninth year of his reign, in the
tenth month, in the tenth *day* of the month, *that* Nebuchad-
nezzar king of Babylon came, he, and all his hoſt againſt Jeruſalem,
and pitched againſt it, and they built forts againſt it round about.
2 And the city was beſieged unto the eleventh year of king Zedekiah.
3 And on the ninth *day* of the || *fourth* month, the famine prevailed in
4 the city, and there was no bread for the people of the land. And
the city was broken up, and all the men of war *fled* by night, by
the way of the gate, between two walls, which *is* by the king's
garden (now the Chaldees *were* againſt the city round about) and
5 *the king* went the way toward the plain. And the army of the Chal-

niſhed *Jehoiakim* for his rebellion; and would no leſs certainly overtake him, if he ſhould be guilty of the ſame perfidiouſneſs.

V. 20. *Came to paſs*—Thus the peoples ſins were the true cauſe why God gave them wicked kings, whom he ſufferedto do wickedly, that they might bring the long-deſerved, and threatened puniſhments upon themſelves and their people.

V. 1. *Came*—To chaſtiſe *Zedekiah* for his rebellion and perjury. *Built*—To keep all ſupplies of men or proviſions from entering into the city: and that from thence they might ſhoot darts or arrows, or ſtones.

V. 3. *The people*—For the common people, but only for the great men. Now they eat their own children for want of food, *Lam.* iv. 3. &c. *Jeremiah* in this extremity, earneſtly perſuaded the king to ſurrender; but his heart was hardened to his deſtruction.

V. 6. *Riblah*

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* 1 *Chron* iii. 15. † 2 *Chron.* xxxvi. 1. *Jer.* xxxvii. 1. lii. 1. ‡ Chap. xxiii. 31.
§ 2 *Chron.* xxxvi. 17. *Jer.* xxxiv. xxxix. 1. *Ezek.* xxiv. 1. || *Jer.* lii. 6.

dees purſued after the king, and overtook him in the plains of
6 Jericho: and all his army were ſcattered from him. So they took
the king, and brought him up to the king of Babylon, to Riblah,
7 and they gave judgment upon him. And they ſlew the ſons of
Zedekiah before his eyes, and put out the eyes of Zedekiah, and
bound him with fetters of braſs, and carried him to Babylon.
8 And in the fifth month, on the ſeventh *day* of the month (which *is*
‡ the nineteenth year of king Nebuchadnezzar king of Babylon)
came Nebuzar-adan captain of the guard, a ſervant of the king of
9 Babylon, unto Jeruſalem: And he burnt the houſe of the LORD,
and the king's houſe, and all the houſes of Jeruſalem, and every
10 great *man's* houſe burnt he with fire. And all the army of the Chaldees that *were* with the captain of the guard, brake down the walls
11 of Jeruſalem round about. Now the reſt of the people *that were*

V. 6. *Riblah*—Where *Nebuchadnezzar* ſtaid, that he might both ſupply the beſiegers with men, and military proviſions, as their occaſions required; and have an eye to *Chaldea*, to prevent or ſuppreſs any commotions which might happen there in his abſence. *They*—The king's officers appointed thereunto, examined his cauſe, and paſſed the following ſentence againſt him.

V. 7. *Slew*, &c.—Tho' they were but children, that this ſpectacle, the laſt he was to behold, might leave a remaining impreſſion of grief and horror upon his ſpirit. And in ſlaying his ſons they in effect declared, that the kingdom was no more, and that he nor any of his breed were fit to be truſted: therefore not fit to live. *Babylon*—Thus two prophecies were fulfilled, which ſeemed contrary one to the other, *that he ſhould go to Babylon*, *Jer.* xxxii. 5. xxxiv. 3. and *that he ſhould never ſee Babylon*: which ſeeming contradiction, becauſe *Zedekiah* the falſe prophet could not reconcile, he concluded both were falſe, and it ſeems *Zedekiah* the king might ſtumble at this difficulty.

V. 8. *Months*, &c.—So the *Chaldeans* did not put all to fire and ſword, as ſoon as they had taken the city: but about a month after, orders were ſent, to compleat the deſtruction of it. This ſpace God gave them to repent after all the foregoing days of his patience. But in vain; they ſtill hardened their hearts: and therefore execution is awarded to the utmoſt.

V. 9. *Burnt the houſe of the Lord*—One of the apocryphal writers tells us, that *Jeremiah* got the ark out of the temple, and conveyed it to a cave in mount *Nebo*, 2 *Macc.* ii. 4, 5. But this is like the other tales of that author, who has no regard either to truth or probability. For *Jeremiah* was at this time a cloſe priſoner. By the burning of the temple God would ſhew, how little he cares for the outward pomp of his worſhip, when the life and power of religion are gone. About four hundred and thirty years the temple of *Solomon* had ſtood. And it is obſerved by *Joſephus*, that the ſecond temple was burnt by the *Romans*, the ſame month, and the ſame day of the month, that the firſt temple was burnt by the *Chaldeans*.

V. 11. *People*—Whom neither the ſword nor famine had deſtroyed, who were eight hundred and thirty two perſons, *Jer.* lii. 29. being members and traders of that

city;

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‡ Chap. xxiv. 12.

left in the city, and the fugitives that fell away to the king of Babylon,
with the remnant of the multitude, did Nebuzar-adan the
12 captain of the guard carry away. But the captain of the guard
left of the poor of the land *to be* vine-dreſſers, and huſbandmen.
13 And § the ‖ pillars of braſs that *were* in the houſe of the Lord, and
the * baſes, and the † braſen ſea that *was* in the houſe of the Lord,
did the Chaldees break in pieces, and carried the braſs of them to
14 Babylon. And the ‡ pots, and the ſhovels, and the ſnuffers, and
the ſpoons, and all the veſſels of braſs wherewith they miniſtered,
15 took they away. And the fire-pans, and the bowls, *and* ſuch things
as *were* of gold, *in* gold, and of ſilver, *in* ſilver, the captain of the
16 guard took away. The two pillars, one ſea, and the baſes which
Solomon had made for the houſe of the Lord, §§ the braſs of all theſe
17 veſſels was without weight. ‖‖ The height of the one pillar *was* eighteen
cubits, and the chapiter upon it *was* braſs: and the height of the
chapiter three cubits; and the wreathen-work, and pomegranates
upon the chapiter round about, all of braſs: and like unto theſe
18 had the ſecond pillar with wreathen-work. And the captain of
the guard took Seraiah the chief-prieſt, and ** Zephaniah the ſecond
19 prieſt, and the three keepers of the door. And out of the city he
took an officer, that was ſet over the men of war, and five men of
them that were in the king's preſence, which were found in the city,
and the principal ſcribe of the hoſt, which muſtered the people of
the land, and threeſcore men of the people of the land *that were* found
20 in the city. And Nebuzar-adan captain of the guard, took theſe, and
21 brought them to the king of Babylon, to Riblah. And the king of
Babylon ſmote them, and ſlew them at Riblah in the land of Hamath.
22 So Judah was carried away out of their land. †† And *as for*
the people that remained in the land of Judah, whom Nebuchad-

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city: for it is likely, there were very many more of the country people fled thither, who were left with others of their brethren to manure the land. *Multitude*—Of the inhabitants of the country.

V. 12. *Left of the poor*—So while the rich were priſoners in a ſtrange land, the poor had liberty and peace in their own country! Thus providence ſometimes humbles the proud, and favours them of low degree.

V. 21. *Out of the land*—This compleated their calamity, about eight hundred and ſixty years after they were put in poſſeſſion of it by *Joſhua*.

V. 22. *Gedaliah*—A righteous and good man,

§ Chap. xx. 17. *Jer.* xxvii. 19. 22. ‖ 1 *Kings.* vii. 15. * 1 *Kings* vii 27. † 1 *Kings* vii. 23. ‡ 1 *Exod.* xxvii. 3. 1 *Kings* vii. 50. §§ 1 *Kings* vii. 47. ‖‖ 1 *Kings* vii. 15. *Jer.* lii. 21. ** *Jer.* xxix. 25. †† *Jer.* xl. 5, 9.

nezzar king of Babylon had left, even over them he made Gedali-
23 ah the ſon of Ahikam, the ſon of Shaphan, ruler. And when all
the * captains of the armies, they and their men, heard that the
king of Babylon had made Gedaliah governor, there came to
Gedaliah to Mizpah, even Iſhmael the ſon of Nathaniah, and
Johanan the ſon of Careah, and Seraiah the ſon of Tanhumeth
the Netophathite, and Jaazaniah the ſon of a Maachathite, they, and
24 and their men. And Gadaliah ſware to them, and to their men,
and ſaid unto them, Fear not *to be* the ſervants of the Chaldees:
dwell in the land, and ſerve the king of Babylon, and it ſhall be
25 well with you. But it came to paſs in the ſeventh month, that Iſh-
mael the ſon of Nathaniah, the ſon of Eliſhama, of the ſeed royal,
came, and ten men with him, and † ſmote Gedaliah, that he died,
26 and the Jews and the Chaldees that were with him at Mizpah. And
all the people both ſmall and great, and the captains of the armies
aroſe, and ‡ came to Egypt: for they were afraid of the Chaldees.
27 And it came to paſs in the ſeven and thirtieth year of the captivity
of Jehoiachin king of Judah, in the twelfth month, on the ſeven
and twentieth *day* of the month, that Evil-merodaſh king of Babylon,
in the year that he began to reign, did lift up the head of Jehoia-
28 chin king of Judah out of priſon. And he ſpake kindly to him,
and ſet his throne above the throne of the kings that *were* with him in
29 Babylon. And changed his priſon-garments: and he did eat bread
30 continually before him all the days of his life. And his allowance
was a continual allowance given him of the king, a daily rate for
every day, all the days of his life.

man, and a friend to the prophet *Jeremiah.*

V. 24. *Sware*—Aſſured them by his promiſe and oath, that they ſhould be kept from the evils which they feared. This he might ſafely ſwear, becauſe he had not only the king of *Babylon*'s promiſe but alſo God's promiſe deliver'd by *Jeremiah.* And it might ſeem, a fair proſpect was opening again. But how ſoon was the ſcene changed! This hopeful ſettlement is quickly daſhed in peices, not by the *Chaldeans*, but by ſome of themſelves.

V. 25. *Came*—Moved with envy to ſee ſo mean a perſon advanced into their place. *Ten men*—Ten captains or officers, and under each of them many ſoldiers.

V. 26. *Egypt*—And here they probably mixt with the *Egyptians* by degrees, and were heard of no more as *Iſraelites.*

V. 27. *Seven and twentieth*—Or, *on the twenty fifth day*, as it is, *Jer.* lii. 31. For then the decree was made, which was executed upon the twenty ſeventh day.

V. 30. *All the days of his life*—Let none ſay, they ſhall never ſee good again, becauſe they have long ſeen little but evil. The moſt afflicted know not what bleſſed turn providence may yet give to their affairs.

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* *Jer.* xl. 7. † *Jer.* xli. 2. ‡ *Jer.* xliii. 4.

697 k26 &c.

NOTES

ON

The Firſt Book of *CHRONICLES.*

The chief deſign of theſe books is, to compleat the hiſtory of the kings of Judah; *to gather up fragments of ſacred hiſtory, which were omitted in the books of* Samuel *and* Kings; *to explain ſome paſſages there mentioned, and to give an exact account of the genealogies. This was then a work of great neceſſity, to preſerve the diſtinction of the tribes and families; that it might appear, Chriſt came of that nation, tribe and family, of which he was to be born. And this account, having been hitherto neglected, is moſt ſeaſonably mentioned in theſe books, compiled by* Ezra *after the captivity, becauſe this was to be, in a manner, the laſt part of the Sacred hiſtory of the Old Teſtament. If many things herein are now obſcure to us, they were not ſo to the* Hebrews. *And all the perſons here named were known to them, by thoſe exact genealogies, which they kept in their ſeveral families, and in public regiſters. In this firſt book we have a collection of Sacred genealogies, from* Adam *to* David, *with ſeveral hiſtories inſerted,* chap. 1—9. *An account of the tranſlation of the kingdom from* Saul *to* David, *and of* David's *reign,* chap. 10—21. *An account of the ſettlement of eccleſiaſtical affairs by* David, *and of his preparations for building the temple,* chap. 22—29. *Theſe are* words of days *as the* Hebrew *title runs, of the beſt days of the Old Teſtament Church. But now He is come, for whoſe ſake theſe regiſters were preſerved, the* Jews *have loſt all their genealogies, even that of the prieſts, ſo that there is not any man in the world, that can prove himſelf of the houſe of* Aaron.

I. CHRONICLES.

CHAP. I.

The deſcents from Adam *to* Noah *and his ſons*, ver. 1—4. *The poſterity of* Japheth *and* Ham, ver. 5—16. *Of* Shem *to* Abraham, ver. 17—27. Abraham's *poſterity by* Iſhmael, ver. 28—31. *By* Keturah, ver. 32, 33. *The poſterity of* Iſaac *by* Eſau, ver. 34—54.

1, 2 ADAM, * Sheth, Enoſh, Kenan, Mahalaleel, Jered,
3, 4 Henoch, Methuſhelah, Lamech, Noah, Shem, Ham, and
5 Japheth. † The ſons of Japheth; Gomer, and Magog, and Madai,
6 and Javan, and Tubal, and Meſhech, and Tiras. And the ſons of
7 Gomer; Aſhchenaz, and Riphath, and Togarmah. And the ſons of
8 Javan; Eliſhah, and Tarſhiſh, Kittim, and Dodanim. The ſons of
9 Ham; Cuſh, and Mizraim, Put, and Canaan. And the ſons of
Cuſh; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha:
10 and the ſons of Raamah; Sheba and Dedan. And Cuſh ‡ begat
11 Nimrod: he began to be mighty upon the earth. And Mizraim begat
12 Ludim, and Anamim, and Lehabim, and Naphtuhim, And Pathruſim,
and Caſluim, (of whom came the Philiſtines,) and § Caphthorim.
13 And ‖ Canaan begat Zidon his firſt-born, and Heth,

V. 1. *Sheth*—*Adam* begat *Sheth*: and ſo in the following particulars. For brevity ſake he only mentions their names; but the reſt is eaſily underſtood out of the former books. This appears as the peculiar glory of the *Jewiſh* nation, that they alone were able to trace their pedigree from the firſt man that God created, which no other nation pretended to, but abuſed themſelves and their poſterity with fabulous accounts of their originals: the people of *Theſſaly* fancying that they ſprang from ſtones, the *Athenians*, that they grew out of the earth.

V. 5. *The ſons of Japheth*—The hiſtorian repeating the account of the repleniſhing the earth by the ſons of *Noah*, begins with thoſe that were ſtrangers to the church, the ſons of *Japheth*, who peopled *Europe*, of whom he ſays little, as the *Jews* had hitherto little or no dealings with them. He proceeds to thoſe that had many of them been enemies to the church, and thence haſtens to the line of *Abraham*, breaking off abruptly from all the other families of the ſons of *Noah*, but that of *Arphaxad*, from whom Chriſt was to come. The great promiſe of the Meſſiah was tranſmitted from *Adam* to *Seth*, from him to *Shem*, from him to *Eber*, and ſo to the *Jewiſh* nation, who were intruſted above all nations with that ſacred treaſure, 'till the promiſe was performed, and the Meſſiah was come: and then that nation was made *not a people*.

V. 14. *The*

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* *Gen.* iv. 25, 26. v. 3. 9. † *Gen.* x. 2. ‡ *Gen.* x. 8. § *Deut.* ii. 23.
‖ *Gen.* x. 15.

14, 15 The Jebuſite alſo, and the Amorite, and the Girgaſhite, And
16 the Hivite, and the Archite, and the Sinite, And the Arvadite,
17 and the Zemarite, and the Hamathite. The ſons of * Shem;
Elam, and Aſhur, and Arphaxad, and Lud, and Aram, and Uz,
18 and Hul, and Gether, and † Meſhech. And Arphaxad begat Shelah,
19 and Shelah begat Eber. And unto Eber *were* born two ſons:
the name of the one *was* Peleg, (becauſe in his days the earth was
20 divided,) and his brother's name was Joktan. And ‡ Joktan begat
21 Almodad, and Sheleph, and Hazarmaveth, and Jerah, Hadoram
22 alſo, and Uzal, and Diklah, And Ebal, and Abimael, and Sheba,
23 And Ophir, and Havilah, and Jobab: all theſe *were* the ſons of
24, 25 Joktan. § Shem, Arphaxad, Shelah, ‖ Eber, Peleg, Reu,
26, 27 Serug, Nahor, Terah, ** Abram, the ſame *is* Abraham.
28, 29 The ſons of Abraham; †† Iſaac, and ‡‡ Iſhmael. Theſe *are* their
generations: The §§ firſt-born of Iſhmael, Nebajoth; then Kedar,
30 and Adbeel, and Mibſam, Miſhma, and Dumah, Maſſa, Hadad,
31 and Tema, Jetur, Naphiſh, and Kedemah. Theſe are the ſons of
32 Iſhmael. Now ‖‖ the ſons of Keturah, Abraham's concubine: ſhe
bare Zimran, and Jokſhan, and Medan, and Midian, and Iſhbak,
33 and Shuah. And the ſons of Jokſhan; Sheba, and Dedan. And

V. 14. *The Jebuſite*—The names which follow until ver. 17. are not the names of particular perſons, but of people or nations. And all theſe deſcended from *Canaan*, though ſome of them were afterwards extinct or confounded with others of their brethren by cohabitation or mutual marriages, whereby they loſt their names: which is the reaſon why they are no more mentioned, at leaſt under theſe names.

V. 17. *The ſons*—Either the name of *ſons* is ſo taken here as to include grandſons, or theſe words, *the children of Aram*, are underſtood before *Uz*, out of *Gen.* x. 23. where they are expreſſed.

V. 18. *Begat*—Either immediately, or mediately by his ſon *Cainan*, who is expreſſed, *Luke* iii. 35.

V. 19. *Divided*—In their languages and habitations.

V. 24. *Arphaxad*—Having given a brief and general account of the original of the world and the people in it, he now returns to a more large and particular account of the genealogy of *Shem*, from whom the *Jews* were deſcended.

V. 28. *The ſons of Abraham*—All nations but the ſeed of *Abraham* are already ſhaken off from this genealogy. Not that we conclude, no particular perſons of any other nation but this found favour with God. Multitudes will be brought to heaven *out of every nation*, and we may hope there were many, very many people in the world, whoſe names where in the book of life, tho' they did not ſpring from the loins of *Abraham*.

* *Gen.* x. 22. xi. 10. † *Gen.* x. 23. ‡ *Gen.* x. 26. § *Gen.* xi. 10. *Luke* iii. 36.
‖ *Gen.* xi. 15. ** *Gen.* xvii. 5. †† *Gen.* xxi. 2, 3. ‡‡ *Gen.* xvi. 11. 15.
§§ *Gen.* xxv. 13—17. ‖‖ *Gen.* xxv. 1, 2.

the ſons of Midian; Ephah, and Epher, and Henoch, and Abida,
34 and Eldaah. All theſe *are* the ſons of Keturah. And ‖ Abraham
35 begat Iſaac. * The ſons of Iſaac; Eſau, and Iſrael. The ſons of
36 † Eſau; Eliphaz, Reuel, and Jeuſh, and Jaalam, and Korah. The
ſons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz,
37 and Timna, and Amalek. The ſons of Reuel; Nahath, Zerah Sham-
38 mah, and Mizza. The ſons of Seir; Lotan, and Shobal, and Zibeon,
39 and Anah, and Diſhon, and Ezer, and Diſhan. And the ſons of Lotan;
40 Hori, and Homam: and Timna *was* Lotan's ſiſter. The ſons of Sho-
bal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the
41 ſons of Zibeon; Aiah, and Anah. The ſons of Anah; ‡ Diſhon. And
42 the ſons of Diſhon; Amram, and Eſhban, and Ithran, and Cheran. The
ſons of Ezer; Bilhan, and Zavan, and Jakan. The ſons of Diſhan;
43 Uz, and Aran. Now theſe *are* the § kings that reigned in the land of
Edom, before *any* king reigned over the children of Iſrael; Bela the
44 ſon of Beor: and the name of his city was Dinhabah. And when
Bela was dead, Jobab the ſon of Zerah of Bozrah, reigned in his
45 ſtead. And when Jobab was dead, Huſham of the land of the Te-
46 manites, reigned in his ſtead. And when Huſham was dead, Hadad
the ſon of Bedad (which ſmote Midian in the field of Moab) reigned
47 in his ſtead: and the name of his city *was* Avith. And when Hadad
48 was dead, Samlah, of Maſrekah reigned in his ſtead. ‖‖ And when
Samlah was dead, Shahul of Rehoboth by the river, reigned in his
49 ſtead. And when Shahul was dead, Baal-hanan the ſon of Achbor
50 reigned in his ſtead. And when Baal-hanan was dead, Hadad
reigned in his ſtead: and the name of his city *was* Pai: and his wife's
name *was* Mehetabel the daughter of Matred, the daughter of Me-
51 zahab. Hadad died alſo. And the ** dukes of Edom were, duke
52 Timna, duke Aliah, duke Jetheth, Duke Aholibamah, duke Elah,
53, 54 duke Pinon, Duke Kenaz, duke Teman, duke Mibzar, Duke
Magdiel, duke Iram. Theſe *are* the dukes of Edom.

V. 36. *Timna*—There is another *Timna*, the concubine of *Eliphaz*, Gen. xxxvi. 12. but this was one of his ſons, though called by the ſame name; there being ſome names common both to men and women in the *Hebrew* and in other languages.

V. 38. *Seir*—One of another nation, prince of the *Horims*; whoſe genealogy is here deſcribed, becauſe of that affinity which was contracted between his and *Eſau*'s poſterity; and thoſe who were not united and incorporated with them, were deſtroyed by them. See *Deut*. ii. 12.

V. 54. *Theſe are the dukes of Edom*—Let us,

in

‖ *Gen*. xxi. 2. * *Gen*. xxv. 25. † *Gen*. xxxvi. 9, 10. ‡ *Gen*. xxxvi. 25.
§ *Gen*. xxxvi. 31. ‖‖ *Gen*. xxxvi. 37. ** *Gen*. xxxvi. 40.

CHAP. II.

The ſons of Jacob; ver. 1—2. *Of* Judah, *to* Jeſſe, ver. 3—12. *Of* Jeſſe, ver. 13—17. *Of* Caleb, *the ſon of* Hezron, ver. 18—20. *Of* Hezron, ver. 21—24. *Of* Jerahmeel *down to* Eliſhama, ver. 25—41. *Another branch of* Caleb'*s poſterity*, ver. 42—49. *The ſons of* Caleb *the ſon of* Hur, ver. 50—55.

1 THESE *are* the ſons of Iſrael; * Reuben, Simeon, Levi, and
2 Judah, Iſſachar, and Zebulun, Dan, Joſeph, and Benjamin,
3 Naphtali, Gad, and Aſher. The ſons of † Judah; Er, and
Onan, and Shelah: *which* three were born unto him of the daughter of ‡ Shua the Canaaniteſs. And § Er, the firſt-born of Judah,
4 was evil in the ſight of the LORD, and he ſlew him. And || Tamar,
his daughter-in-law, bare him Pharez, and Zerah. All the ſons
5 of Judah *were* five. The ſons of ** Pharez; Hezron, and Hamul.
6 And the ſons of Zerah; Zimri, †† and Ethan, and Heman, and
7 Calcol, and Dara: five of them in all. And the ſons of ‡‡ Carmi;
Achar, the troubler of Iſrael, who tranſgreſſed in the thing §§ ac-
8, 9 curſed. And the ſons of Ethan; Azariah. The ſons alſo of
Hezron, that were born unto him; Jerahmeel, and Ram, and
10 Chelubai. And Ram |||| begat Amminadab; and Amminadab be-
11 gat *** Nahſhon, prince of the children of Judah; And Nahſhon
12 begat Salma, and Salma begat Boaz, And Boaz begat Obed, and

in reading theſe genealogies, think of the multitudes that have gone thro' the world, have ſucceſſively acted their parts in it, and retired into darkneſs. All theſe and all theirs had their day; many of them made a mighty noiſe in the world; until their day came to fall, and their place knew them no more. The paths of death are trodden paths. How ſoon are we to tread them?

V. 3. *Judah*—Whom he puts firſt, becauſe the beſt part of the right of the firſt-born, namely, the dominion, was conferred upon him, *Gen.* xlix. 8. and becauſe the Meſſiah was to come out of his loins.

V. 6. *Dara*—If theſe be the ſame who are mentioned as *the ſons of* Machol, 1 *Kings* iv. 31. either the ſame man had two names, *Zerah* and *Machol*, as was uſual among the *Hebrews*: or, one of theſe was their immediate father, and the other their grandfather. Theſe are named, becauſe they were the glory of their father's houſe. When the Holy Ghoſt would magnify the wiſdom of *Solomon*, he ſaith, *he was wiſer than* theſe four men. That four brothers ſhould be ſo eminent, was a rare thing.

V. 7. *Carmi*—Who is here mentioned, becauſe he was the ſon of *Zimri*, who is alſo called *Zabdi*, *Joſ.* vii. 1. *Achar*—Called *Achan*, *Joſ.* vii. 1. and here *Achar*, with a little variation for greater ſignificancy: for *Achar* ſignifies a *troubler*.

V. 13. *Eliab*

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* *Gen.* xxix. 32. xxx. 5. xxxv. 18. 22. xlvi. 8. † *Gen.* xxviii. 3. xlvi. 12. ‡ *Gen.* xxxviii. 2. § *Gen.* xxxviii. 7. || *Gen.* xxxviii. 29, 30. *Matt.* i. 3. ** *Gen.* xlvi. 12. *Ruth* iv. 18. †† 1 *Kings* iv. 31. ‡‡ Chap. iv. 1. §§ *Joſh.* vi. 19. vii. 1. |||| *Ruth* iv. 19. *Matt.* i. 4. *** *Numb.* i. 7. ii. 3.

13 Obed begat Jeſſe, § And Jeſſe begat his firſt-born Eliab, and
14 Abinadab the ſecond, and Shimma the third, Nethaneel the
15 fourth, Raddai the fifth, Ozem the ſixth, David the ſeventh:
16 Whoſe ſiſters *where* Zeruiah, and Abigail. And ‖ the ſons of Ze-
17 ruiah; Abiſhai, and Joab, and Aſahel, *were* three. And Abigail
bare Amaſa: and the father of Amaſa *was* Jether the Iſhmaelite.
18 And Caleb the ſon of Hezron begat *children* of Azubah *his* wife,
and of Jerioth: her ſons *are* theſe; Jeſher, and Shobab, and Ar-
19 don. And when Azubah was dead, Caleb took unto him Ephrath,
20 which bare him Hur. And Hur begat Uri, and Uri begat * Beza-
21 leel. And afterward Hezron went in to the daughter of † Ma-
chir, the father of Gilead, whom he married when he was three-
22 ſcore years old, and ſhe bare him Segub. And Segub begat Jair,
23 who had three and twenty cities in the land of Gilead. ‡ And he
took Geſhur, and Aram, with the towns of Jair, from them, with
Kenath and the towns thereof, *even* threeſcore cities: all theſe *be-*
24 *longed to* the ſons of Machir, the father of Gilead. And after that
Hezron was dead in Caleb-ephratah, then Abia Hezron's wife bare
25 him Aſhur the father of Tekoa. And the ſons of Jerahmeel the
firſt-born of Hezron were, Ram the firſt-born, and Bunah, and
26 Oren, and Ozem, *and* Ahijah. Jerahmeel had alſo another wife,
27 whoſe name *was* Atarah, ſhe *was* the mother of Onam. And the
ſons of Ram the firſt-born of Jerahmeel were, Maaz, and Jamin,
28 and Eker. And the ſons of Onam were, Shammai, and Jada.

V. 13. *Eliab*—Called alſo *Elihu*, chap. xxvii. 18. unleſs that was another perſon, and the word *brother* be taken more largely for a kinſman, as it is frequently.

V. 15. *Seventh*—He had eight ſons, 1 *Sam*. xvi. 10. but probably one of them died preſently after that time.

V. 17. *Iſhmaelite*—By birth or habitation, but by profeſſion an *Iſraelite*, 2 *Sam*. xvii. 25.

V. 18. *Her ſons*—The ſons of *Azubah*, who is by way of diſtinction called his *wife*, when *Jerioth* probably was only his concubine, and, it may ſeem, barren: therefore upon *Azubah*'s death he married another wife. And thoſe other ſons of this *Caleb* mentioned, ver. 42. are his ſons by ſome other wife diſtinct from all theſe.

V. 21. *Gilead*—Of a man ſo called: a man of noted valour, and the great champion in thoſe parts.

V. 23. *Sons of Machir*—Partly to his own ſons, and partly to his ſon-in-law *Jair*, who by reaſon of that dear affection which was betwixt them, and his forſaking his own tribe and kindred to fight for them and to dwell with them, is here reckoned as his own ſon.

V. 24. *Tekoa*—A known place, whoſe *father* he is called, becauſe he was either the

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§ 1 *Sam*. xvi. 6. ‖ 2 *Sam*. ii. 18. * *Exod*. xxxi. 2. † *Numb*. xxvii. 1 ‡ *Numb*. xxxii. 41. *Deut*. iii. 14. *Joſh*. xiii. 30.

29 And the ſons of Shammai; Nadab, and Abiſhur. And the name
of the wife of Abiſhur *was* Abihail, and ſhe bare him Ahban, and
30 Molid. And the ſons of Nadab; Seled, and Appaim: but Seled
31 died without children. And the ſons of Appaim; Iſhi. And the
ſons of Iſhi; Sheſhan. And § the children of Sheſhan; Ahlai.
32 And the ſons of Jada the brother of Shammai; Jether, and Jonathan:
33 and Jether died without children. And the ſons of Jonathan;
Peleth, and Zara. Theſe were the ſons of Jerahmeel.
34 Now Sheſhan had no ſons, but daughters: and Sheſhan had a ſervant,
35 an Egyptian, whoſe name *was* Jarha. And Sheſhan gave
his daughter to Jarha his ſervant to wife, and ſhe bare him Attai.
36, 37 And Attai begat Nathan, and Nathan begat ‖ Zabad. And
38 Zabad begat Ephlal, and Ephlal begat Obed. And Obed begat
39 Jehu, and Jehu begat Azariah. And Azariah begat Helez, and
40 Helez begat Eleaſah. And Eleaſah begat Siſamai, and Siſamai
41 begat Shallum. And Shallum begat Jekamiah, and Jekamiah begat
42 Eliſhama. Now the ſons of Caleb the brother of Jerahmeel
were, Meſha his firſt-born, which *was* the father of Ziph: and the
43 ſons of Mareſhah the father of Hebron. And the ſons of Hebron;
44 Korah, and Tappuah, and Rekem, and Shema. And Shema begat
Raham the father of Jorkoam: and Rekem begat Shammai.
45 And the ſon of Shammai *was* Maon: and Maon *was* the father of
46 Beth-zur. And Ephah Caleb's concubine bare Haran, and Moza,
47 and Gazez: and Haran begat Gazez. And the ſons of Jahdai,
Regem, and Jotham, and Geſhan, and Pelet, and Ephah, and
48 Shaaph. Maachah Caleb's concubine bare Sheber, and Tirhanah.
49 She bare alſo Shaaph the father of Medmannah, Sheva the father
of Machbenah, and the father of Gibea: and the daughter of Caleb
50 *was* * Achſa. Theſe were the ſons of Caleb the ſon of Hur,
the firſt-born of Ephratah; Shobal the father of Kirjath-jearim.
51 Salma the father of Beth-lehem. Hareph the father of Beth-gader.

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the progenitor of the people inhabiting there: or, their prince and ruler: or, the builder of the city.

V. 31. *The ſons*—An expreſſion often uſed in prophane authors too, where there but one ſon.

V. 35. *Jarha*—Probably he was not only a proſelyte, but an eminent man: elſe an *Iſraelite* would not have given him his only daughter.

V. 45. *Beth-zur*—A place in *Judah*.

V. 49. *Madmannah*—This, and divers other following names are the names of places in *Judah*.

V. 51. *Bethlehem*—That is, the inhabitants of *Bethlehem*.

V. 55. *Scribes*

§ Ver. 34, 35. ‖ Chap. xi. 41. * *Joſh.* xv. 17.

52 And Shobal the father of Kirjath-jearim had ſons; Haroeh, *and*
53 half of the Manahethites. And the families of Kirjath-jearim; the
Ithrites, and the Puhites, and the Shumathites, and the Miſhraites:
54 of them came the Zareathites, and the Eſhtaulites. The ſons of
Salma; Beth-lehem, and the Netophathites, Ataroth, the houſe
55 of Joab, and half of the Manahethites, *namely* the Zorites. And
the families of the ſcribes who dwelt at Jabez; the Tirathites, the
Shimeathites, *and* Suchathites, theſe *are* the † Kenites that came
of Hemath, the father of the houſe of ‡ Rechab.

CHAP. III.

The ſons of David, ver. 1—9. *His ſucceſſors in the throne*, ver. 10—16. *The remains of his family in and after the captivity*, ver. 17—24.

1 NOW theſe were the ſons of David, which were born unto him
in Hebron: the firſt-born § Amnon, of Ahinoam the || Jezreeliteſs:
2 the ſecond Daniel, of Abigail the Carmeliteſs, The
third, Abſalom the ſon of Maachah, the daughter of Talmai king
3 of Geſhur: the fourth, Adonijah the ſon of Haggith. The fifth,
4 Shepatiah of Abital: the ſixth, Ithream by * Eglah his wife. *Theſe*
ſix were born unto him in Hebron; and †† there he reigned ſeven
years and ſix months: and ‡‡ in Jeruſalem he reigned thirty and three
5 years. §§ And theſe were born unto him in Jeruſalem; Shimea,
and Shobab, and Nathan, and |||| Solomon, four, of Bath-ſhua the
6 daughter of Ammiel. Ibhar alſo, and Eliſhama, and Eliphelet,

V. 55. *Scribes*—Either civil, who were public notaries, that wrote and ſigned legal inſtruments: or eccleſiaſtical. And theſe were either *Levites*, or *Simeonites*, or rather *Kenites*, and are here mentioned not as if they were of the tribe of *Judah*, but becauſe they dwelt among them, and probably were allied to them by marriages, and ſo in a manner incorporated with them.

V. 3. *His wife*—Poſſibly ſo called becauſe ſhe was his firſt, and therefore moſt proper wife, though her ſon was born after all the reſt before-mentioned, and therefore ſhe and her ſon are put in the ſixth place, the wives being here named only for the ſons ſake.

V. 5. *Four*—All *David*'s children by her, as the text poſitively affirms: and therefore *Solomon* is called her *only ſon*, *Prov.* iv. 3. becauſe ſhe loved him as if he had been ſo. *Ammiel*—Called alſo *Eliam*, 2 *Sam.* xi. 3.

V. 6. *Eliphelet*—And he had two other ſons called by the ſame names, ver. 8. probably they were by different wives: and probably they were then diſtinguiſhed by ſome additional clauſe or title, which is here omitted, becauſe the two firſt were dead before the two ſecond were born, and therefore the names of the deceaſed were given to theſe to preſerve their memory.

V. 7. Nine

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† *Judg.* i. 16. ‡ *Jer.* xxxv. 2. § 2 *Sam.* iii. 2. || *Joſh.* xv. 56. * 2 *Sam.* iii. 5. †† 2 *Sam.* ii. 11. ‡‡ 2 *Sam.* v. 5. §§ 2 *Sam.* v. 14. |||| *Sam.* xii. 14.

7, 8 And Nogah, and Nepheg, and Japhia. And Eliſhama, and
9 Eliada, and Eliphelet, nine. *Theſe were* all the ſons of David, beſides
10 the ſons of the concubines, and ‡ Tamar their ſiſter. And
Solomon's ſon *was* § Rehoboam, Abia his ſon, Aſa his ſon, Jehoſhaphat
11 his ſon, Joram his ſon, Ahaziah his ſon, Joaſh his ſon,
12, 13 Amaziah his ſon, Azariah his ſon, Jotham his ſon, Ahaz his
14 ſon, Hezekiah his ſon, Manaſſeh his ſon, Amon his ſon, Joſiah
15 his ſon. And the ſons of Joſiah *were*, the firſt-born Johanan, the
16 ſecond Jehoiakim, the third Zedekiah, the fourth Shallum. And
17 the ſons of Jehoiakim, Jeconiah his ſon, Zedekiah his ſon. And
18 the ſons of Jeconiah; Aſſir, Salathiel || his ſon, Malchiram alſo,
and Pedaiah, and Shenazar, Jecamiah, Hoſhama, and Nedabiah.
19 And the ſons of Pedaiah, *were* Zerubbabel, and Shimei: and the
ſons of Zerubbabel; Meſhullam, and Hananiah, and Shelomith
20 their ſiſter: And Haſhubah, and Ohel, and Berechiah, and Haſadiah,
21 Juſhab-heſed, five. And the ſons of Hananiah; Pelatiah,
and Jeſaiah: the ſons of Rephaiah, the ſons of Arnan, the ſons of
22 Obadiah, the ſons of Shechaniah. And the ſons of Shechaniah;
Shemaiah: and the ſons of Shemaiah; * Hattuſh, and Igeal, and
23 Bariah, and Neariah, and Shaphat, ſix. And the ſons of Neariah;
24 Elionenai, and Hezekiah, and Azrikam, three. And the ſons of

V. 8. *Nine*—There are but ſeven mentioned, 2 *Sam*. v. 14. Two of them are omitted there, becauſe they died very early, and here we have *all the ſons of David*, with clauſe is not added 2 *Sam*. 5.

V. 15. *Shallum*—Which moſt conceive to be the ſame who is called *Jehoahaz*, 2 *Kings* 23.

V. 16. *Zedekiah*—This was another *Zedekiah*. How ſeldom has a crown gone in a direct line, from father to ſon, as it did here, for ſeventeen generations! This was the recompenſe of *David*'s piety. About the captivity the lineal deſcent was interrupted, and the crown went from a nephew to an uncle, a preſage of the glory's departing from that houſe.

V. 17. *Aſſir*—Or, *of Jechoniah the captive*, which is added to ſhew that he begat his ſon when he was captive in *Babylon*.

V. 18. *Pedaiah*—The ſentence ſeems to be ſhort and imperfect, as is frequent in the *Hebrew* language, and ſomething is here underſtood, as, the ſons alſo of *Salathiel* were *Malchiram and Pedaiah*, &c. as they gather from hence that the ſame *Zerubbabel* is called *the ſon of Pedaiah*, ver. 19. and *the ſon* (that is, the grandſon) *of Salathiel*, *Matt*. i. 12.

V. 19. *Their ſiſter*—Siſter to the two laſt named ſons of *Zerubbabel*, namely, by both parents; and therefore named before the other five, ver. 20. who were her brethren by the father, but not by the mother.

V. 21. *Shechaniah*—All theſe both parents and their ſons blended together, are mentioned as the ſons of *Hananiah*, and branches of the royal ſtock.

V. 22. *Six*—Including the father. But the *Hebrew* word, *Shiſha*, which is rendred

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‡ 2 *Sam*. xiii. 1. § *Kings* xi. 43. xv. 6. || *Matt*. i. 11. * *Ezra*. viii. 2.

Elioenai *were* Hodaiah, and Eliaſhib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, ſeven.

CHAP. IV.

The proſperity of Shobal, ver. 1—4. *Of* Aſhur, ver. 5—8. *The character and prayer of* Jabez, ver. 9, 10. *The poſterity of* Chelah *and others*, ver. 11—20. *Of* Shelah, ver. 21—23. *The poſterity, cities and victories of* Simeon, ver. 24—43.

1 THE ſons of Judah; * Pharez, Hezron, and Carmi, and Hur,
2 and Shobal. And Reaiah the ſon of Shobal, begat Jahath,
and Jahath begat Ahumai, and Lahad. Theſe *are* the families of
3 the Zorathites. And theſe *were of* the father of Etam; Jezreel, and
Iſhma, and Idbaſh: and the name of their ſiſter *was* Hazelelponi.
4 And Penuel the father of Gedor, and Ezer the father of Huſhah.
Theſe *are* the ſons of Hur, the firſt-born of Ephratah, the father of
5 Beth-lehem. And † Aſhur the father of Tekoa had two wives,
6 Helah and Naarah. And Naarah bare him Ahuzam, and Hepher
and Temeni, and Maahaſhtari. Theſe *were* the ſons of Naarah.
7 And the ſons of Helah *were*, Zereth, and Jezoar, and Ethnan.
8 And Coz begat Anub and Zobebah, and the families of Aharhel,
9 the ſon of Harum. And Jabez was more honourable than his
brethren: and his mother called his name Jabez, ſaying, Becauſe I
10 bare him with ſorrow. And Jabez called on the God of Iſrael, ſaying,
Oh, that thou wouldeſt bleſs me indeed, and enlarge my coaſt, and
that thine hand might be with me, and that thou wouldeſt keep *me*
from evil, that it may not grieve me. And God granted him that

ſix, may be the proper name of one of the ſons of *Shemaiah*.

V. 1. *The ſons*—The poſterity: for only *Pharez* was his immediate ſon. But they are all mentioned here only to ſhew *Shobal's* deſcent from *Judah*.

V. 9. *Honourably*—For courage, and for fervent piety. She records this, that it might be a memorandum to herſelf, to be thankful to God as long as ſhe lived, for bringing her through that ſorrow: and a memorandum to him, that ſhe bore him into a vale of tears, in which he might expect *few days and full of trouble*. And the ſorrow in his name might ſerve to put a ſeriouſneſs upon his ſpirit.

V. 10. *Called*—When he was undertaking ſome great and dangerous ſervice. *Enlarge*—Drive out theſe *Canaanites*, whom thou haſt commanded us to root out. *Grieve*—That it may not oppreſs and over come me: more is underſtood than is expreſſed. He uſeth this expreſſion in alluſion to his name, which ſignifies *grief*. *And God granted*, &c.—Proſpered him remarkably in his undertakings, in his ſtudies, in his worldly buſineſs, and in his conflicts with the *Canaanites*.

V. 12. *Rechah*

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* *Gen.* xxxviii. 29. xlvi. 12. † Chap. ii. 24.

11 which he requeſted. And Chelub the brother of Shuah begat
12 Mehir, which *was* the father of Eſhton. And Eſhton begat Beth-
rapha, and Paſeah, and Tehinnah the father of Irnahaſh. Theſe
13 *are* the men of Rechah. And the ſons of Kenaz; Othniel, and Se-
14 raiah: and the ſons of Othniel; Hathath. And Meonothai begat
Ophrah: and Seraiah begat Joab the father ‡ of the valley of Cha-
15 raſhim; for they were craftſmen. And the ſons of Caleb the ſon
of Jephuneh; Iru, Elah, and Naam: and the ſons of Elah, even
16 Kenaz. And the ſons of Jehaleleel; Ziph, and Ziphah, Tiria, and
17 Aſareel. And the ſons of Ezra *were* Jether, and Mered, and Epher,
and Jalon: and ſhe bare Miriam, and Shammai, and Iſhbah the
18 father of Eſhtemoa. And his wife Jehudijah bare Jered the father
of Gedor, and Heber the father of Socho, and Jekuthiel the father
of Zanoah. And theſe *are* the ſons of Bithiah, the daughter of Pha-
19 raoh, which Mered took. And the ſons of *his* wife Hodiah, the
ſiſter of Naham, the father of Keilah, the Garmite and Eſhtemoa
20 the Maachathite. And the ſons of Shimon *were*, Amnon, and Rin-
nah, Ben-hanan, and Tilon. And the ſons of Iſhi *were*, Zoheth,
21 and Ben-zoheth. The ſons of Shelah, § the ſon of Judah *were*,
Er the father of Lecah, and Laadah the father of Mareſhah, and the
families of the houſe of them that wrought fine linen, of the houſe
22 of Aſhbeah. And Jokim, and the men of Chozebah, and Joaſh,
and Saraph, who had the dominion in Moab, and Saſhubi-lehem.
23 And *theſe are* ancient things. Theſe *were* the potters, and thoſe that
dwelt amongſt plants and hedges: there they dwelt with the king for
24 his work. The ſons of Simeon *were*, Nemuel, and Jamin, Jarib,
25 Zerah, *and* Shaul. Shallum his ſon, Mibſam his ſon, Miſhma his

V. 12. *Rechah*—From theſe are ſprung the preſent inhabitants of *Rechah*, a town not elſewhere mentioned.

V. 14. *Father*—Of the inhabitants of the valley.

V. 21. *Shelah*—Having treated of the poſterity of *Judah* by *Pharez*, and by *Zara*, he now comes to his progeny by *Shelah*.

V. 22. *Had dominion*—Which thay ruled in the name and for the uſe of the kings of *Judah*, to whom *Moab* was ſubject from *David*'s time. *Antient things*—The ſenſe is thoſe bleſſed times are long ſince paſt. Our anceſtors had the dominion over the Heathen, but their degenerate poſterity are ſlaves in *Chaldea*, were they are employed as potters or gardiners, or in other ſervile works.

V. 23. *There are*—He ſeems to oppoſe their preſent ſervitude to their former glory, and to ſhew their mean ſpirits that had rather tarry among the Heathen to do their drudgery, than return to *Jeruſalem* to ſerve God and enjoy their freedom. *The king*—Of *Babylon*: eſteeming it a greater honour to ſerve that earthly monarch in the meaneſt employments, than to ſerve the king of kings in his temple.

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‡ *Nehem.* xi. 35. § *Gen.* xxxviii. 1. 5.

26 ſon. And the ſons of Miſhma: Hamuel his ſon, Zacchur his ſon,
27 Shimei his ſon. And Shimei had ſixteen ſons and ſix daughters;
but his brethren had not many children, neither did all their family
28 multiply like to the children of Judah. And they dwelt at ‖ Beer-ſhe-
29 ba, and Moladah, and Hazur-ſhual, And at Bilhah, and at Ezem,
30 and at Tolad, And at Bethuel, and at Hormah, and at Ziklag,
31 And at Beth-marcaboth, and Hazarſuſim, and at Beth-birei, and
32 at Shaaraim: theſe *were* their cities, unto the reign of David. And
their villages were Etam and Ain, Rimmon, and Tochen, and
33 Aſhen, five cities. And all their villages that *were* round about
the ſame cities unto Baal. Theſe *were* their habitations, and their
34 genealogy. And Meſhobab, and Jamlech, and Joſhah the ſon
35 of Amaziah. And Joel, and Jehu the ſon of Joſibiah, the ſon
36 of Seraiah, the ſon of Aſiel. And Elioenai, and Jaakobah, and Je-
37 ſhoaiah, and Aſaiah, and Adiel, and Jeſimiel, and Benaiah, And
Ziza the ſon of Shiphi, the ſon of Allon, the ſon of Jedaiah, the
38 ſon of Shimri, the ſon of Shemaiah. Theſe mentioned by *their*
names *were* princes in their families: and the houſe of their fathers
39 increaſed greatly. And they went to the entrance of Gedor,
even unto the eaſt ſide of the valley, to ſeek paſture for their flocks.
40 And they found fat paſture and good, and the land *was* wide and
quiet, and peaceable; for *they* of Ham had dwelt there of old.
41 And theſe written by name came in the days of Hezekiah king of
Judah, and ſmote their tents, and the habitations that were found

V. 27. *Of Judah*—The tribe of *Simeon* did not increaſe proportionably to the tribe of *Judah* in which they dwelt; as appears by thoſe two catalogues, *Numb.* i. 22. xxvi. 14. which is to be aſcribed to God's curſe upon them delivered by the mouth of holy *Jacob*, *Gen.* 49. and ſignified by *Moſes*'s neglect of them when he bleſſed all the other tribes.

V. 31. *Their cities*—Several of theſe cities though given to *Simeon* by *Joſhua*, yet through the ſloth or cowardice of that tribe, were not taken from the *Philiſtines*, until *David*'s time, who took ſome of them; and, the *Simeonites* having juſtly forfeited their right to them by their neglect, gave them to his own tribe. For it is evident concerning *Ziklag*, one of them, that it was in the *Philiſtines* hands in *David*'s time, and by them given to him, and by him annexed to the tribe of *Judah*, 1 *Sam*. xxvii. 6.

V. 40. *Fat paſture*, &c.—Thoſe who thus dwelt (as we do) in a fruitful country, and whoſe land is wide and quiet and peaceable, have reaſon to own themſelves indebted to that God, who *appoints the bounds of our habitation*. *Of Ham*—The *Canaanites*, who deſcended from *Ham*. And accordingly theſe words contain a reaſon, why they went and poſſeſſed this place, becauſe it was not in the hands of their brethren of *Judah*. but in the poſſeſſion of that people which they had authority to expel.

‖ *Joſh*. xix. 2.

there, and deſtroyed them utterly unto this day, and dwelt in their
42 rooms: becauſe *there was* paſture for their flocks. And *ſome* of them,
even of the ſons of Simeon, five hundred men, went to mount Seir,
having for their captains, Pelatiah, and Neariah, and Rephaiah,
43 and Uzziel, the ſons of Iſhi. And they ſmote || the reſt of the Amalekites
that were eſcaped, and dwelt there unto this day.

CHAP. V.

The genealogies of Reuben, ver. 1—10. *Of* Gad, ver. 11—17. *Of the half tribe of* Manaſſeh, ver. 23, 24. *Joined together they conquer the* Hagarites, ver. 18—22. *They are led captive by the king of* Aſſyria, ver. 25, 26.

1 NOW the ſons of Reuben the firſt-born of Iſrael, (for he *was*
the firſt-born, but foraſmuch as he * defiled his father's bed,
his birthright was given unto the ſons of Joſeph the ſon of Iſrael:
2 and the genealogy is not to be reckoned after the birthright. For
† Judah prevailed above his brethren, for of him *came* the ‡ chief
3 ruler, but the birthright was Joſeph's) The ſons, *I ſay,* of § Reuben
the firſt-born of Iſrael *were* Hanoch, and Pallu, Hezron, and
4 Carmi. The ſons of Joel; Shemaiah his ſon, Gog his ſon, Shimei
5, 6 his ſon, Micah his ſon, Reaiah his ſon, Baal his ſon, Beerah
his ſon, whom Tilgath-pilneſer king of Aſſyria carried away *captive*:
7 he *was* prince of the Reubenites. And his brethren by their families
(when the genealogy of their generations was reckoned) *were*
8 the chief, Jeiel, and Zechariah. And Bela the ſon of Azaz, the
ſon of Shema, the ſon of Joel, who dwelt in |||| Aroer, even unto
9 Nebo, and Baal-meon. And eaſt-ward he inhabited unto the entering
in of the wilderneſs from the river Euphrates: becauſe their

V. 1. *Sons of Iſrael*—This is added emphatically, becauſe they were treated as if they had been the immediate ſons of *Jacob.* *Not reckoned*—This is the ſecond reaſon, which ſheweth both why *Reuben's* genealogy was not firſt mentioned; and if another tribe was to be ranked before it, why that was *Judah,* and not *Joſeph,* becauſe the order of their genealogy was not to be ruled by the birth-right, but by an higher privilege, which was given to *Judah.*

V. 2. *Judah*—Not the perſon, but the tribe of *Judah.* *Prevailed*—Excelled the other tribes, eſpecially in the following privilege.

V. 9. *Euphrates*—From *Jordan* and the wilderneſs beyond it unto *Euphrates.* Or, *of the wilderneſs,* which lies *towards* or reacheth *to the river Euphrates,* namely, the great wilderneſs

|| 1 *Sam* xv. 8. xxx. 17. 2 *Sam.* viii. 12. * *Gen.* xxxv. 22. xlix. 4. † *Gen.* xlix. 8. 10. *Pſal.* lx. 7. cviii. 8. ‡ *Mic.* v. 2. *Matt.* ii. 6. § *Gen.* xlvi. 9. *Exod.* vi. 14. *Numb.* xxvi. 5. |||| *Joſh.* xiii. 15, 16.

10 cattle were multiplied in the land of Gilead. And in the days of
Saul they made war with the Hagarites, who fell by their hand:
and they dwelt in their tents throughout all the eaſt-*land* of Gilead.
11 And the children of Gad dwelt over againſt them in the land of
12 * Baſhan unto Salcah: Joel the chief, and Shapham the next, and
13 Jaanai, and Shaphat in Baſhan. And their brethren of the houſe
of their fathers *were*, Michael, and Meſhullam, and Sheba, and
14 Jorai, and Jachan, and Zia, and Heber, ſeven. Theſe *are* the
children of Abihail, the ſon of Huri, the ſon of Jaroah, the ſon of
Gilead, the ſon of Michael, the ſon of Jeſhiſhai, the ſon of Jahdo,
15 the ſon of Buz; Ahi the ſon of Abdiel, the ſon of Guni, chief of
16 the houſe of their fathers. And they dwelt in Gilead in Baſhan,
and in her towns, and in all the ſuburbs of † Sharon, upon their
17 borders. All theſe were reckoned by genealogies in the days of
‡ Jotham king of Judah, and in the days of § Jeroboam king of
18 Iſrael. The ſons of Reuben, and the Gadites, and half the tribe
of Manaſſeh, of valiant men, men able to bear buckler and ſword,
and to ſhoot with bow, and ſkilful in war, *were* four and forty
thouſand ſeven hundred and threeſcore, that went out to the war.
19 And they made war with the Hagarites, with ‖ Jetur, and Nephiſh,
20 and Nodab. And they were helped againſt them, and the Hagarites were delivered into their hand, and all that *were* with them:
for they cried to God in the battle, and he was intreated of them
21 becauſe they put their truſt in him. And they took away their cattle; of their camels fifty thouſand, and of ſheep two hundred and
fifty thouſand, and of aſſes two thouſand, and of men an hundred
22 thouſand. For there fell down many ſlain, becauſe the war *was* of

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wilderneſs of *Kedemoth*, *Deut.* ii. 26. which was extended far and wide towards *Euphrates*: for that was the eaſtern border of *Reuben*'s poſſeſſion, and not *Euphrates*, to which their habitation never reached. *Multiplied*—Which forced them to enlarge their habitation as far as they could towards *Euphrates*.

V. 10. *They made war*—Thus God did for his people, as he promiſed them. He caſt out the enemy from before them *by little and little*, and gave them their land as they had occaſion for it.

V. 14. *Theſe*—Theſe ſeven laſt named.

V. 20. *Helped*—By God, ver. 22. who gave them extraordinary courage and ſucceſs.

V. 22. *Was of God*—Undertaken in his fear, and carried on in a dependence on him. Then we may expect to proſper in any enterprize, and then only, when we take God along with us.

V. 10. *The*

* *Joſh.* xiii. 11. † Chap. xxvii. 29. ‡ 2 *Kings* xv. 5. 32. § 2 *Kings* xiv. 16. 28. ‖ *Gen.* xxv. 15. Chap. i. 31.

23 God. And they dwelt in their ſteads until the captivity. And
the children of the half tribe of Manaſſeh dwelt in the land; they
increaſed from Baſhan, unto Baal-hermon, and Senir, and unto
24 mount Hermon. And theſe *were* the heads of the houſe of their
fathers, even Epher, and Iſhi, and Eliel, and Azriel, and Jeremiah,
and Hodaviah, and Jahdiel, mighty men of valour, famous
25 men, *and* heads of the houſe of their fathers. And they tranſgreſſed
againſt the God of their fathers, and went a * whoring
after the gods of the people of the land, whom God deſtroyed before
26 them. And the God of Iſrael ſtirred up the ſpirit of † Pul
king of Aſſyria, and the ſpirit of Tilgath-pilneſer king of Aſſyria,
and he carried them away (even the Reubenites, and the Gadites,
and the half-tribe of Manaſſeh) and brought them unto ‡ Halah,
and Habor, and Hara, and to the river Gozan, unto this day.

CHAP. VI.

The firſt fathers of the tribe of Levi, ver. 1—3. *The line of the prieſts from* Aaron *to the captivity*, ver. 4—15. *Of ſome other families*, ver. 16—30. *The work of the* Levites, ver. 31—48 *Of the prieſts*, ver. 49—53. *The cities of the prieſts and* Levites, ver. 54—81.

1 THE ſons of Levi; ** Gerſhon, Kohath, and Merari.
2 And the ſons of Kohath; Amram, Izhar, and Hebron, and
3 Uzziel. And the children of Amram; Aaron, and Moſes, and
Miriam. The ſons alſo of Aaron; †† Nadab and Abihu, Eleazar,
4 and Ithamar. Eleazar begat Phinehas, and Phinehas begat Abiſhua,
5, 6 And Abiſhua begat Bukki, and Bukki begat Uzzi. And
7 Uzzi begat Zerahiah, and Zerahiah begat Meraioth, Meraioth begat
8 Amariah, and Amariah begat Ahitub, And ‡‡ Ahitub begat
9 Zadok, and §§ Zadok begat Ahimaaz, And Ahimaaz begat Azariah,
10 and Azariah begat Johanan, And Johanan begat Azariah,
(‖‖ he *it is* that executed the prieſt's office in the *** temple that Solomon
11 built in Jeruſalem.) And ††† Azariah begat Amariah, and
12 Amariah begat Ahitub, And Ahitub begat Zadok, and Zadok begat

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V. 10. *The prieſt's office*—So did all the reſt, but it is implied that he did it worthily, he filled his place, and valiantly diſcharged his office in *Uzziah*'s time. *Solomon built*—In *Solomon*'s temple; ſo called to diſtinguiſh it from the ſecond temple which was built or in building when theſe books were written.

* 2 *Kings* xvii. 7. † 2 *Kings* xv. 19. ‡ 2 *Kings*. xvii. 6. xviii. 11. ** *Gen*. xlvi. 11. *Exod*. vi. 16. Chap. xxiii. 6. †† *Lev*. x. 1. ‡‡ 2 *Sam*. viii. 17. §§ 2 *Sam*. xv. 27. ‖‖ 2 *Chron*. xxvi. 16. *** 1 *Kings* 6. 2 *Chron*. 3. ††† *Ezra* vii. 2.

13 gat Shallum, And Shallum begat Hilkiah, and Hilkiah begat Azariah,
14 And Azariah begat ‡ Seraiah, and Seraiah begat Jehozadak,
15 And Jehozadak went *into captivity*, § when the Lord carried away
16 Judah and Jeruſalem by the hand of Nebuchadnezzar. The ſons
17 of Levi; || Gerſhom, Kohath, and Merari. And theſe *be* the names
18 of the ſons of Gerſhon; Libni, and Shimei. And the ſons of
19 Kohath *were* Amram, and Izhar, and Hebron, and Uzziel. The
ſons of Merari; Mahli, and Muſhi. And theſe *are* the families of
20 the Levites according to their fathers. Of Gerſhom; Libni his ſon,
21 Jahath his ſon, * Zimmah his ſon, Joah his ſon, Iddo his ſon,
22 Zerah his ſon, Jeaterai his ſon. The ſons of Kohath; Amminadab
23 his ſon, Korah his ſon, Aſſir his ſon, Elkanah his ſon, and Ebiaſaph
24 his ſon, and Aſſir his ſon, Tahath his ſon, Uriel his ſon,
25 Uzziah his ſon, and Shaul his ſon. And the ſons of Elkanah;
26 † Amaſai, and Ahimoth. As for Elkanah: the ſons of Elkanah;
27 Zophai his ſon, and Nahath his ſon, ‡ Eliab his ſon, Jeroham his
28 ſon, Elkanah his ſon. And the ſons of Samuel; the firſt-born,
29 Vaſhni, and Abiah. The ſons of Merari; Mahli, Libni his ſon,
30 Shimei his ſon, Uzza his ſon. Shimea his ſon, Haggiah his ſon,
31 Aſaiah his ſon. And theſe *are they* whom David ſet over the ſervice
of ſong in the houſe of the Lord, after that the § ark had reſt.
32 And they miniſtered before the dwelling-place of the tabernacle of
the congregation, with ſinging, until Solomon had built the houſe
of the Lord in Jeruſalem: and then they waited on their office
33 according to their order. And theſe *are* they that waited with their
children: of the ſons of the Kohathites; Heman a ſinger, the ſon
34 of Joel, the ſon of Shemuel, The ſon of Elkanah, the ſon of Jeroham,
35 the ſon of Eliel, the ſon of Toah, The ſon of Zuph, the
36 ſon of Elkanah, the ſon of Mahath, the ſon of Amaſai, The ſon of
Elkanah, the ſon of Joel, the ſon of Azariah, the ſon of Zephaniah,
37 The ſon of Tahath, the ſon of Aſſir, the ſon of || Ebiaſaph, the ſon
38 of Korah, The ſon of Izhar, the ſon of Kohath, the ſon of Levi,
39 the ſon of Iſrael. And his brother Aſaph (who ſtood on his right
40 hand) *even* Aſaph the ſon of Berachiah, the ſon of Shimea, The
41 ſon of Michael, the ſon of Baaſeiah, the ſon of Malchiah, The
42 ſon of Ethni, the ſon of Zerah, the ſon of Adaiah, The ſon of
43 Ethan, the ſon of Zimmah, the ſon of Shimei, The ſon of Jahath,
the

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‡ *Neh.* xi. 11. § 2 *Kings* xxv. 18. || *Exod.* vi. 16. * Ver. 42 † Ver. 35, 36.
‡‡ Ver. 34. §§ Chap. xvi. 1. |||| *Exod.* vi. 24.

44 the ſon of Gerſhom, the ſon of Levi. And their brethren the ſons
of Merari, *ſtood* on the left hand: Ethan the ſon of Kiſhi, the ſon
45 of Abdi, the ſon of Malluch. The ſon of Haſhabiah, the ſon of
46 Amaziah, the ſon of Hilkiah, The ſon of Amzi, the ſon of Bani,
47 the ſon of Shamer, The ſon of Mahli, the ſon of Muſhi, the ſon of
48 Merari, the ſon of Levi. Their brethren alſo the Levites *were*
appointed unto all manner of ſervice of the tabernacle of the houſe
49 of God. But Aaron and his ſons offered * upon the altar of the
burnt-offering, and † on the altar of incenſe, *and were appointed*
for all the work of the *place* moſt holy, and to make an atonement
for Iſrael, according to all that Moſes the ſervant of God had commanded.
50 And theſe *are* the ſons of Aaron: Eleazar his ſon,
51 Phinehas his ſon, Abiſhua his ſon, Bukki his ſon, Uzzi his ſon,
52 Zerahiah his ſon, Meraioth his ſon, Amariah his ſon, Ahitub his
53, 54 ſon, Zadok his ſon, Ahimaaz his ſon. Now theſe are their
dwelling places throughout their caſtles in their coaſts, of the
ſons of Aaron, of the families of the Kohathites: for theirs was the
55 lot. And they gave them Hebron in the land of Judah, and the
56 ſuburbs thereof round about it. But the fields of the city, and the
57 villages thereof, they gave to Caleb the ſon of Jephunneh. And to
the ſons of Aaron they gave the cities of Judah, *namely*, Hebron
the city of refuge, and Libna with her ſuburbs, and Jattir, and Eſhtemoa,
58 with their ſuburbs. And Hilen with her ſuburbs, Debir
59 with her ſuburbs, And Aſhan with her ſuburbs, and Beth-ſhemeſh
60 with her ſuburbs. And out of the tribe of Benjamin, Geba with her
ſuburbs, and Alemeth with her ſuburbs, and Anathoth with her ſuburbs.
All their cities throughout their families, *were* thirteen cities.
61 And unto the ſons of Kohath, *who were* left of the family of that
tribe, *were cities given* out of the half tribe, *namely*, out of the half
62 *tribe* of Manaſſeh, ‡ by lot, ten cities. And to the ſons of Gerſhom
throughout their families, *were given*, out of the tribe of Iſſachar,
and out of the tribe of Aſher, and out of the tribe of Naphtali, and

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V. 44. *Ethan*—Called alſo *Jeduthun*, chap. ix. 16. 2 *Chron.* xxxv. 15. and in the titles of divers pſalms.

V. 54. *Caſtles*—So called, not only becauſe walled and well guarded by the country; but becauſe they and their poſſeſſions were in a particular manner the care of divine providence. As God was their portion, ſo God was their protector. And a cottage will be a caſtle to thoſe that abide under the ſhadow of the Almighty. *The lot*—Or, *the* firſt *lot*.

* *Lev.* i. 9. † *Exod.* xxx. 7. ‡ *Joſh.* xxi. 5.

63 out of the tribe of Manaſſeh in Baſhan, thirteen cities. Unto the
ſons of Merari *were given* by lot throughout their families, out of the
tribe of Reuben, and out of the tribe of Gad, and out of the tribe
64 of Zebulun, § twelve cities. And the children of Iſrael gave to
65 the Levites theſe cities with their ſuburbs. And they gave by lot
out of the tribe of the children of Judah, and out of the tribe of
the children of Simeon, and out of the tribe of the children of Ben-
66 jamin, theſe cities which are called by *their* names. And *the reſidue*
of the families of the ſons of Kohath, had cities of their coaſts out
67 of the tribe of Ephraim. ‖ And they gave unto them *of* the cities
of refuge, Shechem in mount Ephraim with her ſuburbs: *they gave*
68 alſo Gezer with her ſuburbs, And * Jokmeam with her ſuburbs,
69 and Beth-horon with her ſuburbs. And Aijalon with her ſuburbs,
70 and Gath-rimmon with her ſuburbs. And out of the half-tribe of
Manaſſeh, Aner with her ſuburbs, and Bileam with her ſuburbs,
71 for the family of the remnant of the ſons of Kohath. Unto the ſons
of Gerſhom *were given* out of the family of the half-tribe of Manaſ-
ſeh, Golan in Baſhan with her ſuburbs, and Aſhtaroth with her
72 ſuburbs. And out of the tribe of Iſſachar, Kadeſh with her ſuburbs,
73 Daberath with her ſuburbs. And Ramoth with her ſuburbs, and
74 Anem with her ſuburbs. And out of the tribe of Aſher, Maſhal
75 with her ſuburbs, and Abdon with her ſuburbs, And Hukok with
76 her ſuburbs, and Rehob with her ſuburbs. And out of the tribe of
Naphtali, Kedeſh in Galilee with her ſuburbs, and Hammon with
77 her ſuburbs, and Kirjathaim with her ſuburbs. Unto the reſt of the
children of Merari, *were given* out of the tribe of Zebulun, Rimmon
78 with her ſuburbs, Tabor with her ſuburbs. And on the other ſide
Jordan by Jericho, on the eaſt-ſide of Jordan *were given* them out
of the tribe of Reuben, Bezer in the wilderneſs with her ſuburbs,
79 and Jahzah with her ſuburbs. Kedemoth alſo with her ſuburbs,
80 and Mephaath with her ſuburbs. And out of the tribe of Gad,
Ramoth in Gilead with her ſuburbs, and Mahanaim with her ſu-
81 burbs, And Heſhbon with her ſuburbs, and Jazer with her ſu-
burbs.

V. 66. *Coaſts*—Or, *of their borders*, of their country contained within its borders.

CHAP

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§ *Joſh.* xxi. 7. 34. ‖ *Joſh.* xxi. 21. * *Joſh.* xxi. 22—35.

CHAP. VII.

The proſperity of Iſſachar, ver. 1—5. *Of* Benjamin, ver. 6—12. *Of* Naphtali, ver. 13. *Of* Manaſſeh, ver. 14—19. *Of* Ephraim, ver. 20—29. *Of* Aſher, ver. 30—40.

1 NOW the ſons of Iſſachar *were* * Tola, and Puah, Jaſhub, and
2 Shimron, four. And the ſons of Tola; Uzzi and Rephaiah,
and Jeriel, and Jahmai, and Jibſam, and Shemuel, heads of their
fathers houſe, *to wit,* of Tola; *they were* valiant men of might in
their generations; † whoſe number *was* in the days of David two
3 and twenty thouſand and ſix hundred. And the ſons of Uzzi;
Izrahiah: and the ſons of Izrahiah; Michael and Obadiah, and Joel,
4 Iſhiah, five: all of them chief men. And with them, by their generations,
after the houſe of their fathers, *were* bands of ſoldiers
for war, ſix and thirty thouſand *men:* for they had many wives
5 and ſons. And their brethren among all the families of Iſſachar,
were valiant men of might, reckoned in all by their genealogies, fourſcore
6 and ſeven thouſand. The ſons of ‡ Benjamin; Bela, and
7 Becher, and Jediael, three. And the ſons of Bela; Ezbon, and
Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the houſe
of *their* fathers, mighty men of valour; and were reckoned by their
8 genealogies, twenty and two thouſand and thirty and four. And
the ſons of Becher; Zemira, and Joaſh, and Eliezer, and Elioenai,
and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth.
9 All theſe *are* the ſons of Becher. And the number of them, after
their genealogy by their generations, heads of the houſe of their
fathers, mighty men of valour, *was* twenty thouſand and two hundred.
10 The ſons alſo of Jediael; Bilhan: and the ſons of Bilhan;
Jeuſh, and Benjamin, and Ehud, and Chenaanah, and Zethan,
11 and Tharſhiſh, and Ahiſhahar. All theſe ſons of Jediael, by
the heads of their fathers, mighty men of valour, *were* ſeventeen
thouſand and two hundred ſoldiers, fit to go out for war *and* battle.

V. 6. *Three*—They were ten, *Gen.* xlvi. 21. and five of them are named, chap. viii. 1. but here only three are mentioned, either becauſe theſe were moſt eminent; or becauſe the other families are now extinct.

V. 7. *Heads*—Each of them head of that family to which he belonged. For it may ſeem by comparing this with chap. viii. 3, &c. that theſe were not the immediate ſons of *Belah,* but his Grand-children deſcended each from a ſeveral father.

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* *Gen.* xlvi. 13. *Numb.* xxvi. 23. † 2 *Sam.* xxiv. 1, 2. ‡ *Gen.* xlvi. 21.

12 Shuppim alſo, and Huppim, the children of Ir, *and* Huſhim, the
13 ſons of Aher. The ſons of Naphtali; Jahziel, and Guni, and
14 Jezer, and § Shallum; the ſons of Bilhah. The ſons of Manaſſeh;
Aſhriel, whom ſhe bare: (*but* his concubine the Aramiteſs bare
15 Machir the father of Gilead: And Machir took the wife *the ſiſter*
of Huppim, and Shuppim, whoſe ſiſter's name *was* Maachah) and
the name of the ſecond *was* Zelophehad: and Zelophehad had
16 daughters. And Maachah the wife of Machir bare a ſon, and ſhe
called his name Pereſh; and the name of his brother *was* Shereſh;
17 and his ſons *were* Ulam and Rakem. And the ſons of Ulam; || Bedan.
Theſe *were* the ſons of Gilead, the ſon of Machir, the ſon of Manaſſeh.
18 And his ſiſter Hammoleketh bare Iſhod, and Abiezer, and
19 Mahalah. And the ſons of Shemida were, Ahian, and Shechem,
20 and Likhi, and Aniam. And the ſons of Ephraim; Shuthelah,
and Bered his ſon, and Tahath his ſon, and Eladah his ſon, and
21 Tahath his ſon. And Zabad his ſon, and Shuthelah his ſon, and
Ezer, and Elead, whom the men of Gath, *that were* born in *that*
land, ſlew, becauſe they came down to take away their cattle.
22 And Ephraim their father mourned many days, and his brethren
23 came to comfort him. And when he went in to his wife, ſhe
conceived and bare a ſon, and he called his name Beriah, becauſe

V. 14. *She*—His wife; his concubine is here oppoſed to her.

V. 15. *Second*—Of the ſecond ſon or grandſon of *Machir*; for ſo *Zelophehad* was. *Had daughters*—Only daughters, and no ſons.

V. 17. *Theſe*—*Aſhriel* and *Zelophehad*, named ver. 14, 15. the relative being here referred to the remoter antecedent; as is frequent in the Hebrew.

V. 18. *His*—*Gilead's* ſiſter. *Mahalah*—Underſtand, *and Shemida*, out of the next verſe.

V. 21. *Slew*—This hiſtory is not recorded elſewhere in ſcripture, but it is in the ancient Hebrew writers. The *Philiſtines* (one of whoſe cities *Gath* was) and the *Egyptians* were next neighbours; and in thoſe ancient times it was uſual for ſuch to make inroads one into another's country, and to carry thence what prey they could take. And as the *Philiſtines* had probably made ſuch inroads formerly into *Egypt*, and particularly into the land of *Goſhen*, which was the utmoſt part of *Egypt* bordering upon the *Philiſtines* land; ſo the *Iſraelites* might requite them in the like kind: and particularly the children of *Ephraim*, to their own loſs. And this ſeems to have happened a little before the *Egyptian* perſecution, and before the reign of that *new king* mentioned *Exod.* i. 8. And this clauſe, *that were born in that land*, may be added emphatically, as the motive which made them more reſolute in their fight with the *Ephraimites*, becauſe they fought in, and for their own land, wherein all their wealth and concerns lay.

V. 23. *Bare a ſon*—Thus the breach was in ſome meaſure repaired, by the addition of

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§ *Gen.* xlvi. 24. || 1 *Sam.* xii. 11.

24 it went evil with his houſe. (And his daughter *was* Sherah, who
built Beth-horon the nether, and the upper, and Uzzen-ſherah.)
25 And Rephah *was* his ſon, alſo Reſheph, and Telah his ſon, and Ta-
26 han his ſon, Laadan his ſon, Ammihud his ſon, Eliſhama his ſon,
27, 28 Non his ſon, Jehoſhua his ſon. And their poſſeſſions and ha-
bitations *were,* Beth-el, and the towns thereof, and eaſtward Naaran,
and weſtward Gezer with the towns thereof; Shechem alſo and
29 the towns thereof, unto Gaza and the towns thereof: And by the
borders of the children of Manaſſeh, Beth-ſhean and her towns,
Taanach and her towns, Megiddo and her towns, Dor and her
towns. In theſe dwelt the children of Joſeph the ſon of Iſrael.
30 The ſons of Aſher; Imnah, and Iſhuah, and Iſhuai, and Beriah, and
31 Serah their ſiſter. And the ſons of Beriah; Heber, and Malchiel,
32 who *is* the father of Birzavith. And Heber begat Japhlet, and Sho-
33 mer, and Hotham, and Shua their ſiſter. And the ſons of Japhlet;
Paſach, and Bimhal, and Aſhvath: Theſe *are* the children of Japh-
34 let. And the ſons of Shamer; Ahi, and Rohgah, Jehubbah and
35 Aram. And the ſons of his brother Helem; Zophah, and Imna,
36 and Sheleſh, and Amal. The ſons of Zophah; Suah, and Harne-
37 pher, and Shual, and Beri, and Imrah, Bezer, and Hod, and
38 Shamma, and Shilſhah, and Ithran, and Beera. And the ſons of
39 Jether; Jephunneh, and Piſpah, and Ara. And the ſons of Ulla;
40 Arah, and Haniel, and Rezia. All theſe *were* the children of Aſher,
heads of *their* fathers houſe, choice *and* mighty men of valour, chief
of the princes. And the number throughout the genealogy of them
that were apt to the war, *and* to battle, *was* twenty and ſix thouſand
men.

CHAP. VIII.

Some of the heads of the tribe of Benjamin, ver. 1—32. *The family of* Saul, ver. 33—40.

1 NOW Benjamin begat Bela his firſt-born, Aſhbel the ſecond,
2 and Aharah the third, Nohah the fourth and Rapha the

of another ſon in his old age. When God thus reſtores comfort to his mourners, he *makes glad according to the days wherein he afflicted,* ſetting the mercies over againſt the croſſes, we ought to obſerve the kindneſs of his providence. Yet the joy that a man was born into his family could not make him forget his grief. For he gives a melancholly name to his ſon, *Beriah,* that is, *in trouble:* for he was born when the family was in mourning. It is good to have in remembrance the affliction and the miſery which are paſt, that our ſouls may be *humbled within us.*

3 fifth. And the ſons of Bela were, Addar, and Gera, and Abihud,
4, 5 And Abiſhua, and Naaman, and Ahoah, And Gera, and Shephuphan,
6 and Huram. And theſe *are* the ſons of Ehud: theſe are
the heads of the fathers of the inhabitants of Geba, and they removed
7 them to Manahath: And Naaman, and Ahiah, and Gera,
8 he removed them, and begat Uzza, and Ahihud. And Shaharaim
begat *children* in the country of Moab, after he had ſent them away;
9 Huſhim, and Baara *were* his wives. And he begat of Hodeſh his
10 wife, Jobab, and Zibia, and Meſha, and Malcham, And Jeuz,
and Shachia, and Mirma. Theſe *were* his ſons, heads of the fathers.
11, 12 And of Huſhim he begat Abitub, and Elpaal. The
ſons of Elpaal; Eber and Miſham, and Shamed, who built Ono,
13 and Lod with the towns thereof: Beriah alſo and Shema, who
were heads of the fathers of the inhabitants of Aijalon, who drove
14 away the inhabitants of Gath: And Ahio, Shaſhak, and Jeremoth,
15, 16 And Zebadiah, and Arad, and Ader, And Michael, and Iſpah,
17 and Joha, the ſons of Beriah; And Zebadiah, and Meſhullam,
18 and Hezeki, and Heber, Iſhmerai alſo, and Jezliah, and Jobab,
19, 20 the ſons of Elpaal; And Jakim, and Zichri, and Zabdi, And
21 Elienai, and Zilthai, and Eliel, And Adaiah, and Beraiah, and
22 Shimrath, the ſons of Shimhi; And Iſhpan, and Heber, and Eliel,
23, 24 And Abdon, and Zichri, and Hanan, And Hananiah, and
25 Elam, and Antothijah, And Iphedeiah, and Penuel, the ſons of
26, 27 Shaſhak; And Shamſherai, and Shehariah, and Athaliah, And
28 Jareſiah, and Eliah, and Zichri, the ſons of Jeroham. Theſe *were*
heads of the fathers, by their generations, chief *men:* theſe dwelt
29 in Jeruſalem. And at Gibeon dwelt the father of Gibeon, whoſe
30 wife's name *was* Maachah; And his firſt-born ſon Abdon, and Zur,
31 and Kiſh, and Baal, and Nadab, And Gedor, and Ahio, and

V. 6. *Theſe*—Theſe following, ver. 7. becauſe he here ſpeaks of them who were *removed*. He deſcribes the ſons of *Benjamin* by the places of their habitation, without an exact account of their parents; becauſe their genealogies were broken by that almoſt total extirpation of this tribe, *Judg.* 20.

V. 28. *Heads of the fathers*, &c.—Particular notice is taken of theſe, that others at their return from captivity, might be induced to ſettle there too, which it ſeems few were willing to do, becauſe it was the poſt of danger. Many great and mighty nations were then upon earth, and many illuſtrious men in them, whoſe names are buried in perpetual oblivion, while the names of multitudes of the *Iſrael* of God, are here carefully preſerved in everlaſting remembrance: a figure of God's writing the names of his ſpiritual *Iſrael*, in the Lamb's book of life.

V. 40. *Archers*

32 Zacher. And Mikloth begat Shimeah. And theſe alſo dwelt with
33 their brethren in Jeruſalem over againſt them. And Ner begat
Kiſh, and Kiſh begat Saul, and Saul begat Jonathan, and Malchiſhua,
34 and Abinadab, and Eſh-baal. And the ſon of Jonathan *was*
35 Merib-baal; and Merib-baal begat Micah. And the ſons of Micah
36 *were* Pithon, and Melech, and Tarea, and Ahaz. And Ahaz begat
Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and
37 Zimri; and Zimri begat Moza, And Moza begat Binea: Rapha
38 *was* his ſon, Eleaſah his ſon, Azel his ſon: And Azel had ſix ſons,
whoſe names *are* theſe, Azrikam, Bocheru, and Iſhmael, and Sheariah,
and Obadiah, and Hanan: all theſe *were* the ſons of Azel.
39 And the ſons of Eſhek his brother *were*, Ulam his firſt-born, Jehuſh
40 the ſecond, and Eliphelet the third. And the ſons of Ulam were
mighty men of valour, archers, and had many ſons, and ſons ſons
an hundred and fifty. All theſe *are* of the ſons of Benjamin.

CHAP. IX.

The chief of Judah, Benjamin, Ephraim *and* Manaſſeh, *who returned from captivity and dwelt at* Jeruſalem, ver. 1—9. *The prieſts*, ver. 10—13. *The* Levites, ver. 14—16. *Their various offices in the temple*, ver. 17—34. *The family of* Saul, ver. 35—44.

1 SO all Iſrael were reckoned by genealogies: and behold, they
were written in the book of the kings of Iſrael and Judah, *who*
2 were carried away to Babylon for their tranſgreſſion. Now the firſt
inhabitants *that dwelt* in their poſſeſſions, in their cities, *were* the

V. 40. *Archers*—Heb. *that tread the bow*: for the bows of ſteel, which theſe uſed, required great ſtrength to bend them; which therefore they did by treading the bow with their feet, and pulling the ſtring with both their hands.

V. 1. *The book*—In the publick records, wherein there was an account of that kingdom, and of the ſeveral families in it.

V. 2. *The firſt*—After the return from *Babylon*. *Dwelt*—That took poſſeſſion of their own lands and cities, which had been formerly allotted them; but of late years had been taken from them for their ſins, and poſſeſſed by other people. *Iſraelites*—The common people of *Judah* and *Iſrael*, called here by the general name of *Iſraelites*, which was given them before that unhappy diviſion of the kingdoms, and now is reſtored to them when the *Iſraelites* are united with the *Jews* in one and the ſame commonwealth, that ſo all the names and ſigns of their former diviſion might be blotted out. And though the generality of the ten tribes were yet in captivity, yet divers of them upon *Cyrus*'s general proclamation, aſſociated themſelves, and returned with thoſe of *Judah* and *Benjamin*. *Levites*—Theſe took poſſeſſion of the cities belonging to them, as they had need and opportunity. *Nethinims*—A certain order of men, either *Gibeonites*,

3 Iſraelites, the prieſts, Levites, and the Nethinims. And in Jeruſalem
dwelt of the children of Judah, and of the children of Benjamin,
4 and of the children of Ephraim, and Manaſſeh: Uthai, the ſon of
Ammihud, the ſon of Omri, the ſon of Imri, the ſon of Bani, of
5 the children of Pharez the ſon of Judah. And of the Shilonites,
6 Aſaiah the firſt-born, and his ſons. And of the ſons of Zerah;
7 Jeuel, and their brethren, ſix hundred and ninety. And of the
ſons of Benjamin; Sallu the ſon of Meſhullam, the ſon of Hodaviah,
8 the ſon of Haſenuah. And Ibneiah the ſon of Jeroham, and
Elah the ſon of Uzzi, the ſon of Michri, and Meſhullam the ſon of
9 Shephatiah, the ſon of Reuel, the ſon of Ibnijah; And their brethren
according to their generations, nine hundred and fifty and ſix.
All theſe men *were* chief of the fathers in the houſe of their fathers.
10, 11 And of the prieſts; Jedaiah, and Jehoiarib, and Jachin, And
Azariah the ſon of Hilkiah, the ſon of Meſhullam, the ſon of Zadok,
the ſon of Meraioth, the ſon of Ahitub, the ruler of the houſe
12 of God. And Adaiah the ſon of Jeroham, the ſon of Paſhur, the
ſon of Malchijah, and Maaſiai the ſon of Adiel, the ſon of Jahzerah,
the ſon of Meſhullam, the ſon of Meſhillemith, the ſon of Immer.
13 And their brethren, heads of the houſe of their fathers, a thouſand
and ſeven hundred and threeſcore, very able men, for the work
14 of the ſervice of the houſe of God. And of the Levites; Shemaiah

beonites, or others joined with them, devoted to the ſervice of God, and of his houſe, and of the prieſts and *Levites;* who, that they might attend upon their work without diſtraction, had certain places and poſſeſſions given to them; which they are now ſaid to repoſſeſs.

V. 4. *Ammihud*—That there is ſo great a diverſity of names between this catalogue and that *Nehem.* 11. may be aſcribed to two cauſes: 1. to the cuſtom of the *Hebrews,* who uſed frequently to give ſeveral names to one perſon: and, 2. to the change of times; for here they are named who came up at the firſt return; but many of thoſe in *Nehemiah* might be ſuch as returned afterward, and came and dwelt either inſtead of the perſons here named, or with them.

V. 9. *And fifty-ſix*—They are reckoned but nine hundred and twenty-eight in *Neh.* xi. 8. either becauſe there he mentions only thoſe that were by lot determined to dwell at *Jeruſalem,* to whom he here adds thoſe who freely offered themſelves to it; or becauſe ſome of the perſons firſt placed there were dead, or removed from *Jeruſalem* upon ſome emergent occaſion.

V. 11. *The ruler*—Or, *a ruler* in *the houſe of God:* not the high-prieſt, who was *Ezra, Ezr.* iii. 8. but a chief ruler under him.

V. 13. *Able men*—Heb. *mighty men of valour:* which is here noted as an excellent qualification for their place; becauſe the prieſts might meet with great oppoſition in the diſcharge of their office, in the execution of the cenſures upon all impure perſons

the ſon of Haſshub, the ſon of Azrikam, the ſon of Haſhabiah, of
15 the ſons of Merari. And Bakbakkar, Hereſh, and Galal, and
Mattaniah the ſon of Micah, the ſon of Zichri, the ſon of Aſaph,
16 And Obadiah the ſon of Shemaiah, the ſon of Galal, the ſon of
Jeduthun, and Berechiah the ſon of Aſa, the ſon of Elkanah, that
17 dwelt in the villages of the Netophathites. And the porters *were*
Shallum, and Akkub, and Talmon, and Ahiman, and their bre-
18 thren: Shallum *was* the chief. (Who hitherto *waited* in the king's
gate eaſtward) They were porters in the companies of the children
19 of Levi. And Shallum the ſon of Kore, the ſon of Ebiaſaph, the
ſon of Korah, and his brethren (of the houſe of his father) the
Korahites *were* over the work of the ſervice, keepers of the gates of
the tabernacle: and their fathers *being* with the hoſt of the LORD,
20 *were* keepers of the entry. And * Phinehas the ſon of Eleazar was
21 the ruler over them in time paſt, *and* the LORD *was* with him. *And*
Zechariah the ſon of Meſhelemiah, *was* porter of the door of the ta-
22 bernacle of the congregation. All theſe *which were* choſen to be

ſons without exception, and in preſerving ſacred things from violation by the touch of forbidden hands.

V. 17. *Porters*—Whoſe office it was to keep all the gates of the temple, that no unclean perſon or thing might enter into it.

V. 18. *King's gate*—In the eaſt-gate of the temple, which was ſo called, becauſe the kings of *Judah* uſed to go to the temple through that gate. Under this gate he comprehends all the reſt, which alſo were guarded by theſe porters. *Companies*—Or, *according to the courſes.* They kept the gates ſucceſſively, according to that method into which the *Levites* were diſtributed, for the more convenient management of their ſeveral offices; among which this of the porters was one.

V. 19. *Tabernacle*—Namely, *in time paſt*, when the tabernacle was ſtanding, before the temple was built. *Fathers*—The *Kohathites. Hoſt*—When the *Iſraelites* were in the wilderneſs, encamped in a military manner round about the tabernacle, with whom theſe were then placed. *Entry*—Of the veil by which they entered into the tabernacle; which he calls the *entry* becauſe then there were no gates. The meaning is, that all things were now reſtored to their primitive order; and the ſeveral perſons took thoſe offices upon them, which their anceſtors had before them.

V. 21. *Was*—In the time of *David*, as the following verſe ſheweth. *Porter*—Chief porter. *The door*—Of the door which led out of the prieſts court into the tabernacle, in which the ark was placed. Before the temple was built, they had a mean and moveable tent, which they made uſe of in the mean time. They that cannot yet have a temple, let them be thankful for a tabernacle, and make the beſt uſe of it. Never let God's work be left undone, for want of a place to do it in.

V. 22. *Villages*—Where their uſual re-

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* *Numb.* xxxi. 6.

porters in the gates, *were* two hundred and twelve. Theſe were
reckoned by their genealogy in their villages: whom David and
23 Samuel the ſeer did ordain in their ſet office. So they and their
children had the overſight of the gates of the houſe of the LORD,
24 *namely*, the houſe of the tabernacle, by wards. In four quarters
25 were the porters, toward the eaſt, weſt, north, and ſouth. And
their brethren *which were* in their villages, *were* to come after ſeven
26 days, from time to time with them. For theſe Levites, the four
chief porters, were in *their* ſet office; and were over the chambers
27 and treaſuries of the houſe of God. And they lodged round about
the houſe of God, becauſe the charge *was* upon them, and the
28 opening thereof every morning *pertained* to them. And *certain* of
them had the charge of the miniſtering veſſels, that they ſhould
29 bring them in and out by tale. *Some* of them alſo *were* appointed
to overſee the veſſels, and all the inſtruments of the ſanctuary, and
the fine flour, and the wine, and the oil, and the frankincenſe, and
30 the ſpices. And *ſome* of the ſons of the prieſts made † the oint-
31 ment of the ſpices. And Mattithiah, *one* of the Levites (who *was*
the firſt-born of Shallum the Korahite) had the ſet office over the

ſidence was, and whence they came to *Jeruſalem* in their courſes. *Ordain*—In the times of the judges there was much diſorder both in the *Jewiſh* ſtate and church, and the *Levites* came to the tabernacle promiſcuouſly, and as their inclinations or occaſions brought them. But *Samuel* obſerving they were greatly increaſed, began to think of eſtabliſhing order in their miniſtration. And theſe intentions of his probably were communicated to *David*, who after his own peaceable ſettlement in his throne, revived and perfected *Samuel's* deſign, and took care to put it in execution.

V. 23. *The overſight*—Namely, in *David's* time. *Tabernacle*—This is added to explain what he means by the houſe of the Lord, not that tabernacle which *David* had ſet up for the ark; but that more ſolemn tabernacle, which *Moſes* had made by God's expreſs command; which in *David's* time was at *Gibeon;* in which God was worſhipped until the temple was built. *Wards*—By turns or courſes.

V. 25. *To come*—From their ſeveral villages to the place of worſhip. *Seven days*—Every ſeventh day the courſes were changed, and the new comers were to tarry 'till the next ſabbath day. *With them*—To be with them, with the chief porters, who always abode in the place of God's worſhip.

V. 26. *Set office*—Theſe were conſtantly upon the place, in the execution of their office, that they might overſee the inferior porters in their work. *Treaſuries*—In which the ſacred utenſils, and other treaſures belonging to the temple, were kept.

V. 30. *The ointment*—This is added to ſhew, that though the *Levites* were intruſted with the keeping of this ointment, yet none but the prieſts could make it.

V. 31. *The pans*—Was to take care that
fire

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† *Exod.* xxx. 23.

32 things that were made in the pans. And *other* of their brethren of
the ſons of the Kohathites, *were* over the ſhew-bread to prepare *it*
33 every ſabbath. And theſe *are* the ſingers, chief of the fathers of
the Levites, *who remaining* in the chambers, *were* free: for they
34 were employed in *that* work day and night. Theſe chief fathers of
the Levites, *were* chief throughout their generations: theſe dwelt at
35 Jeruſalem. And in Gibeon dwelt the father of Gibeon, Jehiel
36 whoſe wife's name *was* Maachah. And his firſt-born ſon Abdon, then
37 Zur, and Kiſh, and Baal, and Ner, and Nadab, And Gedor, and
38 Ahio, and Zechariah, and Mikloth. And Mikloth begat Shimeam:
and they alſo dwelt with their brethren at Jeruſalem, over againſt
39 their brethren. And Ner begat Kiſh, and Kiſh begat Saul, and
Saul begat Jonathan, and Malchi-ſhua, and Abinadab, and Eſh-
40 baal. And the ſon of Jonathan *was* Merib-baal: and Merib-baal
41 begat Micah. And the ſons of Micah *were* Pithon, and Melech,
42 and Tahrea, *and Ahaz*. And Ahaz begat Jarah, and Jarah begat
Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;
43 And Moza begat Binea; and Rephaiah his ſon, Eleaſah his ſon,
44 Azel his ſon. And Azel had ſix ſons, whoſe names *are* theſe:
Azrikam, Bocheru, and Iſhmael, and Sheariah, and Obadiah, and
Hanan. Theſe *were* the ſons of Azel.

fine flour might be provided, that when occaſion required they might make cakes in pans.

V. 33. *Theſe*—Others of the *Levites;* of whoſe ſeveral offices he had ſpoken before. *Are*—Or rather, *were;* which is underſtood, all along in the foregoing and following verſes. *Chambers*—That they might be ready to come whenſoever they were called to the ſervice of God in the tabernacle. *Free*—From all trouble and employment, that they might wholly attend upon the proper work. *That work*—Either compoſing or ordering ſacred ſongs; or actually ſinging; or teaching others to ſing them. *Day and night*—Continually, and particularly in the morning and evening, the two times appointed for ſolemn ſervice. Thus was God continually praiſed, as it is fit he ſhould be, who is continually doing us good.

V. 34. *Jeruſalem*—Upon their return from *Babylon* they were not ſuffered to chuſe their habitations in the country, as others were, but were obliged to ſettle themſelves at *Jeruſalem*, that they might conſtantly attend upon God's ſervice there.

V. 35. *Maachah*—In this and the following verſes, he repeats *Saul*'s genealogy, that he might make way for the following hiſtory.

CHAP. X.

The overthrow and death of Saul, ver. 1—7. *The triumph of the Philiſtines,* ver. 8—10. *The men of* Jabeſh-gilead *take down and bury the bodies of* Saul *and his ſons,* ver. 11, 12. *The reaſon of* Saul's *death,* ver. 13, 14.

1 NOW * the Philiſtines fought againſt Iſrael, and the men of
Iſrael fled from before the Philiſtines, and fell down ſlain in
2 mount Gilboa. And the Philiſtines followed hard after Saul, and
after his ſons, and the Philiſtines ſlew Jonathan, and Abinadab, and
3 Malchi-ſhua, the ſons of Saul. And the battle went ſore againſt
Saul, and the archers hit him, and he was wounded of the archers.
4 Then ſaid Saul to his armour-bearer, draw thy ſword, and thruſt
me through therewith; leſt theſe uncircumciſed come and abuſe me.
But his armour-bearer would not, for he was ſore afraid. So Saul
5 took a ſword, and fell upon it. And when his armour-bearer ſaw
6 that Saul was dead, he fell likewiſe on his ſword, and died. So
7 Saul died, and his three ſons, and all his houſe died together. And
when all the men of Iſrael that *were* in the valley, ſaw that they fled,
and that Saul and his ſons were dead; then they forſook their cities,
and fled: and the Philiſtines came and dwelt in them.
8 And it came to paſs on the morrow, when the Philiſtines came to
ſtrip the ſlain, that they found Saul and his ſons fallen in mount Gilboa.
9 And when they had ſtripped him, they took his head, and
his armour, and ſent it into the land of the Philiſtines round about, to
10 carry tidings unto their idols, and to the people. And they put his
armour in the houſe of their gods, and faſtened his head in the temple
11 of Dagon. And when all Jabeſh-gilead heard all that the Philiſtines
12 had done to Saul; They aroſe, all the valiant men, and

V. 1. *The men of Iſrael fled,* &c.—Thus princes ſin and the people ſuffer for it. No doubt there was enough in them to deſerve it. But that which divine juſtice had chiefly an eye to, was the ſin of *Saul.* Great men ſhould in an eſpecial manner, take heed of provoking God's wrath. For if they kindle that fire, they know not how many may be conſumed by it for their ſakes.

V. 6. *His houſe*—All his children, then preſent with him, namely, *his three ſons,* for *Iſhboſheth* and *Mephiboſheth* were not ſlain.

V. 10. *Temple of dagon*—If we give not God the glory of our ſucceſſes, even *Philiſtines* will riſe up in judgment with us and condemn us. Shall *Dagon* have ſo great a place in their triumphs, and the true God be forgotten in ours?

V. 12. *Seven days*—Every day 'till evening, after the manner of the Jewiſh faſts.

V. 13. *The*

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* 1 *Sam.* xxxi. 1, 2.

took away the body of Saul, and the bodies of his ſons, and brought
them to Jabeſh, and buried their bones under the oak in Jabeſh, and
13 faſted ſeven days. So Saul died for his trangreſſion which he committed
againſt the Lord, † *even* againſt the word of the Lord which he
kept not, and alſo for aſking *counſel* of one that had a familiar ſpirit ‡
14 to enquire *of it;* And enquired not of the Lord: therefore he ſlew
him, and turned the kingdom unto David the ſon of Jeſſe.

CHAP. XI.

David *is made king*, ver. 1—3. *He takes the caſtle of* Zion, ver. 4—9. *A catalogue of his mighty men*, ver. 10—47

1 THEN § all Iſrael gathered themſelves to David unto Hebron,
2 ſaying, Behold, we *are* thy bone and thy fleſh. And moreover
in time paſt, even when Saul was king, thou *waſt* he that leddeſt
out, and broughteſt in Iſrael: and the Lord thy God ſaid unto
thee, Thou ſhalt feed my people Iſrael, and thou ſhalt be ruler
3 over my people Iſrael. Therefore came all the elders of Iſrael to
the king to Hebron, and David made a covenant with them in Hebron,
before the Lord, and they anointed David king over Iſrael,
4 according to the word of the Lord, by Samuel. And David and
all Iſrael || went to Jeruſalem, which *is* Jebus, where the Jebuſites
5 *were,* the inhabitants of the land. And the inhabitants of Jebus ſaid
to David, Thou ſhalt not come hither. Neverthelefs, David took
6 the caſtle of Zion, which *is* the city of David. And David ſaid,
Whoſoever ſmiteth the Jebuſites firſt, ſhall be chief and captain.
7 So Joab the ſon of Zeruiah went firſt up, and was chief. And
David dwelt in the caſtle; therefore they called *it*, the city of David,
8 And he built the city round about, even from Millo round about:
9 and Joab repaired the reſt of the city. So David waxed greater and

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V. 13. *The word*—Againſt God's expreſs, command: which is a great aggravation of any ſin. *Familiar ſpirit*—Which alſo was contrary to a manifeſt command, *Levit.* xix. 31.

V. 14. *Enquired not*—He did in ſome ſort, but not in a right manner, not humbly and penitently, not diligently and importunately, not patiently and perſeveringly. Nor 'till he was brought to the laſt extremity. And then it was too late.

V. 6. *Chief*—Before this he was one of

David's

† 1 *Sam.* xiii. 13. xv 23. ‡ 1 *Sam.* xxviii. 7. § 2 *Sam.* v. 1. || 1 *Sam.* xvi. 13. 2 *Sam.* v. 6.

10 greater: for the Lord of hoſts *was* with him. ‡ Theſe alſo *are* the
chief of the mighty men whom David had, who ſtrengthened themſelves
with him in his kingdom, *and* with all Iſrael, to make him
11 king, according to the word of the Lord, concerning Iſrael. And
this *is* the number of the mighty men whom David had: Jaſhobeam
an Hachmonite, the chief of the captains: He lifted up his ſpear
12 againſt three hundred, ſlain *by him* at one time. And after him *was*
Eleazar the ſon of Dodo the Ahohite, who *was one* of the three
13 mighties. He was with David at Paſ-dammim, and there the Philiſtines
were gathered together to battle, where was a parcel of ground
14 full of barley; and the people fled from before the Philiſtines. And
they ſet themſelves in the midſt of *that* parcel, and delivered it,
and ſlew the Philiſtines; and the Lord ſaved *them* by a great deliverance.
15 Now three of the thirty captains § went down to the
rock to David, into the cave of Adullam, and the hoſt of the Philiſtines
16 encamped in the valley of Rephaim. And David *was* then in
17 the hold, and the Philiſtines garriſon *was* then at Beth-lehem. And
David longed, and ſaid, Oh that one would give me drink of the
18 water of the well of Beth-lehem, that is at the gate! And the three
brake through the hoſt of the Philiſtines, and drew water out of the
well of Beth-lehem, that *was* by the gate, and took *it*, and brought
it to David. But David would not drink of it, but poured it out to
19 the Lord, And ſaid, My God forbid it me, that I ſhould do this
thing: ſhall I drink the blood of theſe men, that have put their
lives in jeopardy? For with *the jeopardy of* their lives they brought
it: therefore he would not drink it. Theſe things did theſe three

David's chief captains: but now he is made captain-general of all the forces of *Iſrael* and *Judah*.

V. 10. *Mighty men*—Yet *David* aſcribed his ſucceſs, not to the hoſts he had, but to *the Lord of hoſts*: not to the mighty men that were with him, but to the mighty God, whoſe preſence with us is all in all.

V. 11. *Slain*—By his own hand, five hundred more being ſlain by others then joining with him, who purſued the victory, both which ſums make up the eight hundred, numbered 2 *Sam.* xxiii. 8. The ſlaughter of all is juſtly aſcribed to him, becauſe it was the effect of his valour.

V. 18. *Would not drink of it*—That water which he thought too precious for his own drinking, he *poured out to the Lord* for a drink-offering. If we have any thing better than other, let God be honoured with it, who is the beſt and ſhould have the beſt.

V. 19. *Shall I drink the blood*, &c.—It put him into the utmoſt confuſion, to think three brave men ſhould hazard their lives,

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‡ 2 *Sam.* xxiii. 8. § 2 *Sam.* xxiii. 13.

20 mightieſt. And Abiſhai the brother of Joab, he was chief of the
three; for lifting up his ſpear againſt three hundred, he ſlew *them*,
21 and had a name among the three. || Of the three, he was more
honourable than the two, for he was their captain; howbeit, he
22 attained not unto the *firſt* three. Benaiah the ſon of Jeoiada, the
ſon of a valiant man of Kabzeel, who had done many acts, he ſlew
two lion-like men of Moab; alſo he went down and ſlew a lion in a
23 pit in a ſnowy day. And he ſlew an Egyptian, a man of *great* ſtature,
five cubits high; and in the Egyptian's hand *was* a ſpear like
a weaver's beam; and he went down to him with a ſtaff, and plucked
the ſpear out of the Egyptian's hand, and ſlew him with his own
24 ſpear. Theſe *things* did Benaiah the ſon of Jehoiada, and had the
25 name among the three mighties. Behold, he was honourable among
the thirty, but attained not to the *firſt* three: And David ſet
26 him over his guard. Alſo the valiant men of the armies *were* Aſahel
the brother of Joab, Elhanan the ſon of Dodo of Beth-lehem,
27, 28 Shammoth the Harorite, Helez the Pelonite, Ira the ſon of Ikkeſh
29 the Tekoite, Abiezer the Antothite, Sibbecai the Huſhathite,
30 Ilai the Ahohite, Maharai the Netophathite, Heled the ſon of Baanah
31 the Netophathite, Ithai the ſon of Ribai of Gibeah, *that pertained*
32 to the children of Benjamin, Benaiah the Pirathonite, Hurai
33 of the brooks of Gaaſh, Abiel the Arbathite, Azmaveth the Baharumite,
34 Eliahba the Shaalbonite. The ſons of Haſham the Gizonite,
35 Jonathan the ſon of Shage the Hararite, Ahiam the ſon of Sacar
36 the Hararite, Eliphal the ſon of Ur, Hepher the Mecherathite, Ahijah
37 the Pelonite, Hezro the Carmelite, Naarai the ſon of Ezbai,
38, 39 Joel the brother of Nathan, Mibhar the ſon of Haggeri, Zelek
the Ammonite, Naharai the Berothite, the armour-bearer of Joab
40, 41 the ſon of Zeruiah, Ira the Ithrite, Gareb the Ithrite, Uriah
42 the Hittite, Zabad the ſon of Ahlai, Adina the ſon of Shiza the
Reubenite, a captain of the Reubenites, and thirty with him,

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to fetch water for him. In his account it turns the water into blood. It is to the honour of great men, not to be prodigal of the blood of thoſe they employ.

V. 21. *Attained not*—He did not equal them.

V. 41. *Uriah*—The laſt of that catalogue in 2 *Sam.* xxiii. 39. But here ſome others are added to the number, becauſe though they were not of the thirty, yet they were men of great valour and renown amongſt *David*'s commanders.

V. 42. *Thirty*—Thirty captains who were under him as their colonel.

|| 2 *Sam.* xxiii. 19.

43, 44 Hanan the ſon of Maachah, and Johoſhaphat the Mithnite, Uz-
zia the Aſhterathite, Shama and Jehiel the ſons of Hothan the Aroe-
45 rite, Jediael the ſon of Shimri, and Joha his brother, the Tizite,
46 Eliel the Mahavite, and Jeribai, and Joſhaviah, the ſons of Elna-
47 am, and Ithmah the Moabite, Eliel, and Obed, and Jaſiel the
Meſobaite.

CHAP. XII.

The companies that came to David *at* Ziklag, ver. 1—22. *The armies that came to him at* Hebron, ver. 23—40.

1 NOW * theſe *are they* that came to David at Ziklag, while he
yet kept himſelf cloſe, becauſe of Saul the ſon of Kiſh: and
2 they *were* among the mighty *men*, helpers of the war. *They were*
armed with bows, and could uſe both the right hand and the left,
in *hurling* ſtones and *ſhooting* arrows out of a bow, *even* of Saul's
3 brethren of Benjamin. The chief *was* Ahiezer, then Joaſh, the
ſons of Shemaah the Gibeathite, and Jeziel, and Pelet, the ſons of
4 Azmaveth, and Berachah, and Jehu the Antothite. And Iſmaiah
the Gibeonite, a mighty *man* among the thirty, and over the thirty,
and Jeremiah, and Jahaziel, and Johanan, and Joſabad the Ge-
5 derathite, Eluzai and Jerimoth, and Bealiah, and Shemariah, and
6 Shephatiah the Haruphite, Elkanah, and Jeſiah, and Azareel, and
7 Joezer and Jaſhobeam the Korhites. And Joelah, and Zebadiah
8 the ſons of Jeroham of Gedor. And of the Gadites there ſeparated
themſelves unto David into the hold to the wilderneſs, men of
might, *and* men of war, fit for the battle, that could handle ſhield
and buckler, whoſe faces *were like* the faces of lions, and *were* as
9 ſwift as the roes upon the mountains: Ezer the firſt, Obadiah the
10 ſecond, Eliab the third, Miſhmannah the fourth, Jeremiah the
11, 12 fifth, Attai the ſixth, Eliel the ſeventh, Johanan the eighth,
13 Elzabad the ninth, Jeremiah the tenth, Machbanai the eleventh.
14 Theſe *were* the ſons of Gad, captains of the hoſt: one of the leaſt
15 *was* over an hundred, and the greateſt over a thouſand. Theſe

V. 2. *Even*—Of *Saul*'s own tribe: who were moved hereto by God's ſpirit, by the conſcience of their duty to *David;* and by their obſervation of God's departure from *Saul*, and of his ſpecial preſence with *David*.

V. 4. *Thirty*—Who came attended with thirty valiant *Benjamites*, and was their commander.

V. 17. *The*

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* 1 *Sam.* xxvii. 2.

are they that went over Jordan in the firſt month, when it had
overflown all his banks, and they put to flight all *them* of the vallies
16 *both* toward the eaſt, and toward the weſt. And there came of the
17 children of Benjamin and Judah to the hold unto David. And David
went out to meet them, and anſwered and ſaid unto them, If
ye be come peaceably unto me to help me, mine heart ſhall be
knit unto you: but if *ye be come* to betray me to mine enemies,
ſeeing *there is* no wrong in mine hands, the God of our fathers look
18 *thereon*, and rebuke *it*. Then the ſpirit clothed Amaſai, *who was*
chief of the captains, *and he ſaid*, Thine *are we*, David, and on thy
ſide, thou ſon of Jeſſe; peace, peace *be* unto thee, and peace *be*
to thine helpers, for thy God helpeth thee. Then David received
19 them: and made them captains of the band. And there fell *ſome* of
Manaſſeh to David (when he came with the Philiſtines againſt Saul
to battle, but they helped them not; for the lords of the Philiſtines,
upon adviſement, ſent him away, ſaying, * He will fall to his
20 maſter Saul, to *the Jeopardy* of our heads) As he went to Ziklag,
there fell to him of Manaſſeh, Adnah, and Jozabad, and Jediael,
and Michael, and Jozabad, and Elihu, and Zilthai, captains of the
21 thouſands that *were* of Manaſſeh. And † they helped David againſt
the band *of the rovers*: for they *were* all mighty *men* of valour, and
22 were captains in the hoſt. For at *that* time, day by day, there
came to David to help him, until it *was* a great hoſt, like the hoſt
23 of God. And theſe *are* the numbers of the bands, that were
ready armed to the war, *and* ‡ came to David to Hebron, to turn

V. 17. *The God of our fathers*—He calls God, *the God of our fathers*, both his fathers and theirs; thus he minds them, not to deal ill with him; for they were both deſcendents from the ſame patriarchs, and ſervants of the ſame God. And thus he encourages himſelf to believe, that God would right him, if he was abuſed. For he was the *God of his fathers*; therefore a bleſſing was entailed upon him: and a God to all *Iſrael* in particular, as well as a Judge to all the earth.

V. 18. *The ſpirit*—Not only ſaving graces, but other heroical and generous motions are aſcribed to God's ſpirit, which here ſtirred up in him a more than ordinary greatneſs of mind and reſolution.

V. 20. *As*—As he returned from the camp of the *Philiſtines* to *Ziklag*.

V. 21. *Againſt*—Againſt the *Amalekites* who had taken and burnt *Ziklag*, whom *David* and his ſix hundred men were now purſuing.

V. 22. *That time*—While he was at *Ziklag*, and in his march to *Hebron*, and principally at *Hebron*. *Like*—Innumerable like the ſtars or angels, both which are called God's *hoſts*.

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* 1 *Sam.* xxix. 4. † 1 *Sam.* xxx. 1. 9, 10. ‡ 2 *Sam.* ii. 3, 4.

the kingdom of Saul to him, § according to the word of the Lord.
24 The children of Judah that bare ſhield and ſpear, *were* ſix thouſand
25 and eight hundred ready armed to the war. Of the children of
Simeon, mighty men of valour for the war, ſeven thouſand and
26 one hundred. Of the children of Levi, four thouſand and ſix hun-
27 dred. And Jehoiada *was* the leader of the Aaronites, and with him
28 *were* three thouſand and ſeven hundred. And ‖ Zadok, a young
man, mighty of valour, and of his father's houſe twenty and two
29 captains. And of the children of Benjamin, the kindred of Saul,
three thouſand: for hitherto the * greateſt part of them had kept
30 the ward of the houſe of Saul. And of the children of Ephraim,
twenty thouſand and eight hundred mighty men of valour, famous
31 throughout the houſe of their fathers. And of the half tribe of
Manaſſeh, eighteen thouſand, which were expreſſed by name, to
32 come and make David king. And of the children of Iſſachar, *who*
were men that had underſtanding of the times, to know what Iſrael
ought to do: the heads of them *were* two hundred, and all their
33 brethren *were* at their commandment. Of Zebulun ſuch as went
forth to battle, expert in war, with all inſtruments of war, fifty
thouſand, who could keep rank: *they were* not of double heart.
34 And of Naphtali a thouſand captains, and with them, with ſhield
35 and ſpear, thirty and ſeven thouſand. And of the Danites, expert
36 in war, twenty and eight thouſand and ſix hundred. And of
Aſher, ſuch as went forth to battle, expert in war, forty thouſand.

V. 24. *Six thouſand,* &c.—Who came hither in the name of their brethren; for that whole tribe ſtuck to *David.*

V. 27. *Jehoiada*—Not the high-prieſt, for that was *Abiathar,* 1 *Sam.* xxiii. 6. but one of eminent place under him.

V. 29. *Kept the ward*—Endeavoured to keep the crown in *Saul's* family.

V. 31. *Manaſſeh*—Which was within *Jordan*: for of the other half beyond *Jordan* he ſpeaks, ver. 37. *By name*—Who were not aſhamed publickly to own *David* by putting their names to ſome paper preſented to them for that purpoſe.

V. 32. *The times*—They underſtood public affairs, the temper of the nation, and the tendencies of the preſent events. And they ſhewed their wiſdom at this time; for as they had adhered to *Saul* while he lived, as knowing the time was not yet come for *David* to take poſſeſſion of the kingdom: and as they could not join *David,* while *Abner* lived, and had the command of the other tribes wherewith they were encompaſſed, ſo as ſoon as he was dead, and they had opportunity to declare themſelves, they owned *David* for their king.

V. 33. *Double heart*—They were ſincerely loyal, and did not diſſemble with *David,* pretending to be for him, while in their hearts they favoured *Saul's* family. And none had any ſeparate intereſts, but all were for the public good.

V. 2. *David*

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§ 1 *Sam.* xvi. 2, 3. ‖ 2 *Sam.* viii. 17. * 2 *Sam.* ii. 8, 9.

37 And on the other ſide of Jordan, of the Reubenites, and the Gadites,
and of the half-tribe of Manaſſeh, with all manner of inſtruments
38 of war for the battle, an hundred and twenty thouſand. All theſe
men of war, that could keep rank, came with a perfect heart to
Hebron, to make David king over all Iſrael: and all the reſt alſo
39 of Iſrael *were* of one heart to make David king. And there they
were with David, three days, eating and drinking: for their
40 brethren had prepared for them. Moreover, they that were nigh,
even unto Iſſachar, and Zebulun, and Naphtali, brought bread on
aſſes, and on camels, and on mules, and on oxen, *and* meat,
meal, cakes of figs, and bunches of raiſins, and wine, and oil, and
oxen, and ſheep abundantly; for there *was* joy in Iſrael.

CHAP. XIII.

David *brings up the ark from* Kirjath-jearim, ver. 1—8. Uzza *being ſmitten, it is left at the houſe of* Obed-edom, ver. 9—14.

1 AND David conſulted with the captains of thouſands, and hun-
2 dreds, *and* with every leader. And David ſaid unto all the
congregation of Iſrael, if *it ſeem* good unto you, and *that it be* of
the Lord our God, let us ſend abroad unto our brethren every
where, *that are* left in all the land of Iſrael, and with them *alſo* to
the prieſts and Levites, *who are* in their cities and ſuburbs, that they
3 may gather themſelves unto us. And let us bring again the ark of
our God to us: for we enquired not at it in the days of Saul.

V. 2. *David ſaid*—After this was propoſed by the king and accepted by the people, this great aſſembly was diſmiſſed, only ſome of them *David* reſerved to go with him againſt *Jeruſalem*, which accordingly he did, and ſucceeded in his enterprize. But before this reſolution could be executed, the *Philiſtines* came and fought twice with *David*, as is related 1 *Sam.* v. 17, &c. and here chap. xiv. 8, &c. And after they were repulſed with great loſs and ſhame, *David* ſets upon the execution of what he had reſolved, and in order to it calls another general aſſembly of the people. *Of the Lord*—If this tranſlation of the ark be pleaſing to God. *Are left*—After the great deſolations and deſtructions which God for their ſins had made among them.

V. 3. *For*, &c.—The ark was then neglected; and the generality of the people contented themſelves with going to *Gibeon* and offering ſacrifices there, not caring, though the ark, the ſoul of the tabernacle, was in another place. As ſoon as *David* had power in his hand, he would uſe it for the advancement of religion. It ought to be the firſt care of thoſe that are enriched or preferred, to honour God with their honours, and to ſerve him and the intereſts of his kingdom among men, with their wealth and power.

4 And all the congregation ſaid that they would do ſo: for the thing
5 was right in the eyes of all the people. So * David gathered all
Iſrael together, from Shihor of Egypt, even unto the entring of
6 Hemath, to bring the ark of God from Kirjath-jearim. And David
went up, and all Iſrael to Baalah, *that is*, to Kirjath-jearim, which
belonged to Judah, to bring up thence the ark of God the LORD, that
7 dwelleth *between* the cherubim, whoſe name is called *on it*. And
they carried the ark of God in a new cart out of the houſe of Abi-
8 nadab: and Uzza and Ahio drave the cart. And David and
all Iſrael played before God with all *their* might, and with ſinging
and with harps, and with pſalteries, and with timbrels, and with
9 cymbals, and with trumpets. And when they came to the
threſhing-floor of Chidon, Uzza put forth his hand to hold the ark,
10 for the oxen ſtumbled. And the anger of the LORD was kindled
againſt Uzza, and he ſmote him, † becauſe he put his hand to the
11 ark: and there he died before God. And David was diſpleaſed,
becauſe the LORD had made a breach upon Uzza: wherefore that
12 place is called Perez-uzza, to this day. And David was afraid of
God that day, ſaying, How ſhall I bring the ark of God *home* to
13 me? So David brought not the ark *home* to himſelf to the city of
David, but carried it aſide into the houſe of Obed-edom the Gittite.
14 And the ark of God remained with the family of Obed-edom in his
houſe three months. And the LORD bleſſed the houſe of Obed-
edom, and all that he had.

V. 6. *That is*—The ſame city was called by both names.

V. 10. *Put his hand*, &c.—Let the caſe of *Uzza* warn us, to take heed of preſumption or raſhneſs with regard to holy things; and not to think, that a right intention will juſtify a wrong action.

V. 11. *Perez-uzza*—That is, *the breach of Uzza*. Let *David*'s diſpleaſure on this occaſion caution us, to watch over our ſpirit, leſt when God reproves us, inſtead of ſubmitting to God, we quarrel with him. If God be angry with us, ſhall we dare to be angry with him?

V. 14. *And the Lord bleſſed*, &c—Let this encourage us to welcome God's ordinance into our houſes, believing the ark is a gueſt no body ſhall loſe by. Nor let it be the leſs precious to us, for its being to others a rock of offence.

CHAP.

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* 1 *Sam.* vii. 1. 2 *Sam.* vi. 2. † *Numb.* iv. 15.

CHAP. XIV.

David *is conſirmed in his kingdom*, ver. 1, 2. *His wives and children*, ver. 3—7. *His victories over the* Philiſtines, ver. 8—17.

1 NOW * Hiram king of Tyre ſent meſſengers to David, and
timber of cedars, with maſons and carpenters to build him
2 an houſe. And David perceived that the LORD had confirmed him
king over Iſrael, for his kingdom was lifted up on high, becauſe
3 of his people Iſrael. And David took more wives at Jeruſalem:
4 and David begat more ſons and daughters. Now theſe *are* the
names of his children which he had in Jeruſalem, Shammua, and
5 Shobab, Nathan, and Solomon, And Ibhar, and Eliſhua, and
6, 7 Elpalet, And Noga, and Nepheg and Japhia, And Eliſhama,
8 and Beeliada, and Eliphalet. And when the Philiſtines heard
that † David was anointed king over all Iſrael, all the Philiſtines went
up to ſeek David, and David heard *of it*, and went out againſt
9 them. And the Philiſtines came and ſpread themſelves in the valley
10 of Rephaim. And David enquired of God, ſaying, ſhall I go up
againſt the Philiſtines? And wilt thou deliver them into mine hand?
And the LORD ſaid unto him, Go up, for I will deliver them into
11 thine hand. So they came up to Baal-perazim, and David ſmote
them there. Then David ſaid, God hath broken in upon mine
enemies by mine hand, like the breaking forth of waters: therefore
12 they called the name of that place Baal-perazim. And when
they had left their gods there, David gave a commandment, and
13 they were burnt with fire. And the Philiſtines yet again ſpread
14 themſelves abroad in the valley. Therefore David enquired again
of God, and God ſaid unto him, Go not up after them: turn away
from them, and come upon them, over againſt the mulberry trees.
15 And it ſhall be, when thou ſhalt hear a ſound of going in the tops
of the mulberry trees, *that* then thou ſhalt go out to battle: for God
16 is gone forth before thee, to ſmite the hoſt of the Philiſtines. David
therefore did as God commanded him: and they ſmote the hoſt of
17 the Philiſtines from Gibeon even to Gazer. And the fame of David
went out into all lands, and the LORD brought the fear of him
upon all nations.

CHAP.

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* 2 *Sam.* v. 11, &c. † 2 *Sam.* v. 17.

CHAP. XV.

David *prepares to bring up the ark,* ver. 1—24. *It is brought up,* ver. 25—28. Michal *deſpiſes him,* ver. 29.

1 AND *David* made him houſes in the city of David, and prepared
a place for the ark of God, and pitched for it a tent.
2 Then David ſaid, None ought to carry the * ark of God but the
Levites: for them the LORD hath choſen to carry the ark of God,
3 and to miniſter unto him for ever. And David gathered all Iſrael
together to Jeruſalem, to bring up the ark of the LORD unto his
4 place which he had prepared for it. And David aſſembled the
5 children of Aaron, and the Levites. Of the ſons of Kohath; Uriel
6 the chief, and his brethren an hundred and twenty. Of the ſons of
Merari; Aſaiah the chief, and his brethren two hundred and twenty.
7 Of the ſons of Gerſhom; Joel the chief, and his brethren an
8 hundred and thirty. Of the ſons of Elizaphan; Shemaiah the
9 chief, and his brethren two hundred. Of the ſons of Hebron; Eliel
10 the chief, and his brethren fourſcore. Of the ſons of Uzziel;
Amminadab the chief, and his brethren an hundred and twelve.
11 And David called for Zadok, and Abiathar the prieſts, and for the
Levites, for Uriel, Aſaiah, and Joel, Shemaiah, and Eliel, and
12 Amminadab; And ſaid unto them, Ye *are* the chief of the fathers
of the Levites, ſanctify yourſelves, *both* ye and your brethren,
that he may bring up the ark of the LORD God of Iſrael unto *the*
13 *place that* I have prepared for it. For † becauſe ye *did it* not at the
firſt, the LORD our God made a breach upon us, for that we ſought
14 him not after the due order. So the prieſts and the Levites ſanctified
themſelves, to bring up the ark of the LORD God of Iſrael.
15 And the children of the Levites bare the ark of God upon their
ſhoulders, with the ſtaves thereon, as Moſes commanded, according
16 to the word of the LORD. And David ſpake to the chief of the
Levites, to appoint their brethren *to be* the ſingers, with inſtruments

V. 1. *Houſes*—A palace conſiſting of many houſes or apartments for his ſeveral wives and children. *A tent*—He did not fetch the tabernacle of *Moſes* from *Gibeon*, becauſe he intended forthwith to build the temple.

V. 5. *The ſons*—Of *Amram* or *Izhar*, *Kohath*'s ſons, *Numb.* iii. 27. otherwiſe *Elizaphan*, ver. 8. and *Hebron*, ver. 9. and *Uzziel*, ver. 10. were *Kohath*'s children.

V. 11. *The Prieſts*—*Abiathar* the high prieſt, and *Zadok* the ſecond prieſt.

V. 18. *Secon*

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* *Numb.* ii. 15. *Deut.* xxxi. 9.

† 2 *Sam.* vi. 3. Chap. xiii. 7.

of muſick, pſalteries, and harps, and cymbals, ſounding, by lifting
17 up the voice with joy. So the Levites appointed Heman the ſon of
Joel; and of his brethren, Aſaph the ſon of Berechiah; and of the
18 ſons of Merari their brethren, Ethan the ſon of Kuſhaiah. And
with them their brethren of the ſecond *degree*, Zechariah, Ben, and
Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah,
and Maaſeiah, and Mattithiah, and Elipheleh, and Mikneiah,
19 and Obed-edom, and Jeiel the porters. So the ſingers, Heman,
Aſaph, and Ethan, *were appointed* to ſound with cymbals of braſs;
20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and
Unni, and Eliab, and Maaſeiah, and Benaiah, with pſalteries on
21 Alamoth. And Mattithiah, and Elipheleh, and Mikneiah, and
Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith
22 to excel. And Chenaniah chief of the Levites *was* for ſong: he
23 inſtructed about the ſong, becauſe he *was* ſkilful. And Berechiah,
24 and Elkanah *were* door-keepers for the ark. And Shebaniah, and
Jehoſhaphat, and Nethaneel, and Amaſai, and Zechariah, and
Benaiah, and Eliezer the prieſts, ‡ did blow with the trumpets before
the ark of God: and Obed-edom, and Jehiah *were* door-keepers
25 for the ark. So § David and the elders of Iſrael, and the captains
over thouſands, went to bring up the ark of the covenant of the

V. 18. *Second degree*—The firſt rank of ſacred muſicians being thoſe three famous perſons named ver. 17. next to whom were theſe here named. *Porters*—who were to keep the doors of the tabernacle and courts, but with all were inſtructed in muſick, that when they were free from attendance upon their proper office, they might not be idle nor unprofitable in God's houſe.

V. 20. *Alamoth*—Or, *with Alamoth* which is thought to be the name of an inſtrument of muſick; or of a certain tune, or note, or part in muſick. The certain ſignification of it is not now known; and the like may be ſaid of *Sheminith*, ver. 21.

V. 21. *To excel*—Which word may be added to note the excellency of that inſtrument, or part of muſick; or that there was a greater extenſion or elevation of the voice than in the former. This way of praiſing God by muſical inſtruments, had not hitherto been in uſe. But *David* inſtituted it by divine direction, and added it to the other ordinances of that diſpenſation.

V. 22. *For ſong*—He was the moderator of the muſick, inſtructing them when and how to lift up their voices, or change their notes, or make their ſtops.

V. 23. *Door-keepers*—They were appointed to keep the door of the tent in which the ark was to be kept, that no unallowed perſon might preſs in and touch it; and in like manner they were to attend upon the ark in the way, and to guard it from the preſs and touch of prophane hands; for which end theſe two went before the ark, as their other two brethren mentioned in the cloſe of ver. 24. came after it.

V. 26. *Helped*

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‡ *Numb.* x. 8. § 2 *Sam.* vi. 12, 13, &c.

26 LORD, out of the houſe of Obed-edom with joy. And it came to
paſs, when God helped the Levites that bear the ark of the covenant
of the LORD, that they offered ſeven bullocks, and ſeven rams.
27 And David *was* clothed with a robe of fine linen, and all the Levites
that bare the ark, and the ſingers, and Chenaniah the maſter of
the ſong, with the ſingers: David alſo *had* upon him an ephod of
28 linen. Thus all Iſrael brought up the ark of the covenant of the
LORD with ſhouting, and with ſound of the cornet, and with trumpets,
and with cymbals, making a noiſe with pſalteries and harps.
29 And it came to paſs as the ark of the covenant of the LORD came
to the city of David, that Michal the daughter of Saul looking
out at a window, ſaw king David dancing and playing: and
ſhe deſpiſed him in her heart.

CHAP. XVI.

David's *ſacrifices and alms*, ver. 1—3. *He appoints* Levites *to miniſter before the ark*, ver. 4—6. *His pſalm of thankſgiving*, ver. 7—36. *Miniſters and others are appointed to attend the ark continually*, ver. 37—43.

1 SO * they brought the ark of God, and ſet it in the midſt
of the tent that David had pitched for it: and they offered
2 burnt-ſacrifices and peace-offerings before God. And when David
had made an end of offering the burnt-offerings, and the peace-offerings,
3 he bleſſed the people in the name of the LORD. And he
dealt to every one of Iſrael, both man and woman, to every one
a loaf of bread, and a good piece of fleſh, and a flagon *of wine*.
4 And he appointed *certain* of the Levites to miniſter before the ark
of the LORD, and to record, and to thank, and praiſe the LORD
5 God of Iſrael: Aſaph the chief, and next to him Zechariah, Jeiel,
and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and
Benaiah, and Obed-edom: and Jeiel with pſalteries and with harps;

V. 26. *Helped*—Encouraging them in their work with ſome comfortable ſign of his preſence with them. In all our religious exerciſes, we muſt derive help from heaven. God's miniſters that bare the veſſels of the Lord, have ſpecial need of divine help in their miniſtrations, that God may be glorified thereby, and the people edified.

V. 27. *Linen*—With a linen ephod. This circumſtance is repeated, becauſe it was an unuſual thing for one, who was no *Levite*, to wear a Levitical garment.

V. 4. *To thank, and praiſe*—All our rejoicings ſhould expreſs themſelves in thankſgivings to him from whom all our comforts are received.

V. 6. *Firſt*

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* 2 *Sam.* vi. 17.

6 but Aſaph made a ſound with cymbals. Benaiah alſo and Jahaziel
the prieſts, with trumpets continually before the ark of the covenant
7 of God. Then on that day David delivered firſt *this pſalm,*
to thank the LORD, into the hand of Aſaph and his brethren.
8 † Give thanks unto the LORD, call upon his name: make known
9 his deeds among the people. Sing unto him, ſing pſalms unto him,
10 talk you of all his wondrous works. Glory ye in his holy name,
11 let the heart of them rejoice that ſeek the LORD. Seek the LORD
12 and his ſtrength, ſeek his face continually. Remember his marvellous
works that he hath done, his wonders, and the judgments
13 of his mouth. O ye ſeed of Iſrael his ſervant, ye children of Jacob
14 his choſen ones. He *is* the LORD our God, his judgments *are*
15 in all the earth. Be ye mindful always of his covenant: the word
16 *which* he commanded to a thouſand generations; *Even of the*
‡ *covenant* which he made with Abraham, and of his oath unto
17 Iſaac; And hath confirmed the ſame to Jacob for a law, *and* to
18 Iſrael for an everlaſting covenant, Saying, Unto thee will I give
19 the land of Canaan, the lot of your inheritance. When ye were
20 but few, § even a few, and ſtrangers in it; And *when* they went
from nation to nation, and from *one* kingdom to another people.
21 He ſuffered no man to do them wrong: yea, he ‖ reproved kings
22 for their ſakes, *Saying,* * Touch not mine anointed, and do my
23 prophets no harm. †† Sing unto the LORD all the earth: ſhew forth
24 from day to day his ſalvation. Declare his glory among the heathen:
25 his marvellous works among all nations. For great *is* the
LORD, and greatly to be praiſed: he alſo *is* to be feared above all
26 gods. For all the ‡‡ gods of the people *are* idols: but the LORD
27 made the heavens. Glory and honour *are* in his preſence: ſtrength
28 and gladneſs *are* in his place. Give unto the LORD, ye kindreds
29 of the people; give unto the LORD glory and ſtrength. Give unto
the LORD the glory *due* unto his name; bring an offering, and come
30 before him, worſhip the LORD in the beauty of holineſs. Fear before
him, all the earth: the world alſo ſhall be ſtable, that it be not
31 moved. Let the heavens be glad, and let the earth rejoice: and

V. 7. *Firſt*—Hereby it is implied, that after this he delivered many other pſalms into their hands, to be ſung by them to the praiſe of God in his public ſervice.

† *Pſal.* cv. 1. ‡ *Gen.* xvii. 2. xxvi. 3. xxviii. 13. § *Gen.* xxxiv. 30. ‖ *Gen.* xii. 17. xx. 3. *Exod.* vii. 15. * *Pſal.* cv. 15. †† *Pſal.* xcvi. 1. ‡‡ *Lev.* xix. 4.

32 let *men* ſay among the nations, The Lord reigneth. Let the ſea
roar, and the fulneſs thereof: let the fields rejoice, and all that *is*
33 therein. Then ſhall the trees of the wood ſing out at the preſence
34 of the Lord, becauſe he cometh to judge the earth. § O give
thanks unto the Lord, for he *is* good: for his mercy *endureth* for ever.
35 And ſay ye, Save us, O God of our ſalvation, and gather us together,
and deliver us from the heathen, that we may give thanks to
36 thy holy name, *and* glory in thy praiſe. Bleſſed *be* the Lord God
of Iſrael for ever and ever: and all ‖ the people ſaid, Amen, and
37 praiſed the Lord. So he left there, before the ark of the covenant
of the Lord, Aſaph and his brethren, to miniſter before the
38 ark continually, as every day's work required: And Obed-edom,
with their brethren, threeſcore and eight: Obed-edom alſo the ſon
39 of Jeduthun, and Hoſah *to be* porters: And Zadok the prieſt, and
his brethren the prieſt, before the tabernacle of the Lord, * in the
40 high place that *was* at Gibeon, To offer burnt-offerings unto the
Lord upon the altar of the burnt-offering continually † morning
and evening, and *to do* according to all *that is* written in the law of
41 the Lord, which he commanded Iſrael: And with them Heman
and Jeduthun, and the reſt *that were* choſen, who were expreſſed
by name, to give thanks to the Lord, becauſe his mercy *endureth*

We ſhall find it in the ſame words, in *Pſal.* 96. and 105. all but the three laſt verſes.

V. 35. *From the Heathen*—This pſalm or prayer was made by *David* for the uſe of the church, not only in that preſent time, but in future ages, in which *David* foreſaw by the ſpirit of prophecy, the *Iſraelites* would forſake God, and for their apoſtacy be diſperſed among the Heathens. In the midſt of our praiſes, we muſt not forget to pray for thoſe ſervants of God that are in diſtreſs. When we are rejoicing in God's favours, we ſhould remember our afflicted brethren, and pray for their deliverance as our own. We are members one of another.

V. 37. *He left*—He appointed them their work and ſtation there. Indeed no incenſe was burnt there, nor ſacrifices offered, becauſe the altars were not there. But *David*'s prayers were directed *as incenſe, and the lifting up of his hands as an evening ſacrifice.* So early did ſpiritual worſhip take place of ceremonial.

V. 39. *Zadok*—The chief-prieſt at *Gibeon,* where the tabernacle and altar made by *Moſes* ſtill were, where alſo the ordinary ſacrifices were offered, and the ſtated worſhip of God was performed, as the extraordinary worſhip was before the ark upon great occaſions, as when God was conſulted, which was to be done before the ark and by the high-prieſt, who was *Abiathar.*

V. 40. *Which he commanded Iſrael*—Theſe muſt be kept up; becauſe however in their own nature they were inferior to prayer

§ *Pſal.* cvii. 1. cxviii. 1. cxxxvi. 1. ‖ *Deut.* xxvii. 15. * 1 *Kings* iii. 4. † *Exod.* x[illegible]38. *Numb.* xxvii. 3.

42 for ever. And with them Heman and Jeduthun with trumpets and
cymbals, for thoſe that ſhould make a ſound, and with muſical inſtruments
43 of God: and the ſons of Jeduthun *were* porters. And all
the people departed every man to his houſe: and David returned
to bleſs his houſe.

CHAP. XVII.

God forbids David*'s building him an houſe,* ver. 1—10. *Gives him a gracious promiſe,* ver. 11—15. David*'s prayer,* ver. 16—27.

1 NOW it came to paſs as David ſat in his houſe, that David ſaid
to Nathan the prophet, Lo, I dwell in an houſe of cedars,
but the ark of the covenant of the Lord *remaineth* under curtains.
2 Then Nathan ſaid unto David, Do all that *is* in thine heart, for God
3 *is* with thee. And it came to paſs the ſame night, that the word
4 of God came to Nathan, ſaying, Go and tell David my ſervant,
Thus ſaith the Lord, Thou ſhalt not build me an houſe to dwell in.
5 For I have not dwelt in an houſe ſince the day that I brought up
Iſrael, unto this day, but have gone from tent to tent, and from
6 *one* tabernacle *to another.* Whereſoever I have walked with all
Iſrael, ſpake I a word to any of the judges of Iſrael (whom I commanded
to feed my people) ſaying, Why have ye not built me an
7 houſe of cedars? Now therefore thus ſhalt thou ſay unto my ſervant
David, Thus ſaith the Lord of hoſts, I took thee from the
ſheep-cote, even from following the ſheep, that thou ſhouldeſt be
8 ruler over my people Iſrael: And I have been with thee whitherſoever
thou haſt walked, and have cut off all thine enemies from
before thee, and have made thee a name like the name of the great
9 men that *are* in the earth. Alſo I will ordain a place for my people
Iſrael, and will plant them, and they ſhall dwell in their place,
and ſhall be moved no more, neither ſhall the children of wickedneſs
10 waſte them any more: (as at the beginning, And ſince the

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prayer and praiſe, yet as they were types of the mediation of Chriſt, the obſervance of them was of mighty importance.

V. 42. *Of God*—Appropriated to the worſhip of God; not ſuch as they uſed on other occaſions. Between common mirth and holy joy, there is a vaſt difference: and the limits and diſtances between them muſt be carefully kept up.

V. 1. *Now*—This whole chapter is explained, 2 *Sam.* 7. where the ſame things are recorded with little variation.

V. 10. *Furthermore,* &c.—Muſt he think, that his purpoſe was in vain, and that he

time that I commanded judges *to be* over my people Iſrael) more-
over, I will ſubdue all thine enemies. Furthermore, I tell thee,
11 that the Lord will build thee an houſe. And it ſhall come to
paſs, when thy days be expired, that thou muſt go *to be* with thy fa-
thers, that I will raiſe up thy ſeed after thee, which ſhall be of thy
12 ſons, and I will eſtabliſh his kingdom. He ſhall build me an houſe,
13 and I will eſtabliſh his throne for ever. ‡ I will be his father, and
he ſhall be my ſon, and I will not take my mercy away from him,
14 as I took *it* from *him* that was before thee. But I will ſettle him in
mine houſe, and in my kingdom for ever, and his throne ſhall be
15 eſtabliſhed for evermore. According to all theſe words, and ac-
16 cording to all this viſion, ſo did Nathan ſpeak unto David. And
David the king came, and ſat before the Lord, and ſaid, Who am
I, O Lord God, and what *is* mine houſe, that thou haſt brought me
17 hitherto? And *yet* this was a ſmall thing in thine eyes, O God, for
thou haſt *alſo* ſpoken of thy ſervant's houſe for a great while to
come, and haſt regarded me according to the eſtate of a man of
18 high degree, O Lord God. What can David *ſpeak* more to thee for
19 the honour of thy ſervant? For thou knoweſt thy ſervant. O Lord
for thy ſervant's ſake, and according to thine own heart haſt thou

ſhould loſe the reward of it? No: it being God's act that prevented the execution of it, he ſhall be as fully recompenſed as if it had been done.

V. 14. *Settle him*—In the temple, this expreſſion agrees but imperfectly with *Solomon*, or his ſucceſſors, but ſtrictly and properly with Chriſt, to whom alone that promiſe alſo of an everlaſting eſtabliſhment in this kingdom belongs. *Kingdom*—In God's kingdom in a large and general ſenſe. And this, as well as the former phraſe, ſingularly belongs to the Meſſiah, who was not only to be the king of *Iſrael*, but alſo of all nations. This is an intimation of that great myſtery which is more fully revealed in the new teſtament, namely, that Chriſt, is the head, or king of all God's church, conſiſting of *Jews* and *Gentiles*, and of all nations, and indeed of all creatures, all which is God's kingdom, and by him given to his ſon our bleſſed Lord.

V. 16. *Who am I*, &c.—We have here *David*'s ſolemn addreſs to God, in anſwer to his gracious meſſage. How humbly does he here abaſe himſelf, and acknowledge his own unworthineſs! How highly does he advance the name of God, and admire his condeſcending favour? With what devout affections does he magnify the God of *Iſrael:* with what aſſurance build upon the promiſe! What an example is this of believing, fervent prayer! The Lord enable us all thus to ſeek him!

V. 18. *The honour of thy ſervant*—The honour God puts upon his ſervants, by taking them into covenant and communion with himſelf, is ſo great, that they need not, they cannot deſire to be more highly honoured.

V. 19. *Servant's ſake*—In 2 *Sam.* vii. 21, it

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‡ 2 *Sam.* vii. 14.

done all this greatneſs, in making known all theſe great things.
0 O Lord, *there is* none like thee, neither *is there any* God beſides
1 thee, according to all that we have heard with our ears. And
what one nation in the earth *is* like thy people Iſrael, whom God
went to redeem *to be* his own people, to make thee a name of
greatneſs and terribleneſs, by driving out nations from before thy
2 people, whom thou haſt redeemed out of Egypt? For thy people
Iſrael didſt thou make thine own people for ever, and thou Lord,
3 becameſt their God. Therefore now Lord, let the thing that thou
haſt ſpoken concerning thy ſervant, and concerning his houſe, be
4 eſtabliſhed for ever, and do, as thou haſt ſaid. Let it even be
eſtabliſhed, that thy name may be magnified for ever, ſaying, The
Lord of hoſts *is* the God of Iſrael, *even* a God to Iſrael, and *let* the
5 houſe of David thy ſervant *be* eſtabliſhed before thee. For thou,
O my God, haſt told thy ſervant that thou wilt build him an houſe:
therefore thy ſervant hath found *in his heart* to pray before thee.
6 And now, Lord, (thou art God, and haſt promiſed this goodneſs
7 unto thy ſervant.) Now therefore let it pleaſe thee to bleſs the
houſe of thy ſervant, that it may be before thee for ever: for thou
bleſſeſt, O Lord, and *it ſhall be* bleſſed for ever.

CHAP. XVIII.

David *conquers the* Philiſtines, *the* Moabites, *the king of* Zobah *and the* Syrians, ver. 1—8. *Makes the king of* Hamath *and the* Edomites *pay tribute*, ver. 9—13. *His court and kingdom flouriſh*, ver. 14—17.

1 NOW after this * it came to paſs, that David ſmote the Philiſtines, and ſubdued them, and took Gath and her towns out of
2 the hand of the Philiſtines. And he ſmote Moab: and the Moabites
3 became David's ſervants, *and* brought gifts. And David ſmote
Hadarezer king of Zobah unto Hamath, as he went to ſtabliſh his
4 dominion by the river Euphrates. And David took from him a
thouſand

it is, *for thy words ſake*, for the ſake of thy promiſe made to thy ſervant.

V. 24. *A God*—He is really to his people that which he hath ſtiled himſelf, *their God*, having taken ſuch care of them, and ſhewed ſuch mercy and truth to them, as fully anſwered that title.

V. 27. *Bleſſed for ever*—*David*'s prayer concludes, as God's promiſe did, ver. 14. with that which is for ever. God's word looks at things eternal. And ſo ſhould our deſires and hopes.

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* 2 *Sam.* viii. 1, &c.

thouſand chariots, and ſeven thouſand horſemen, and twenty
thouſand footmen: David alſo houghed all the chariot *horſes*,
5 but reſerved of them an hundred chariots. And when the Syrians of
Damaſcus came to help Hadarezer king of Zobah, David ſlew of the
6 Syrians two and twenty thouſand men. Then David put *garriſons*
in Syria-damaſcus, and the Syrians became David's ſervants, *and*
brought gifts. Thus the Lord preſerved David witherſoever he
7 went. And David took the ſhields of gold that were on the ſervants
8 of Hadarezer, and brought them to Jeruſalem. Likewiſe from Tibhath,
and from Chun, cities of Hadarezer, brought David very much
braſs, wherewith † Solomon made the brazen ſea, and the pillars,
9 and the veſſels of braſs. Now when Tou king of Hamath heard
how David had ſmitten all the hoſt of Hadarezer king of Zobah:
10 He ſent Hadoram his ſon to king David, to enquire of his welfare,
and to congratulate him, becauſe he had fought againſt Hadarezer,
and ſmitten him, (for Hadarezer had warred with Tou) and *with* him
11 all manner of veſſels of gold, and ſilver, and braſs. Them alſo
king David dedicated unto the Lord, with the ſilver and the gold
that he brought from all *theſe* nations; from Edom, and from Moab,
and from the children of Ammon, and from the Philiſtines, and
12 from Amalek. Moreover, Abiſhai the ſon of Zeruiah ſlew of the
13 Edomites in the valley of ſalt, eighteen thouſand. And he put garriſons
in Edom, and all the Edomites became David's ſervants.
14 Thus the Lord preſerved David witherſoever he went. So David
reigned over all Iſrael, and executed judgment and juſtice among
15 all his people. And Joab the ſon of Zeruiah *was* over the hoſt;
16 and Jehoſhaphat the ſon of Ahilud, recorder; And Zadok the ſon
of Ahitub, and Abimelech the ſon of Abiathar, *were* the prieſts,
17 and Shavſha *was* ſcribe; And Benaiah the ſon of Jehoiada *was* over
the Cherethites, and the Pelethites: and the ſons of David were
chief about the king.

CHAP. XIX.

David's *friendly meſſage to king* Hanun, ver. 1, 2. Hanun's *baſe uſage of his ambaſſadors*, ver. 3—5. *The* Ammonites *prepare for war*, ver. 6, 7. David *overthrows them and the* Syrians, ver. 8—19.

1 NOW ‡ it came to paſs after this, that Naahaſh the king of the children of Ammon died, and his ſon reigned in his ſtead.

And

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† 1 *Kings* vii. 23. 2 *Chron.* iv. 15. ‡ 2 *Sam.* x. 1, &c.

And David ſaid, I will ſhew kindneſs unto Hanun the ſon of Nahaſh,
because his father ſhewed kindneſs to me. And David ſent
meſſengers to comfort him concerning his father: ſo the ſervants of
David came into the land of the children of Ammon, to Hanun, to
3 comfort him. But the princes of the children of Ammon ſaid
to Hanun, Thinkeſt thou that David doth honour thy father that
he hath ſent comforters unto thee? Are not his ſervants come unto
thee for to ſearch, and to overthrow, and to ſpy out the land.
4 Wherefore Hanun took David's ſervants, and ſhaved them, and
cut off their garments in the midſt hard by their buttocks, and ſent
5 them away. Then there went *certain*, and told David how the
men were ſerved. And he ſent to meet them (for the men were
greatly aſhamed) and the king ſaid, Tarry at Jericho until your
6 beards be grown, and *then* return. And when the children of
Ammon ſaw that they had made themſelves odious to David, Hanun
and the children of Ammon ſent a thouſand talents of ſilver to
hire them chariots and horſemen out of Meſopotamia, and out of
7 Syria-maachah, and out of Zobah. So they hired thirty and two
thouſand chariots, and the king of Maachah and his people, who
came and pitched before Medeba. And the children of Ammon
gathered themſelves together from their cities, and came to battle.
8 And when David heard *of it*, he ſent Joab, and all the hoſt of the
9 mighty *men*. And the children of Ammon came out, and put the
battle in array before the gate of the city: and the kings that were
10 come, *were* by themſelves in the field. Now when Joab ſaw that
the battle was ſet againſt him, before and behind, he choſe out of
all the choice of Iſrael, and put *them* in array againſt the Syrians.
11 And the reſt of the people he delivered unto the hand of Abiſhai
his brother, and they ſet themſelves in array againſt the children of
12 Ammon. And he ſaid, If the Syrians be too ſtrong for me, then
thou ſhalt help me: but if the children of Ammon be too ſtrong for
13 thee, then I will help thee. Be of good courage, and let us behave
ourſelves valiantly for our people, and for the cities of our
14 God: and let the Lord do *that which is* good in his ſight. So Joab
and the people that *were* with him, drew nigh before the Syrians,
15 unto the battle; and they fled before him. And when the

V. 7. *Chariots*—Thirty two thouſand men, who fought partly from chariots,
and

children of Ammon ſaw that the Syrians were fled, they likewiſe
fled before Abiſhai his brother, and entered into the city. Then
16 Joab came to Jeruſalem. And when the Syrians ſaw that they
were put to the worſe before Iſrael, they ſent meſſengers and drew
forth the Syrians that *were* beyond the river: and Shophach, the
17 captain of the hoſt of Hadarezer, *went* before them. And it was
told David, and he gathered all Iſrael, and paſſed over Jordan,
and came upon them, and ſet *the battle* in array againſt them: ſo
when David had put the battle in array againſt the Syrians, they
18 fought with him. But the Syrians fled before Iſrael, and David
ſlew of the Syrians ſeven thouſand men, *who fought in* chariots, and
forty thouſand footmen, and killed Shophach the captain of the
19 hoſt. And when the ſervants of Hadarezer ſaw that they were put
to the worſe before Iſrael, they made peace with David, and became his ſervants: neither would the Syrians help the children of
Ammon any more.

CHAP. XX.

Rabbah *is taken*, ver. 1—3. *The* Philiſtine *giants are ſlain*, ver. 4—8.

1 AND * it came to paſs, that after the year was expired, at
the time that kings go out *to battle*, Joab led forth the power
of the army, and waſted the country of the children of Ammon,
and came and beſieged Rabbah, (but David tarried at Jeruſalem)
2 and Joab ſmote Rabbah, and deſtroyed it. And David † took
the crown of their king from off his head, and found it to weigh a
talent of gold, and *there were* precious ſtones in it, and it was ſet
upon David's head; and he brought alſo exceeding much ſpoil out
3 of the city. And he brought out the people that *were* in it, and
cut them with ſaws, and with harrows of iron, and with axes: even
ſo dealt David with all the cities of the children of Ammon. And
4 David and all the people returned to Jeruſalem. And it came to
paſs after this, ‡ that there aroſe war at Gezer with the Philiſtines;

and partly on foot with chariots, or attending upon the chariots, as the ancient manner of fighting was.

V. 19. *His ſervants*—Let thoſe who have in vain ſtood it out againſt God, be thus wiſe for themſelves. Let them *become his ſervants;* for they are undone, if they remain his enemies.

V. 2. *To weigh a talent*—Or, *to be worth a talent,* that is, five thouſand

four

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* 2 *Sam.* xi. 1. † 2 *Sam.* xi. 12, 13. ‡ 1 *Sam.* xxviii. 18.

at which time Sibbechai the Huſhathite ſlew Sappai *that was* of the
5 children of the giant, and they were ſubdued. And there was war
again with the Philiſtines, and Elhanan the ſon of Jair, ſlew Lahmi
the brother of Goliath the Gittite, whoſe ſpear-ſtaff *was* like a wea-
6 ver's beam. And yet again § there was war at Gath, where was
a man of *great* ſtature, whoſe fingers and toes *were* four and twenty,
ſix *on each hand,* and ſix *on each foot:* and he alſo was the ſon of the
7 giant. But when he defied Iſrael, Jonathan the ſon of Shimea,
8 David's brother ſlew him. Theſe were born unto the giant in
Gath; and they fell by the hand of David, and by the hand of his
ſervants.

CHAP. XXI.

avid *cauſes* Joab *to number the people,* ver. 1—6. *He repents,* ver. 7, 8. *God gives him his choice of three judgments, and he chuſes the peſtilence,* ver. 9—13. *The havock made thereby:* Jeruſalem *ſpared,* ver. 14, 15. David's *prayer,* ver. 16, 17. *His ſacrifice and ſtaying of the plague,* ver. 18—30.

1 AND || Satan ſtood up againſt Iſrael, and provoked David to
2 number Iſrael. And David ſaid to Joab, and to the rulers
of the people, Go, number Iſrael, from Beer-ſheba even to Dan:
3 and bring the number of them to me, that I may know it. And
Joab anſwered, The LORD make his people an hundred times as
many more as they *be:* but my lord the king, *are* they not all my
lord's ſervants, why then doth my lord require this thing! Why
4 will he be a cauſe of treſpaſs to Iſrael. Neverthele ſs, the king's word
prevailed againſt Joab: wherefore Joab departed, and went through-
5 out all Iſrael, and came to Jeruſalem. And Joab gave the ſum of
the number of the people unto David. And all *they* of Iſrael were
a thouſand thouſand and one hundred thouſand men that drew
ſword: and Judah *was* four hundred threeſcore and ten thouſand

ur. hundred and ſeventy five pounds.

V. 8. *They fell,* &c—We need not fear eat men againſt us, while we have the eat God for us.

V. 1. *Satan ſtood*—Before the Lord and s tribunal to accuſe *David* and *Iſrael,* d to beg God's permiſſion to tempt *Da-* . *Standing* is the accuſers poſture before mens tribunals; and conſequently the holy ſcripture (which uſeth to ſpeak of the things of God, after the manner of men, to bring them down to our capacities) elſewhere repreſent Satan in this poſture.

V. 3. *Why,* &c.—Or, *why ſhould this be a cauſe of treſpaſs,* or *an occaſion of puniſhment*

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§ 2 *Sam.* xxi. 20. || 2 *Sam.* xxiv. 1, &c.

6 men that drew ſword. But Levi and Benjamin counted he not
7 among them: for the king's word was abominable to Joab. And
God was diſpleaſed with this thing, therefore he ſmote Iſrael.
8 And David ſaid unto God, * I have ſinned greatly, becauſe I have
done this thing; † but now I beſeech thee, do away the iniquity
9 of thy ſervant, for I have done very fooliſhly. And the Lord
10 ſpake unto Gad, David's ſeer, ſaying, Go, and tell David, ſaying,
Thus ſaith the Lord, I offer thee *three* things, chuſe thee one of
11 them that I may do *it* unto thee. So Gad came to David, and
12 ſaid unto him, Thus ſaith the Lord, Chuſe thee, Either three
years famine, or three months to be deſtroyed before thy foes,
(while that the ſword of thine enemies overtaketh *thee*) or elſe
three days the ſword of the Lord, even the peſtilence in the land,
and the angel of the Lord deſtroying throughout all the coaſts of
Iſrael: now therefore adviſe thyſelf, what word I ſhall bring again
13 to him that ſent me. And David ſaid unto Gad, I am in a great
ſtrait: let me fall now into the hand of the Lord, (for very great
14 *are* his mercies) but let me not fall into the hand of man. So
the Lord ſent peſtilence upon Iſrael; and there fell of Iſrael
15 ſeventy thouſand men. And God ſent an ‡ angel unto Jeruſalem
to deſtroy it: and as he was deſtroying, the Lord beheld, and he
repented him of the evil, and ſaid to the angel that deſtroyed, It is
enough, ſtay now thine hand. And the angel of the Lord ſtood

to Iſrael? God commonly puniſhes the people for the ſins of their rulers, becauſe they are for the moſt part guilty of their ſins in one kind or other; or at leaſt God takes this occaſion to puniſh people for all their ſins.

V. 6. *Counted not*—Partly for the following reaſon; and principally by God's gracious providence to *Levi*, becauſe they were devoted to his ſervice; and to *Benjamin*, becauſe they were the leaſt of all the tribes, having been almoſt extinct, *Judg.* 21. and becauſe God foreſaw that they would be faithful to the houſe of *David* in the diviſion of the tribes, and therefore he would not have them diminiſhed. And *Joab* alſo preſumed to leave theſe two tribes unnumbered, becauſe he had ſpecious pretences for it; for *Levi*, becauſe they were no warriors, and the king's command reached only of thoſe that *drew ſword*. And for *Benjamin*, becauſe they, being ſo ſmall a tribe, and bordering upon *Jeruſalem*, might eaſily be numbered afterward.

V. 7. *Diſpleaſed*—Becauſe this was done without any colour of neceſſity, and out of mere curioſity, and oſtentation.

V. 14. *There fell, &c.*—He was proud of the number of his people, but God took

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* 2 *Sam.* xxiv. 10. † 2 *Sam.* xii. 13. ‡ 2 *Sam.* xxiv. 16.

6 by the threſhing floor of Ornan the Jebuſite. And David lift up
his eyes, and ſaw the angel of the Lord ſtand between the earth
and the heaven, having a drawn ſword in his hand ſtretched out
over Jeruſalem: then David and the elders *of Iſrael, who were*
7 cloathed in ſackcloth, fell upon their faces. And David ſaid unto
God, *Is it* not I that commanded the people to be numbered? Even
I it is that have ſinned and done evil indeed; but *as for* theſe ſheep
what have they done? Let thine hand, I pray thee, O Lord my
God, be on me, and on my father's houſe, but not on thy people,
8 that they ſhould be plagued. Then the § angel of the Lord
commanded Gad to ſay to David, that David ſhould go up and ſet
up an altar unto the Lord, in the threſhing-floor of Ornan the Je-
9 buſite. And David went up at the ſaying of Gad, which he ſpake
0 in the name of the Lord. And Ornan turned back, and ſaw the
angel; and his four ſons with him hid themſelves. Now Ornan
1 was threſhing wheat. And as David came to Ornan, Ornan looked
and ſaw David, and went out of the threſhing-floor, and bowed
2 himſelf to David with *his* face to the ground. Then David ſaid to
Ornan, Grant me the place of *this* threſhing-floor, that I may build
an altar therein unto the Lord: thou ſhalt grant it me for the full
3 price, that the plague may be ſtayed from the people. And Or-
nan ſaid unto David, Take *it* to thee, and let my lord the king do
that which is good in his eyes: lo, I give *thee* the oxen *alſo* for
burnt-offerings, and the threſhing-inſtruments for wood, and the
4 wheat for the meal-offering, I give it all. And king David ſaid
to Ornan, Nay, but I will verily buy it for the full price: for I
will not take *that* which *is* thine for the Lord, nor offer burnt-

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ok a courſe to make them fewer. Juſtly that we are proud of, taken from us, embittered to us.

V. 16. *Sackcloth*—In mourning garments, mbling themſelves before God for their ns, and deprecating his wrath againſt the eople.

V. 18. *Set up an altar,* &c.—The com-anding of *David* to build an altar, was a eſſed token of reconciliation. For if God had been pleaſed to kill him, he would not have commanded, becauſe he would not have accepted a ſacrifice at his hands.

V. 20. *Hid themſelves*—Becauſe of the glory and majeſty in which the angel appeared, which mens weak natures are not able to bear; and from the fear of God's vengeance which now ſeemed to be coming to their family.

Numb. 56.

§ 2 *Chron.* iii. 1.

25 offerings without coſt. So ‖ David gave to Ornan for the place,
26 ſix hundred ſhekels of gold by weight. And David built there an
altar unto the Lord, and offered burnt-offerings and peace-offerings,
and called upon the Lord; and he anſwered him from heaven
27 by fire upon the altar of burnt-offerings. And the Lord commanded
the angel, and he put up his ſword again into the ſheath
28 thereof. At that time, when David ſaw that the Lord had anſwered
him in the threſhing-floor of Ornan the Jebuſite, then he ſacrificed
29 there. For the tabernacle of the Lord, which Moſes made in
the wilderneſs, and the altar of the burnt-offering, *were* at that ſeaſon
30 in the high place at * Gibeon. But David could not go before
it to enquire of God; for he was afraid, becauſe of the ſword
of the angel of the Lord.

CHAP. XXII.

David *prepares for building the temple,* ver. 1—5. *Inſtructs* Solomon *concerning the work* ver. 6—16. *Commands the princes to aſſiſt him therein,* ver. 17—19.

1 THEN David ſaid, † This is the houſe of the Lord God, and this
2 *is* the altar of the burnt-offering for Iſrael. And David commanded
to gather together the ſtrangers that *were* in the land of
Iſrael; and he ſet maſons to hew wrought ſtones to build the houſe
3 of God. And David prepared iron in abundance for the nails for
the doors of the gates, and for the joinings; and braſs in abundance
4 without weight; Alſo cedar-trees in abundance: for the Zidonians,

V. 25. *Six hundred*—We read, 2 *Sam.* xxiv. 24. *he gave fifty ſhekels of gold*: that is, he gave in gold the value of ſix hundred ſhekels of ſilver.

V. 26. *By fire*—Heb. *by fire* ſent *from heaven*: which was the ſign of God's acceptance. The fire that might juſtly have faſtened on the ſinner, faſtened upon the ſacrifice and conſumed it. Thus *Chriſt was made ſin and a curſe* for us, and it pleaſed the Lord to bruiſe him, that through him God might be to us not a conſuming fire, but a reconciled Father.

V. 28. *Sacrificed*—When he perceived that his ſacrifice was acceptable to God, he proceeded to offer more ſacrifices in that place.

V. 30. *Afraid*—When he ſaw the angel ſtand with his drawn ſword over *Jeruſalem,* he durſt not go away to *Gibeon,* leaſt the angel in the mean time ſhould deſtroy *Jeruſalem*: for the prevention whereof he thought it proper to worſhip God in that place, which he had conſecrated by his ſpecial preſence and acceptance.

V. 1. *Said*—Thro' the inſtinct and direction of God's ſpirit, by which as he is ſaid to have *had the pattern of the houſe, porch, altar*

‖ 2 *Sam.* xxiv. 24. * 1 *Kings* iii. 4. Chap. xvi. 39. 2 *Chron.* i. 3. † *Deut.* xii. 5. 2 *Sam.* xxiv. 18.

5 and they of Tyre, brought much cedar-wood to David, And David
ſaid, † Solomon my ſon *is* young and tender, and the houſe *that is*
to be built for the Lord, *muſt be* exceeding magnificent, of fame, and
of glory throughout all countries: I will *therefore* now make prepa-
ration for it. So David prepared abundantly before his death.
6 Then he called for Solomon his ſon, and charged him to build an
7 houſe for the Lord God of Iſrael. And David ſaid to Solomon, My
ſon, *as for* me, ‡ it was in my mind to build an houſe * unto the name
8 of the Lord my God: But the word of the Lord came to me, ſaying,
§ Thou haſt ſhed blood abundantly, and haſt made great wars: thou
ſhalt not build an houſe unto my name, becauſe thou haſt ſhed much
9 blood upon the earth in my ſight. Behold, a ſon ſhall be born to
thee, who ſhall be a man of reſt, and I will give him reſt from all
his enemies round about: for his name ſhall be Solomon, and I
10 will give peace and quietneſs unto Iſrael in his days. ‖ He ſhall
build an houſe for my name, and ſhall be my ſon, and I *will be* his
father, and I will eſtabliſh the throne of his kingdom over Iſrael for
11 ever. Now my ſon, the Lord be with thee, and proſper thou, and
12 build the houſe of the Lord thy God, as he hath ſaid of thee. Only
the Lord give thee wiſdom and underſtanding; and give thee charge
concerning Iſrael, that thou mayeſt keep the law of the Lord thy
13 God. Then ſhalt thou proſper, if thou takeſt heed to fulfil the
ſtatutes and judgments which the Lord charged Moſes with, con-
cerning Iſrael: be ſtrong, and of good courage, dread not, nor be
14 diſmayed. Now behold, in my trouble I have prepared for the

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ltar; &c. 1 *Chron.* xxviii. 11, 12. 19. ſo oubtleſs he was inſtructed as to the place here the houſe ſhould be built. *This*—his is the place appointed by God for e building of his temple and altar.

V. 5. *Prepared,* &c.—And good reaſon, ecauſe it was intended for the honour f the great God, and was to be a type of hriſt, in whom all fulneſs dwells, and in hom are hid all treaſures.

V. 8. *Shed blood*—Not that wars are ſimly unlawful, but to teach us that the hurch (whereof the temple was an illuſtrious type) ſhould be built by Chriſt, *the prince of peace, Iſa.* ix. 6. and that it ſhould be gathered and built up, *not by might or power* but *by* God's *ſpirit, Zech.* iv. 6. and by the preaching the Goſpel of peace. *David* therefore was leſs fit for that ſervice, than one who had not been called to ſuch bloody work. Likewiſe by ſetting him aſide for this reaſon, God ſhewed how precious human life is to him.

V. 14. *Trouble*—This he alledges as a reaſon why he could do no more, becauſe of the many wars, whereby much of his trea-

ſures

Chap. xxix. 1. ‡ 2 *Sam.* vii. 2. * *Deut.* xii. 5. 11. § Chap. xxviii. 3. 1 *Kings* v. 3.
‖ 2 *Sam.* vii. 13. 1 *Kings* v. 5. Chap. xvii. 12, 13.

houſe of the Lord an hundred thouſand talents of gold, and a thou-
ſand thouſand talents of ſilver; and of braſs, and iron, without weight
(for it is in abundance:) timber alſo and ſtone have I prepared, and
15 thou mayeſt add thereto. Moreover, *there are* workmen with thee in
abundance, hewers, and workers of ſtone, and timber, and all
16 manner of cunning men, for every manner of work. Of the
gold, the ſilver, and the braſs, and the iron, *there is* no number.
17 Ariſe *therefore*, and be doing, and the Lord be with thee. Da-
vid alſo commanded all the princes of Iſrael to help Solomon his
18 ſon, *ſaying*, *Is* not the Lord your God with you? And hath he
not given you reſt on every ſide? For he hath given the inhabitants
of the land into mine hand, and the land is ſubdued before the
19 Lord, and before his people. Now ſet your heart and your ſoul
to ſeek the Lord your God; ariſe therefore, and build ye the
ſanctuary of the Lord God, to bring the ark of the covenant of
the Lord, and the holy veſſels of God, into the houſe that is to be
built to the name of the Lord.

CHAP. XXIII.

David *declares* Solomon *his ſucceſſor*, ver. 1. *Numbers the Levites and appoints them their ſeveral offices*, ver. 2—5. *Takes an account of the families of the* Levites, ver. 6—23. *Reckons them from twenty years old, and appoints them their work*, ver. 24—32.

1 SO when David was old and full of days, he made * Solomon
2 his ſon king over Iſrael. And he gathered together all the

ſures were exhauſted. *Talents*—A talent of Gold in the firſt conſtitution was three thouſand ſhekels, as may be gathered from *Exod.* xxxviii. 24, 25, 26. and ſo this amounts to a vaſt ſum, yet not impoſſible for *David* to get, conſidering how many and great conqueſts he made, and what vaſt ſpoils and preſents he got; and that he endeavoured by all honourable ways to get as much as he could, out of zeal for God's houſe. And whereas ſome object, that this quantity of gold and ſilver was ſufficient, tho' the whole fabrick of the temple had conſiſted of maſſy gold and ſilver, it is to be conſidered, that all this treaſure was not ſpent upon the materials of the temple, but a great part of it upon the workmen, who were nigh two hundred thouſand, whereof a great number were officers, and what was not employed in the building of the temple, was laid up in the ſacred treaſures.

V. 16. *Be doing*—When thou ſhalt come to the throne. The ſenſe of God's preſence muſt not ſlacken our endeavours; becauſe he is with us, we muſt *riſe and be doing*. Then he will be with us even to the end. Work out your ſalvation, and God will work in you.

V. 2. *Gathered*, &c.—To declare God's mind

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* 1 *Kings* i. 33. 39. Chap. xxviii. 5.

3 princes of Iſrael, with the prieſts and the Levites. Now the Levites
were numbered from the age of † thirty years and upward: and
their number by their polls, man by man, was thirty and eight
4 thouſand. Of which, twenty and four thouſand *were* to ſet forward
the work of the houſe of the Lord: and ſix thouſand were ‡ officers
5 and judges. Moreover, four thouſand *were* porters, and four
thouſand praiſed the Lord with inſtruments which I made (*ſaid*
6 *David*) to praiſe *therewith*. And § David divided them into cour-
ſes among the ſons of Levi, *namely*, Gerſhon, Kohath, and Merari.
7, 8 Of the ‖ Gerſhonites *were* Laadan and Shimei. The ſons of Laa-
9 dan; the chief *was* Jehiel, and Zetham, and Joel, three. The ſons
of Shimei; Shelomith, and Haziel, and Haran three. Theſe *were*
10 the chief of the fathers of Laadan. And the Sons of Shimei *were*,
Jahath, Zina, and Jeuſh, and Beriah: Theſe four *were* the ſons of
11 Shimei. And Jahath was the chief, and Zizah the ſecond: but
Jeuſh and Beriah had not many ſons: therefore they were in one
12 reckoning, according to their father's houſe. The ſons of Kohath;
13 Amram, Izhar, Hebron, and Uzziel, four. The ſons of * Amram;
Aaron and Moſes: and †† Aaron was ſeparated, that he ſhould ſanctify
the moſt holy things, he and his ſons for ever, to burn incenſe before
the Lord, to miniſter unto him, and to ‡‡ bleſs in his name for-

mind and his own will, that *Solomon*, ſhould be his ſucceſſor: and to acquaint them with thoſe directions which he had received from God by the ſpirit.

V. 3. *Upwards*—Not only 'till fifty, as it was appointed, *Numb.* iv. 2, 3. but even till their death: for that was but a temporary law grounded upon a ſpecial reaſon, becauſe the *Levites* were employed in carrying the tabernacle and ſacred veſſels from place to place; and therefore God would have them freed from thoſe burdens when they came to feel the infirmities of age: which reaſon wholly ceaſing upon the building of the temple, their work being far eaſier than it had been, and their ſervice being more a privilege than a burden, their time of ſervice is juſtly prolonged.

V. 4. *Officers*—To take care that all the work of the temple about ſacrifices ſhould be punctually performed, either by themſelves or others: which they were not to do all at once, but by courſes, a thouſand at a time. *Judges*—Not in the affairs of the temple; there the prieſts preſided; but in ſeveral parts of the kingdom, where they aſſiſted the princes and elders of every tribe, in the adminiſtration of juſtice.

V. 13. *Sanctify*—That he might keep them from pollution: for theſe moſt holy things were polluted when they were touched by any other perſon. *He and his*—Not only his eldeſt ſons the high-prieſts ſucceſſively, but all his poſterity or all the prieſts; for the works here following were not peculiar to the high-prieſt, but common to all the prieſts.

V. 14. *Levi*

Numb. iv. 3. ‡ *Deut.* xvi. 18. § *Exod.* vi. 16. Chap. vi. 1, &c. 2 *Chron.* viii.
4. xxix. 25. ‖ Chap. xxvi. 21. * *Exod.* vi. 20. †† *Exod.* xxviii. 1. ‡‡ *Numb.* vi. 23.

14 ever. Now concerning Moſes the man of God, his ſons were named
15 of the tribe of Levi. The ſons of Moſes were, Gerſhom and
16, 17 Eliezer. Of the ſons of Gerſhom, Shebuel *was* the chief. And
the ſons of Eliezer *were*, Rehabiah the chief. And Eliezer had none
18 other ſons; but the ſons of Rehabiah were very many. Of the ſons
19 of Izhar; Shelomith the chief. Of the ſons of Hebron; Jeriah the
firſt, Amariah the ſecond, Jehaziel the third, and Jekameam the
20 fourth. Of the ſons of Uzziel; Micah the firſt, and Jeſiah the
21 ſecond. The ſons of Merari; Mahli, and Muſhi: the ſons of
22 Mahli; Eleazar, and Kiſh. And Eleazar died, and had no ſons,
23 but daughters: and their brethren the ſons of Kiſh took them. The
24 ſons of Muſhi; Mahli, and Eder, and Jeremoth, three. Theſe
were the ſons of Levi after the houſe of their fathers; *even* the chief
of the fathers, as they were counted by number of names by their
polls, that did the work for the ſervice of the houſe of the Lord,
25 from the age of § twenty years and upward. For David ſaid, the
Lord God of Iſrael hath given reſt unto his people that they may
26 dwell in Jeruſalem for ever; And alſo unto the Levites: they ſhall no
more carry the tabernacle, nor any veſſels of it for the ſervice thereof.
27 For by the laſt words of David, the Levites *were* numbered from
28 twenty years old and above: Becauſe their office *was* to wait on
the ſons of Aaron, for the ſervice of the houſe of the Lord, in the
courts, and in the chambers, and in the purifying of all holy things,

V. 14. *Levi*—They were accounted only as common *Levites*, and were not prieſts: which is mentioned for the honour of *Moſes*, and the demonſtration of his eminent piety and ſelf-denial, who willingly left the government to *Joſhua*, and the prieſthood to *Aaron*, and was content to have his poſterity reduced to a private and mean condition.

V. 24. *Twenty years*—As the *Levites* were anciently numbered from two ſeveral times, from the twenty fifth year of their age, and from the thirtieth, *Numb.* iv. 3. viii. 24. In like manner they are here numbered both from their twentieth year, when they were ſolemnly prepared for, and inſtructed, and by degrees exerciſed in ſome parts of their work; and from their thirtieth year, when they were admitted to the full exerciſe of their office. And the reaſon why they were now ſooner admitted to ſervice than they had been formerly, is given in the next verſes becauſe now their work was more eaſy, being wholly diſcharged from that burdenſome work of carrying the tabernacle. Beſides, the people of *Iſrael* were multiplied: therefore more hands were neceſſary, that every *Iſraelite* who brought an offering, might find a *Levite* ready to aſſiſt him.

V. 28. *Holy things*—Holy places, and garments, and veſſels, and ſacrifices, which were to be waſhed and cleanſed from any filthineſs that might cleave to them.

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§ *Numb.* i. 3. iv. 3. viii. 24.

9 and the work of the ſervice of the houſe of God. Both for the ſhew-
bread, and for || the fine flour for meal-offering, and for the unleavened
cakes, and for *that which is baked in* the pan, and for that which is fried,
0 and for all manner of meaſure and ſize; And to ſtand every morn-
1 ing to thank and praiſe the LORD, and likewiſe at even; And to
offer all burnt-ſacrifices unto the LORD in the ſabbaths, in the new
moons, and on the ſet feaſts, by number, according to the order
32 commanded unto them continually before the LORD: And that
they ſhould keep the charge of the tabernacle of the congregation,
and the charge of the holy *place*, and the charge of the ſons of
Aaron their brethren, in the ſervice of the houſe of the LORD.

CHAP. XXIV.

The diſtribution of the prieſts, ver. 1—19. *Of the* Levites, ver. 20—31.

1 NOW *theſe are* the diviſions of the ſons of Aaron: * The ſons of
2 Aaron; Nadab and Abihu, Eleazar and Ithamar. But †
Nadab and Abihu died before their father, and had no children:
3 therefore Eleazar and Ithamar executed the prieſts office. And
David diſtributed them, both Zadok of the ſons of Eleazar, and
Ahimelech of the ſons of Ithamar, according to their offices in
4 their ſervice. And there was more chief men found of the ſons of
Eleazar, than of the ſons of Ithamar; and *thus* were they divided.
Among the ſons of Eleazar *there were* ſixteen chief men of the houſe
of *their* fathers, and eight among the ſons of Ithamar, according to
5 the houſe of their fathers. Thus were they divided by lot, one

V. 29. *All meaſure*—All meaſures uſed er in ſacred or civil things, the publick ndards whereof were kept in the temple; and therefore the care of keeping them inviolable and producing them upon occaſion, muſts needs belong to the prieſts, and under them to the *Levites*, who e to examine other meaſures and all ngs by them, as occaſion required; t ſo the prieſts might be at leiſure for r higher and greater employments.

V. 30. *Morning and even*—The two ſon times of offering ſacrifices: which k was attended with publick prayer thankſgiving.

V. 32. *Charge*—What the prieſts ſhould commit to their charge, or command them to do.

V. 1. *Diviſions*—The ſeveral branches into which that family was divided.

V. 2. *Therefore*, &c.—Were the only perſons to whom the execution of that office was committed.

V. 3. *Diſtributed*—Alloting to each of them ſeveral times, wherein they ſhould by turns have the government of holy miniſtrations.

V. 5. *By lot*—That the diſpoſal thereof might be of the Lord, and ſo all contention be prevented, as no man could be charged

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Lev. vi. 20. Chap. ix. 29, &c. * *Lev.* x. 1. 5. † *Numb.* iii. 4. xxvi. 61.

ſort with another; for the governors of the ſanctuary, and governors *of the houſe* of God, were of the ſons of Eleazar, and of the
6 ſons of Ithamar. And Shemaiah the ſon of Nethaneel the ſcribe, *one* of the Levites, wrote them before the king and the princes, and Zadok the prieſt, and Ahimelech the ſon of Abiathar, and *before* the chief of the fathers of the prieſts and Levites: one principal
7 houſhold being taken for Eleazar, and *one* taken for Ithamar. Now
8 the firſt lot came forth to Jehoiarib, the ſecond to Jedaiah, The
9 third to Harim, the fourth to Seorim, The fifth to Malchijah, the
10 ſixth to Mijamin, The ſeventh to Hakkoz, the eighth to Abijah,
11, 12 The ninth to Jeſhuah, the tenth to Shecaniah, The eleventh to
13 Eliaſhib, the twelfth to Jakim, The thirteenth to Huppah, the
14 fourteenth to Jeſhebeab, The fifteenth to Bilgah, the ſixteenth to
15 Immer, The ſeventeenth to Hezir, the eighteenth to Aphſes,
16, 17 The nineteenth to Pethahiah, the twentieth to Jehezekel, The one and twentieth to Jachin, the two and twentieth to Gamul,
18 The three and twentieth to Delaiah, the four and twentieth to Maa-
19 ziah. Theſe *were* the orderings of them in their ſervice to come into the houſe of the LORD, according to their manner, under Aaron their father, as the LORD God of Iſrael had commanded him.
20 And the reſt of the ſons of Levi *were theſe:* Of the ſons of Amram;
21 Shubael: of the ſons of Shubael; Jehdeiah. Concerning Rehabiah:
22 of the ſons of Rehabiah, the firſt *was* Iſſhiah. Of the Izharites;

charged with partiality, nor could any ſay, they had wrong done them. In like manner *Matthias* was choſen to the apoſtleſhip by lot with prayer. "And I know not, ſays Mr. *Henry*, but it might be ſtill uſed in faith, in parallel caſes, as an inſtituted ordinance." *Of God*—Or rather, of the things *of God*, that is, of all perſons miniſtring in the ſanctuary, and of all holy miniſtrations done in it, and of all other *matters of the Lord*, as they are called by way of diſtinction from the *king's matters*, 2 *Chron.* xix. 11.

V. 6 *One*, &c.—Or, the chief of *one houſe of the fathers was taken* (by lot) *for Eleazar* (out of his family) *and that which was taken* after it *was taken for Ithamar*, out of his family. So the firſt lot fell to *Eleazar*, and the ſecond to *Ithamar*, the third to *Eleazar*, and the fourth to *Ithamar*, ſo ſucceſſively, 'till all the families of *Ithamar* had received their lots. And afterwards all the lots came forth to the reſt of *Eleazar*'s families, which were double in number to thoſe of *Ithamar*.

V. 7. *Came*—Out of the veſſel in which all the lots were put together, and out of which they were ſeverally taken.

V. 19. *Theſe*, &c.—In this order and method they were to come to perform the offices of the temple. *To come*—To come into the temple every ſabbath-day, and to continue there 'till the next ſabbath, when they were relieved by others. *Aaron*—Under the direction of the high-prieſts whom he calls *Aaron*, becauſe he repreſented his perſon and executed his office, and *their father*, becauſe of the authority which by God's appointment he had over them.

V. 31. *Over*

23 Shelomoth: of the ſons of Shelomoth; Jahath. And the ſons *of* Hebron; Jeriah *the firſt*, Amariah the ſecond, Jahaziel the third, Jeka-
24 meam the fourth. *Of* the ſons of Uzziel; Michah: of the ſons
25 of Michah; Shamir. The brother of Michah *was* Iſſhiah: of the
26 ſons of Iſſhiah; Zechariah. The ſons of Merari *were*, Mahli and Mu-
27 ſhi: the ſons of Jaaziah; Beno. The ſons of Merari by Jaaziah;
28 Beno, and Shoham, and Zaccur, and Ibri. Of Mahli *came* Elea-
29 zar, who had no ſons. Concerning Kiſh: the ſon of Kiſh was
30 Jerahmeel. The ſons alſo of Muſhi; Mahli, and Eder, and Jerimoth. Theſe *were* the ſons of the Levites, after the houſe of
31 their fathers. Theſe likewiſe caſt lots over againſt their brethren the ſons of Aaron, in the preſence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the prieſts and Levites, even the principal fathers over againſt their younger brethren.

CHAP. XXV.

The perſons that were to be employed in ſinging, ver. 1—7. *The order in which they were to attend determined by lot*, ver. 8—31.

1 MOREOVER, David and the captains of the hoſt ſeparated to the ſervice of the ſons of Aſaph, and of Heman, and of Jeduthun, who ſhould propheſy with harps, with pſalteries, and with cymbals: and the number of the workmen, according to their

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V. 31. *Over againſt*—Anſwerable for number and order to thoſe of the prieſts, ſo that there ſhould be a courſe of the *Levites* for each courſe of the prieſts.

V. 1. *And captains*—All the princes of *Iſrael*, with the prieſts and the *Levites*, whom *David* gathered together, chap. xxiii. 2. for this very end, that with their approbation and conſent, all theſe things might be eſtabliſhed; who are here fitly called *the captains of the hoſt*; for the princes were, under *David*, the chief captains of the militia of the kingdom; and as the *Levites* are called an hoſt, and the *Lord's hoſt*, becauſe of their number and order in holy miniſtrations; ſo theſe prieſts and *Levites* were the captains and governors of the reſt. *Separated*—Diſtributed them into their ſeveral ranks: which, tho' chiefly done by *David* as a prophet, and by Divine direction, yet is imputed in part to the captains of the hoſt, becauſe it was done with their concurrence and approbation. *The ſervice*—To the ſervice of God under the conduct of theſe perſons. *Prophecy*—Praiſe God by ſinging the pſalms of *David*, and other ſacred ſongs made by themſelves, who were prophets, or by other prophets or holy men of God. *Workmen*—Of the perſons employed in this ſacred work. This good work it ſeems *Samuel* revived, but did not live to bring it to perfection. Let each in his day do what he can for God, tho' he cannot carry it ſo far as he would. When we are gone, God can raiſe up others to build on our foundation, and bring forth the top-ſtone.

2 ſervice, was; Of the ſons of Aſaph; Zaccur, and Joſeph, and Ne-
thaniah, and Aſarelah, the ſons of Aſaph, under the hands of A-
3 ſaph, who propheſied according to the order of the king. Of Jedu-
thun: the ſons of Jeduthun; Gedaliah, and Zeri, and Jeſhaiah,
Haſhabiah, and Mattithiah, ſix, under the hands of their father
Jeduthun, who propheſied with a harp, to give thanks, and to praiſe
4 the LORD. Of Heman: the ſons of Heman; Bukkiah, Mattaniah,
Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Gid-
dalti, and Romamti-ezer, Joſhbekaſhah, Mallothi, Hothir, *and* Ma-
5 hazioth: All theſe *were* the ſons of Heman the king's ſeer in the
words of God, to lift up the horn. And God gave to Heman four-
6 teen ſons and three daughters. All theſe were under the hands
of their father for ſong in the houſe of the LORD, with cymbals,
pſalteries, and harps, for the ſervice of the houſe of God, according
7 to the king's order, to Aſaph, Jeduthun, and Heman. So the num-
ber of them, with their brethren, that were inſtructed in the ſongs
of the LORD, *even* all that were cunning, *was* two hundred fourſcore
8 and eight. And they caſt lots, ward againſt *ward*, as well the
9 ſmall as the great, the teacher as the ſcholar. Now the firſt lot
came forth for Aſaph to Joſeph: the ſecond to Gedaliah, he with
10 his brethren and ſons *were* twelve: The third to Zaccur, *he*, his
11 ſons and his brethren *were* twelve: The fourth to Izri, *he*, his ſons
12 and his brethren *were* twelve: The fifth to Nethaniah, *he*, his ſons

V. 2. *Of Aſaph*—Under his direction. *Of the king*—In ſuch manner and order as *David* appointed.

V. 3. *Six*—*Jeduthun* their father being included in that number: or *Shimei*, mentioned ver. 17.

V. 5. *The king's ſeer*—He is called *the king's ſeer*, either becauſe the king took ſpecial delight in him; or becauſe he frequently attended the king in his palace, executing his ſacred office there, while the reſt were employed in the tabernacle. *In the words*—To ſing Divine ſongs as were inſpired by God to the prophets or holy men of God. *The horn*—To praiſe God with the ſound of a trumpet or ſome other muſical inſtrument made of horn, which being a martial kind of muſic, might be moſt grateful to *David*'s martial ſpirit: tho' he was alſo ſkilled in other inſtruments of muſic which he uſed in the houſe of God.

V. 7. *Cunning*—Who were ſo ſkilful that they were able to teach others; and together with their ſcholars, made up the four thouſand mentioned chap. xxiii. 5.

V. 8. *Ward*—A courſe of *Levites* anſwerable to one of the prieſts, upon whom the *Levites* were to wait in their holy miniſtrations, chap. xxiii. 28. *The ſcholar*—Without any reſpect to their different ages or abilities.

V. 9. *To Joſeph*—For the family of Aſaph, of which *Joſeph* was. Here that clauſe, *he, his ſons, and his brethren were twelve*, is to be underſtood, as it it is expreſſed in all the following verſes, otherwiſe they do not make up that number of two hundred and eighty-eight mentioned ver. 7.

V. 5. *Bleſſed*

13 and his brethren *were* twelve: The ſixth to Bukkiah, *he*, his ſons
14 and his brethren *were* twelve: The ſeventh to Jeſharelah, *he*, his
15 ſons and his brethren *were* twelve: The eighth to Jeſhaiah, *he*, his
16 ſons and his brethren *were* twelve: The ninth to Mattaniah, *he*, his
17 ſons and his brethren *were* twelve: The tenth to Shimei, *he*, his
18 ſons and his brethren *were* twelve: The eleventh to Azareel, *he*,
19 his ſons and his brethren *were* twelve: The twelfth to Haſhabiah,
20 *he*, his ſons and his brethren *were* twelve: The thirteenth to Shu-
21 bael, *he*, his ſons and his brethren *were* twelve: The fourteenth to
22 Mattithiah, *he*, his ſons and his brethren *were* twelve: The fifteenth
23 to Jeremoth, *he*, his ſons and his brethren *were* twelve: The ſix-
24 teenth to Hananiah, *he*, his ſons and his brethren *were* twelve: The
ſeventeenth to Joſhbekaſhah, *he*, his ſons and his brethren *were*
25 twelve: The eighteenth to Hanani, *he*, his ſons and his brethren
26 *were* twelve: The nineteenth to Mallothi, *he*, his ſons and his bre-
27 thren *were* twelve: The twentieth to Eliathah, *he*, his ſons and his
28 brethren *were* twelve: The one and twentieth to Hothir, *he*, his
29 ſons and his brethren *were* twelve: The two and twentieth to Gid-
30 dalti, *he*, his ſons and his brethren *were* twelve: The three and
twentieth to Mahazioth, *he*, his ſons and his brethren *were* twelve:
31 The four and twentieth to Romamti-ezer, *he*, his ſons and his bre-
thren *were* twelve.

CHAP. XXVI.

The Levites *that were appointed to be porters*, ver. 1—19. *Thoſe that were appointed to be treaſurers and ſtore-keepers*, ver. 20—28. *Thoſe that were officers and judges in the country*, ver. 29—32.

1 CONCERNING the diviſions of the porters: of the Korhites
2 *was* Meſhelemiah the ſon of Kore, of the ſons of Aſaph. And
the ſons of Meſhelemiah *were*, Zechariah the firſt-born, Jediael the
3 ſecond, Zebadiah the third, Jathniel the fourth, Elam the fifth,
4 Jehohanan the ſixth, Elioenai the ſeventh. Moreover, the ſons of
Obed-edom *were*, Shemaiah the firſt-born, Jehozabad the ſecond,
5 Joah the third, and Sacar the fourth, and Nethaneel the fifth, Am-
miel the ſixth, Iſſachar the ſeventh, Peulthai the eighth: for God

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V. 5. *Bleſſed him*—With a numerous poſterity and other bleſſings, for his reſpect and affection to the ark. The increaſe and building up of families, is owing to the Divine bleſſing. And a great bleſſing it is to have many children, when they are

6 bleſſed him. Alſo unto Shemaiah his ſon were ſons born that ruled
throughout the houſe of their father: for they *were* mighty men of
7 valour. The ſons of Shemaiah; Othni, and Rephael, and Obed,
Elzabad, whoſe brethren *were* ſtrong men; Elihu, and Shemachiah.
8 All theſe of the ſons of Obed-edom: they and their ſons and their
brethren, able men for ſtrength for the ſervice, *were* threeſcore and
9 two of Obed-edom. And Meſhelemiah had ſons and brethren, ſtrong
10 men, eighteen. Alſo Hoſah of the children of Merari had ſons; Simri
the chief (for *though* he was not the firſt-born, yet his father made
11 him the chief) Hilkiah the ſecond, Tebaliah the third, Zechariah
the fourth. All the ſons and brethren of Hoſah *were* thirteen.
12 Among theſe *were* the diviſions of the porters, *even* among the chief
men, *having* wards one againſt another, to miniſter in the houſe of
13 the Lord. And they caſt lots as well the ſmall as the great, ac-
14 cording to the houſe of their fathers for every gate. And the lot
eaſtward fell to Shelemiah: then for Zechariah his ſon, (a wiſe
15 counſellor) they caſt lots, and his lot came out northward. To
Obed-edom ſouthward, and to his ſons, the houſe of Aſuppim.
16 To Shuppim and Hoſah, the *lot came forth* weſtward, with the gate
Shallecheth, by the cauſey of the going up, ward againſt ward.

are like theſe, eminent in the ſervice of God.

V. 6. *Of valour*—This clauſe is divers times mentioned, becauſe their office required both ſtrength and courage: for they were to ſhut the doors of the temple, one whereof was ſo great and weighty, that in the ſecond temple it required twenty men to open and ſhut it. They were alſo to keep the guard, to keep out all unclean or forbidden perſons, to prevent or ſuppreſs any tumults or diſorders which might happen in the temple or in its courts, to keep the treaſures of the temple, ver. 20. 22. 24. 26. to be *officers and judges over Iſrael*, ver. 29. and to manage *every matter pertaining to God, and the affairs of the king*, ver. 32.

V. 10. *Made him the chief*—Not in inheriting the eſtate; (this was forbidden by the law) but in this ſervice, for which he was better qualified than his elder brother.

V. 12. *Wards*—Heb. having *wards anſwerably to their brethren* the other *Levites*, who were divided into twenty-four courſes, as the prieſts alſo and the porters were.

V. 13. *Caſt lots*—Determining the times and places of their ſervice not by age or dignity, but merely by lot. *Every gate*—That it might be known to whom the care of each gate was more eſpecially committed.

V. 15. *Aſuppim*—Or, *of gatherings*, probably ſo named from the aſſembly of the elders, who met there to conſult about the affairs of the temple.

V. 16. *Shallecheth*—A gate of the court ſo called, as ſome think, becauſe the aſhes and filth of the temple were caſt out on that ſide, which was the moſt convenient for that purpoſe, becauſe that was a private quarter, the great ways to the temple lying on the other ſides. *Going up*—By which cauſey they went up towards the temple. *Ward againſt ward*—As one gate

was

7 Eaſtward *were* ſix Levites, northward four a day, ſouthward four a
18 day, and toward Aſuppim two *and* two. At Parbar weſtward, four
19 at the cauſey, *and* two at Parbar. Theſe *are* the diviſions of the
porters, among the ſons of Kore, and among the ſons of Merari.
20 And of the Levites, Ahijah *was* over * the treaſures of the houſe of
21 God, and over the treaſures of the dedicated things. *As concerning*
the ſons of Laadan: the ſons of the Gerſhonite Laadan, chief fa-
22 thers, *even* of Laadan the Gerſhonite *were*, Jehieli. The ſons of Je-
hieli; Zetham, and Joel his brother, *which were* over the treaſures of
23 the houſe of the LORD. Of the Amramites, *and* the Izharites, the
24 Hebronites, *and* the Uzzielites. And Shebuel the ſon of Gerſhom,
25 the ſon of Moſes, *was* ruler of the treaſures. And his brethren by
Eliezer; Rehabiah his ſon, and Jeſhaiah his ſon, and Joram his ſon,
26 and Zichri his ſon, and Shelomith his ſon: Which Shelomith and
his brethren, *were* over all the treaſures of the dedicated things,
which David the king, and the chief fathers, the captains over thou-
ſands and hundreds, and the captains of the hoſt had dedicated.
27 Out of the ſpoils won in battles, did they dedicate to maintain the
28 houſe of the LORD. And all that Samuel the † ſeer, and Saul the ſon
of Kiſh, and Abner the ſon of Ner, and Joab the ſon of Zeruiah
had dedicated, *and* whoſoever had dedicated *any thing, it was* under
29 the hand of Shelomith, and of his brethren. Of the Izharites,
Chananiah and his ſons *were* for the outward buſineſs over Iſrael, for

was over againſt another, the weſt againſt the eaſt, and the north againſt the ſouth, ſo one ward was over againſt another.

V. 17. *Six*—For that being the chief gate of the temple required a better guard.

V. 20. *Treaſures*—Theſe ſeem to be two different kinds of treaſures, the former containing the ſacred veſſels and other treaſures, which by God's command were appropriated to the maintenance of the houſe; the latter only thoſe things which had been freely given or dedicated to God.

V. 23. *The Amramites*—The perſons following were of theſe, or the moſt of theſe families. Only here is none of the family of the *Uzzielites*; either becauſe that family was now extinct, whence it is that we read no more of them in the ſcripture, but only in this place, and *Numb.* iii. 27. or becauſe there was none of them fit to be employed and truſted in theſe matters.

V. 24. *Ruler*—The chief over all the treaſures, mentioned before or afterward, as his title ſhews, which is peculiarly given to him and to none of the reſt.

V. 27. *Maintain*—Or repair it.

V. 29. *Judges*—Judges over the people, in the ſeveral cities and towns, to determine queſtions and controverſies which might ariſe among them. And the reaſon why the *Levites* were intruſted with theſe matters was, becauſe the common law of *Iſrael*, by which they had and held all their rights was no other than the law of God, whereof the prieſts and *Levites* being the eſtabliſhed interpreters, muſt needs be the moſt

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* *Mal.* iii. 10.

† 1 *Sam.* ix. 9.

30 officers and judges. *And* of the Hebronites, Haſhabiah and his brethren,
men of valour, a thouſand and ſeven hundred *were* officers,
among them of Iſrael on this ſide Jordan weſtward, in all buſineſs
31 of the LORD, and in the ſervice of the king. Among the Hebronites
was * Jerijah the chief, *even* among the Hebronites, according to
the generations of his fathers. In the fortieth year of the reign of
David, they were ſought for, and there were found among them
32 mighty men of valour, at Jazer of Gilead. And his brethren men
of valour, *were* two thouſand and ſeven hundred chief fathers,
whom king David made rulers over the Reubenites, the Gadites,
and the half tribe of Manaſſeh, for every matter pertaining to God,
and affairs of the king.

C H A P. XXVII.

The captains for every month of the year, ver. 1—15. *The princes of the ſeveral tribes,* ver. 16—24. *The officers of the court,* ver. 25—34.

1 NOW the children of Iſrael after their number, *to wit,* the chief fathers and captains of thouſands and hundreds, and their officers that ſerved the king in any matter of the courſes, which came in and went out month by month, throughout all the

moſt proper judges of things depending thereon.

V. 30. *Of the Lord*—In all things which concerned the houſe or worſhip of God; to take care that ſuch monies as were given towards building the temple, or towards the ſacrifices and other holy miniſtrations ſhould be gathered and received, and faithfully ſent up to *Jeruſalem*; and to ſee to the execution of all the laws of God among the people. *Service of,* &c.—They ſerved the king in the execution of his decrees, by which the ſeveral rights of the king and people were eſtabliſhed. And as the king was the principal perſon intruſted with the execution of God's laws, ſo theſe *Levites* chiefly were his eyes by which he ſaw his peoples tranſgreſſions, and his hands by which he inflicted due cenſures upon them for their miſcarriages.

V. 31. *Fortieth year*—His laſt year, in which he made all the orders of families and officers recorded in theſe chapters. We ſhould be ſo much the more diligent in doing good, *as we ſee the day approaching.* If we live not to enjoy the fruit of our labours, let us not grudge it to them that come after us.

V. 1. *Officers*—The ſtanding militia of *Iſrael* as it was ſettled under their ſeveral officers. *Of courſes*—In all the buſineſs wherein the king had occaſion for theſe perſons who were to attend him by turns. *Came in,* &c.—Who being armed and muſtered, and to wait upon the king at *Jeruſalem* or other places, as the king ſhould ſee fit. By this order near three hundred thouſand of his people were inſtructed and exerciſed in the uſe of their arms, and fitted for the defence of their king and kingdom when it ſhould be needful.

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* Chap. xxiii. 19.

months of the year, of every courſe *were* twenty and four thouſand.
2 Over the firſt courſe for the firſt month, *was* Jaſhobeam the ſon of
3 Zabdiel: and in his courſe *were* twenty and four thouſand. *He was*
of the children of Parez, the chief of all the captains of the hoſt for
4 the firſt month. And over the courſe of the ſecond month, *was*
Dodai an Ahohite, and of his courſe *was* Mikloth alſo the ruler: in
5 his courſe likewiſe *were* twenty and four thouſand. The third captain
of the hoſt for the third month, *was* Benaiah the ſon of Jehoiada
a chief prince: and in his courſe *were* twenty and four thouſand.
6 This *is that* Benaiah, *who was* * mighty *among* the thirty, and above the
7 thirty: and in his courſe *was* Ammizabad his ſon. The fourth *captain*
for the fourth month, *was* † Aſahel the brother of Joab, and Zebadiah
his ſon after him: and in his courſe *were* twenty and four thouſand.
8 The fifth captain for the fifth month, *was* Shamhuth the Izrahite:
9 and in his courſe *were* twenty and four thouſand. The ſixth
captain for the ſixth month, *was* Ira the ſon of Ikkeſh the Tekoite:
10 and in his courſe *were* twenty and four thouſand. The ſeventh *captain*
for the ſeventh month, *was* Helez the Pelonite, of the children of
11 Ephraim: and in his courſe *were* twenty and four thouſand. The
eighth *captain* for the eighth month, *was* Sibbecai the Huſhathite,
of the Zarhites, and in his courſe *were* twenty and four thouſand.
12 The ninth *captain* for the ninth month, *was* Abiezer the Anetothite,
of the Benjamites: and in his courſe *were* twenty and four thouſand.
13 The tenth *captain* for the tenth month, *was* Maharai the Netophathite,
of the Zarhites: and in his courſe *were* twenty and four thouſand.
14 The eleventh *captain* for the eleventh month, *was* Benaiah the Pirathonite,
of the children of Ephraim: and in his courſe *were* twenty
15 and four thouſand. The twelfth *captain* for the twelfth month, *was*
Heldai the Netophathite, of Othniel: and in his courſe *were* twenty
16 and four thouſand. Furthermore, over the tribes of Iſrael: the
ruler of the Reubenites *was* Eliezer the ſon of Zichri: of the Sime-

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l, and in the mean time ſufficient provi-
n was made againſt any ſudden tumults
irruptions of enemies. And this month-
courſe was contrived that the burden
it might be eaſy and equally diſtributed
ong the people.

V. 16. *The ruler*—Theſe were *the princes of the tribes*, the conſtant rulers of the tribes; who ſeem to have had a ſuperior power to theſe twenty four captains, and therefore are named before them, being probably the king's chief counſellors and aſſiſtants in the great affairs of his kingdom.

2 *Sam.* xxiii. 20. 22, 23. Chap. xi. 12. 22. † 2 *Sam.* xxiii. 24. Chap. xi. 26.

17 onites, Shephatiah the ſon of Maachah. Of the Levites, Haſhabiah
18 the ſon of Kemuel: of the Aaronites, Zadok: Of Judah, Elihu,
one of the brethren of David: of Iſſachar, Omri the ſon of Michael:
19 Of Zebulun, Iſhmaiah the ſon of Obadiah: of Naphtali, Jerimoth
20 the ſon of Azriel: Of the children of Ephraim, Hoſhea the ſon of
Azaziah: of the half-tribe of Manaſſeh, Joel the ſon of Pedaiah:
21 Of the half-tribe of Manaſſeh in Gilead, Iddo the ſon of Zechariah:
22 of Benjamin, Jaaſiel the ſon of Abner: Of Dan, Azareel the ſon
23 of Jeroham. Theſe *were* the princes of the tribes of Iſrael. But
David took not the number of them from twenty years old and under: becauſe ‡ the LORD had ſaid, he would increaſe Iſrael like
24 to the ſtars of the heavens. Joab the ſon of Zeruiah began to number, but he finiſhed not, becauſe § there fell wrath for it againſt
Iſrael, neither was the number put in the account of the chronicles of
25 king David. And over the king's treaſures *was* Azmaveth the ſon
of Adiel: and over the ſtore-houſes in the fields, in the cities, and
in the villages, and in the caſtles, *was* Jehonathan the ſon of Uz-
26 ziah. And over them that did the work of the field for tillage of the
27 ground, *was* Ezri the ſon of Chelub. And over the vineyards *was*
Shimei the Ramathite: over the increaſe of the vineyards for the
28 wine cellars, *was* Zabdi the Shiphmite, And over the olive-trees,
and the ſycamore-trees that *were* in the low plains, *was* Baal-hanan
29 the Gederite: and over the cellars of oil *was* Joaſh. And over the
herds that fed in Sharon, *was* Shitrai the Sharonite, and over the
30 herds *that were* in the vallies *was* Shaphat the ſon of Adlai. Over
the camels alſo, *was* Obil the Iſhmaelite: and over the aſſes, *was*
31 Jehdeiah the Meronothite. And over the flocks, *was* Jaziz the Hagerite. All theſe *were* the rulers of the ſubſtance which *was* king

V. 22. *Tribes*—Of the moſt of the tribes, not of all: for *Gad* is omitted, probably becauſe that tribe was joined with the *Reubenites* under one prince.

V. 23. *Becauſe*—And therefore to number them all both above and under twenty years old, had been both an infinite trouble and a tempting of God, or a queſtioning the truth of his promiſes.

V. 27. *Vineyards*—Over the workmen and labourers in the vineyards; as the next officer is over the fruit of the vineyards. In like manner, one man was over the labourers in the fields, ver. 26. and another over the fruits of the fields put into ſtores.

V. 31. *All theſe*—It is obſervable, here are no officers for ſtate, none for ſport, no maſter of the ceremonies, or of the hounds, but all for ſubſtance, agreeable to the ſimplicity and plainneſs of thoſe times. *David* was a great ſoldier, a great ſcholar, and a great prince; and yet a great huſband of his eſtate. Thoſe magiſtrates who would have their ſubjects induſtrious, muſt themſelves be examples of application to buſineſs.

V. 32. *A ſcribe*

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‡ *Gen.* xv. 5. § 2 *Sam.* xxiv. 15. Chap. xxi. 7.

2 David's. Alſo Jonathan David's uncle was a counſellor, a wiſe
man and a ſcribe: and Jehiel the ſon of Hachmoni *was* with the
3 king's ſons. And § Ahithophel *was* the king's counſellor, and || Huſhai
4 the Archite *was* the king's companion. And after Ahithophel,
was Jehoiada the ſon of Benaiah, and Abiathar; and the general
of the king's army *was* * Joab.

CHAP. XXVIII.

David *declares to the general aſſembly, that God had appointed* Solomon *to ſucceed him and to build the temple,* ver. 1—7. *Exhorts the people and* Solomon, *to cleave to God,* ver. 8—10. *Delivers to him the model and materials for the temple,* ver. 11—19. *Encourages him to begin and finiſh the work,* ver. 20, 21.

1 AND David aſſembled all the ** princes of Iſrael, the princes of
the tribes, and †† the captains of the companies that miniſtred
to the king by courſe, and the captains over the thouſands, and captains
over the hundreds, and the ‡‡ ſtewards over all the ſubſtance
and poſſeſſion of the king, and of his ſons, with the officers, and with
2 §§ the mighty men, and with the valiant men unto Jeruſalem. Then
David the king ſtood up upon his feet, and ſaid, Hear me, my brethren,
and my people; *As for* me, I had in mine heart to build an
houſe of reſt for the ark of the covenant of the LORD, and for the

V. 32. *A ſcribe*—Either one learned in he laws of God, which were alſo the aws of the land, or, the king's ſecretary. *King's ſons*—As their tutor or governour.

V. 33. *Counſellor*—The perſon whoſe counſel in matters of ſtate the king moſt prized and followed. *Companion*—Or his friend, 2 *Sam.* xv. 37. the perſon whom he truſted with his ſecrets, and whoſe converſation was moſt pleaſant and acceptable to him. Obſerve, A cunning man was his counſellor: but an honeſt man was his friend.

V. 34. *After Ahithophel*—After his death, theſe were his chief counſellors.

V. 1. *And David aſſembled,* &c.—A great deal of buſineſs *David* had done in his day. And the nearer he comes to his end, the more buſy he is, ſtill endeavouring to do his work with all his might. He is now recovered from the weakneſs mentioned 1 *Kings* i. 1. He therefore improves his recovery, as giving him an opportunity of doing God and his country a little more ſervice.

V. 2. *Stood*—Out of reverence to God, and reſpect to this great and honourable aſſembly. *Brethren*—So he calls the princes and chief rulers, both becauſe they had a ſhare with him, though under him in the government; and in compliance with the Divine command, that *the king* ſhould *not be lifted up above his brethren,* Deut. xvii. 20. *Of reſt*—A place where it might be fixed, and no more removed from place to place,

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§ 2 *Sam.* xv. 12. || 2 *Sam.* xv. 37. * Chap. xi. 6. ** Chap. xxvii. 16. †† Chap. xxvii. 1, 2. ‡‡ Chap. xxvii. 25. §§ Chap. xi. 10.

3 foot-ſtool of our God, and had made ready for the building: But
God ſaid unto me, ‖ Thou ſhalt not build an houſe for my name,
4 becauſe thou *haſt been* a man of war, and haſt ſhed blood. Howbeit,
the LORD God of Iſrael choſe me before all the houſe of my
father to be king over Iſrael * for ever: for he hath choſen † Judah
to be the ruler; and of the houſe of Judah, the houſe of my father;
and among the ſons of my father, he liked me to make *me* king
5 over all Iſrael: ‡ And of all my ſons (for the LORD hath given me
many ſons) he hath choſen Solomon my ſon to ſit upon the throne
6 of the kingdom of the LORD over Iſrael. And he ſaid unto me,
§ Solomon thy ſon, he ſhall build my houſe and my courts: for I
7 have choſen him *to be* my ſon, and I will be his father. Moreover,
I will eſtabliſh his kingdom for ever, if he be conſtant to do my
8 commandments and my judgments, as at this day. Now therefore
in the ſight of all Iſrael, the congregation of the LORD, and in
the audience of our GOD, keep and ſeek for all the commandments
of the LORD your God: that ye may poſſeſs this good land, and
leave *it* for an inheritance for your children after you for ever.
9 And thou, Solomon my ſon, know thou the God of thy father, and
ſerve him with a perfect heart, and with a willing mind; for ‖‖ the

as it had been. *Foot-ſtool*—An houſe for the ark is here ſtiled *an houſe for the foot-ſtool of our God*. Heaven is his throne: the earth and the moſt magnificent temples thereon are but his foot-ſtool. So much difference is there between the manifeſtations of his glory, in the upper and in the lower world!

V. 6. *My houſe*, &c.—So was he a figure of him that was to come, who is both the founder and the foundation of the goſpel-temple.

V. 7. *At this day*—As he hath begun. This promiſe is abſolute with regard to the Meſſiah, but conditional, with regard to *Solomon*. If we are conſtant in our duty, then and not otherwiſe, we may expect the continuance of his favour.

V. 8. *Of our God*—I exhort and charge you every one, calling God who is here preſent, and this congregation wherein all *Iſrael* are preſent by their repreſentatives, for witneſs againſt you, if you do not follow my counſel. *Keep and ſeek*—Keep thoſe commands which you know, and *ſeek for* or *ſearch into* what you are yet ignorant of, that you may diſtinctly underſtand the whole will of God, and ſeriouſly give yourſelves to the practice of it. God's commandments cannot be kept without great care.

V. 9. *Know*—So as to love and ſerve him. Words of knowledge in ſcripture-uſe commonly imply affection and practice. Or, *acknowledge* him, as thy God, by loving and obeying him. *Searcheth*—If thou doſt only put on a profeſſion of religion to pleaſe me, or if thy obedience to God be unſincere, thou mayeſt indeed deceive me, but thou canſt not deceive him, for he ſearcheth

‖ 2 *Sam.* vii. 5. 13. 1 *Kings* v. 5. Chap. xxii. 8. * 2 *Chron.* xiii. 5. † *Gen.* xlix. 8. 1 *Sam.* xvi. 13. *Pſal.* lxxviii. 68. ‡ Chap. xxiii. 1. § 2 *Sam.* vii. 13. Chap. xxii. 9. 2 *Chron.* i. 9. ‖‖ 1 *Sam.* xvi. 7. 1 *Kings* viii. 39. *Pſal.* vii. 9. cxxxix. 7. *Jer.* xi. 20.

Lord ſearcheth all hearts, and underſtandeth all the imaginations
of the thoughts: if thou ſeek him, he will be found of thee; but if
10 thou forſake him, he will caſt thee off for ever. Take heed now,
for the Lord hath choſen thee to build an houſe for the ſanctuary:
11 be ſtrong, and do *it*. Then David gave to Solomon his ſon the
pattern of the porch, and of the houſes thereof, and of the treaſu-
ries thereof, and of the upper chambers thereof, and of the inner
12 parlours thereof, and of the place of the mercy-ſeat, Even the pat-
tern of all that he had by the ſpirit, of the courts of the houſe of the
Lord, and of all the chambers round about, of the treaſuries of
the houſe of God, and of the treaſuries of the dedicated things.
13 Alſo for the courſes of the prieſts and the Levites, and for all the
work of the ſervice of the houſe of the Lord, and for all the veſ-
14 ſels of ſervice in the houſe of the Lord. *He gave* of gold by weight,
for *things* of gold, for all inſtruments of all manner of ſervice; *ſilver
alſo* for all inſtruments of ſilver, by weight, for all inſtruments of
15 every kind of ſervice. Even the weight for the candleſticks of
gold, and for their lamps of gold, by weight for every candleſtick,
and for the lamps thereof: and for the candleſticks of ſilver by
weight, *both* for the candleſticks, and *alſo* for the lamps thereof, ac-
16 cording to the uſe of every candleſtick. And by weight *he gave* gold

ſearcheth the motions of thy heart. *Caſt thee off*—Notwithſtanding all his promiſes to me and to my ſeed, and that great honour and favour which he hath ſhewed thee.

V. 10. *The ſanctuary*—For the ark to dwell in. *Be ſtrong*—Take courage to break through all difficulties. Without this, we can do no work of God as we ought.

V. 11. *The porch*—Of the temple. *The houſes*—The houſes of the temple, namely, the holy place, and the holy of holies. *Parlours*—Thoſe rooms which were made *againſt the wall of the houſe round about*, 1 Kings vi. 5. *The place*—In what particular part of the holy of holies it was to be placed.

V. 12. *By the ſpirit*—All the particulars of the tabernacle built by *Moſes* were ſuggeſted to him by God's ſpirit, and it is not credible that God would uſe leſs care and exactneſs in the building of this far more glorious and durable work. All this, it ſeems, was given him in writing, probably by the miniſtry of an angel. The temple was to be a ſacred thing, a type of Chriſt, of his church, and of heaven. Therefore it was not to be contrived by man's invention, but to be framed by divine inſtitution. So Chriſt, the true temple, the church, the goſpel-temple, and heaven, the everlaſting temple, are all framed according to the divine counſels, and the plan laid before the world began. It is ſuppoſed, the tabernacle of *Moſes*, with all its utenſils, being wanted no more, was laid up here.

V. 15. *According*, &c.—Whether they were fixed in one place, whereof there were ten in the holy place, or to be carried from place to place.

V. 16. *The tables*—There were divers tables

for the tables of ſhew-*bread*, for every table, and *likewiſe* ſilver for
17 the tables of ſilver; Alſo pure gold for the fleſh-hooks, and the
bowls and the cups: and for the golden baſons *he gave gold* by
weight for every baſon, and *likewiſe ſilver* by weight for every baſon
18 of ſilver; And for the altar of incenſe, refined gold by weight; and
gold for the pattern of the chariot of the * cherubim, that ſpread
out *their wings*, and covered the ark of the covenant of the LORD.
19 All this ſaid David, † the LORD made me to underſtand in writing by
20 *his* hand upon me, *even* all the works of this pattern. And David
ſaid to Solomon his ſon, Be ſtrong and of good courage, and do *it*:
fear not, nor be diſmayed, for the LORD God, *even* my God, *will be*
with thee; he will not fail thee, nor forſake thee, until thou haſt
21 finiſhed all the work for the ſervice of the houſe of the LORD. And
behold, the courſes of the prieſts and the Levites, *even they ſhall be*
with thee for all the ſervice of the houſe of God, and *there ſhall be*
with thee for all manner of workmanſhip, every willing ſkilful man,
for any manner of ſervice: alſo the princes and all the people *will*
be wholly at thy commandment.

tables to be uſed about the ſhew-bread; but one of them ſeems to have been of more eminency than the reſt, and therefore it is commonly called *the table of the ſhew-bread* in the ſingular number.

V. 18. *Refined gold*—Purer than any of the reſt. For that was typical of the interceſſion of Chriſt, than which nothing can be more pure and perfect. *The cherubim*—Which *Solomon* was to make, (for thoſe which were faſtened to the mercy-ſeat were made by *Moſes* long before) which he fitly compares to a *chariot*, becauſe within them God is ſaid to *ſit* and to *dwell*. And becauſe a *chariot* is made to carry a perſon from place to place, this expreſſion may be uſed to intimate that God was not ſo fixed to them by the building of this temple, but that he would remove from them if they forſook him. *Covered*—Not above it, for that was done by *Moſes*'s cherubim, but before it, to keep it from the eyes of the high-prieſt, when he entered into the moſt holy place.

V. 19. *In writing*—God revealed this to ſome man of God, who put it into writing, and by him to *David*. Or, God did, as it were, by his own hand, (wherewith he wrote the Ten Commandments) write theſe things upon the table of his mind.

V. 20. *My God*—Whom I have choſen and ſerved, who has all along been with me and proſpered me, I recommend thee to him; he will be with thee, to ſtrengthen, direct and proſper thee. The God that owned our fathers, and carried them thro' the ſervices of their day, will, in like manner, if we are faithful to him, go along with us in our day, and will never fail us. God never leaves any, unleſs they firſt leave him.

CHAP.

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* 1 *Sam.* iv. 4. 1 *Kings* vi. 23, &c. † *Exod.* xxv. 40.

CHAP. XXIX.

David *exhorts them to contribute toward building and furniſhing the temple*, ver. 1—5. *They do contribute accordingly*, ver. 6—9. *He offers up ſolemn prayers, praiſes and ſacrifices to God*, ver. 10—21. Solomon *is inthroned*, ver. 22—25. David *finiſhes his courſe*, ver. 26—30.

1 FURTHERMORE, David the king ſaid unto all the congrega-
tion, Solomon my ſon, whom alone God hath choſen, *is yet*
* young and tender, and the work *is* great: for the palace *is* not
2 for man, but for the LORD God. Now I have prepared with all my
might for the houſe of my God, the gold for *things to be made* of
gold, and the ſilver for *things* of ſilver, and the braſs for *things* of
braſs, the iron for things of iron, and wood for things of wood;
onyx-ſtones, and *ſtones* to be ſet, gliſtering ſtones, and of divers
colours, and all manner of precious ſtones, and marble ſtones in
3 abundance. Moreover, becauſe I have ſet my affection to the
houſe of my God, I have of mine own proper good, of gold and
ſilver, *which* I have given to the houſe of my God, over and above
4 all that I have prepared for the holy houſe, *Even* three thouſand
talents of gold, of the gold of † Ophir, and ſeven thouſand talents
5 of refined ſilver to overlay the walls of the houſes *withal*: The gold
for *things* of gold, and the ſilver for *things* of ſilver, and for all man-
ner of work *to be made* by the hands of artificers. And who *then* is
6 willing to conſecrate his ſervice this day unto the LORD? Then
the chief of the fathers and princes of the tribes of Iſrael, and the
captains of thouſands and hundreds, with the ‡ rulers over the
7 king's work, offered willingly, And gave for the ſervice of the
houſe of God, of gold, five thouſand talents, and ten thouſand
drams; and of ſilver, ten thouſand talents; and of braſs, eighteen
8 thouſand talents, and one hundred thouſand talents of iron. And
they with whom *precious* ſtones were found, gave *them* to the trea-
ſure of the houſe of the LORD, by the hand of § Jehiel the
9 Gerſhonite. Then the people rejoiced, for that they offered

V. 2. *My might*—Work for God muſt be done with all our might, or we ſhall bring nothing to paſs in it.

V. 4. *Of Ophir*—The beſt and pureſt gold. *The walls*—The walls of the temple with God, and of the rooms adjoining to it, with ſilver beaten out into plates.

V. 5. *To conſecrate*—To offer an offering, as I have done. Heb. *To fill his hand unto the Lord.* They that engage themſelves in the ſervice of God, will have their hands full: there is work enough for the whole man in that ſervice.

V. 9. *Rejoiced*—Becauſe this was both an

* Chap. xxii. 5. † 1 *Kings* ix. 28. ‡ Chap. xxvii. 25. § Chap. xxvi. 21.

willingly, becauſe with perfect heart they offered willingly
to the Lord: and David the king alſo rejoiced with great joy.
10 Wherefore David bleſſed the Lord before all the congregation, and
David ſaid, Bleſſed *be* thou, Lord God of Iſrael our father, for
11 ever and ever. || Thine, O Lord, *is* the greatneſs, and the power,
and the glory, and the victory, and the majeſty: for all *that is* in
the heaven, and in the earth, *is thine;* thine *is* the kingdom, O
12 Lord, and thou art exalted as head above all. Both riches and
honour *come* of thee, and thou reigneſt over all, and in thine hand
are power and might, and in thine hand *it is* to make great, and to
13 give ſtrength unto all. Now therefore our God, we thank thee,
14 and praiſe thy glorious name. But who *am* I, and what *is* my people,
that we ſhould be able to offer ſo willingly after this ſort? For
all things *come* of thee, and of thine own have we given thee.
15 For * we are ſtrangers before thee, and ſojourners, as *were* all our
fathers: † our days on the earth *are* as a ſhadow, and *there is* none

an effect of God's grace in them, an eminent token of God's favour to them, and a pledge that this long-deſired work, would receive a certain and ſpeedy accompliſhment. *Great joy*—To ſee the work, which his heart was ſo much ſet upon, likely to go on. It is a great reviving to good men when they are leaving the world, to ſee thoſe they leave behind zealous for the work of God.

V. 10. *Bleſſed*, &c.—*David* was now full of days, and near his end, and it well becomes the aged children of God, to have their hearts much enlarged in praiſe and thankſgiving. The nearer we come to the land of everlaſting praiſe the more we ſhould ſpeak the language, and do the work of that world.

V. 14. *To offer*—That thou ſhouldeſt give us both riches to make ſuch an offering, and a willing heart to offer them both which are the gifts and the fruits of thy good grace and mercy to us. *Of thine*—We return only what we have received, and therefore only pay a debt to thee. The more we do for God, the more we are indebted to him; for the honour of being employed in his ſervice, and for grace enabling us in any meaſure to ſerve him.

V. 15. *Strangers*—For the land which we poſſeſs is thine, not ours; we are not the proprietors but only thy tenants: and as our fathers once were meer *ſtrangers* in it, even before men, ſo we at this day are no better before thee, having no abſolute right in it, but only to travel through it, and ſojourn in it for the ſhort time that we live in the world. *None abiding*—We only give thee what we muſt ſhortly leave, and what we cannot keep to ourſelves: and therefore it is a great favour that thou wilt accept ſuch offerings. *David*'s days had as much of ſubſtance in them as moſt men: for he was upon the whole a good man, an uſeful man, and now an old man. And yet he puts himſelf in the front of thoſe who muſt acknowledge, that their *days on the earth are as a ſhadow*: which ſpeaks our life a vain life, a dark life, a tranſient life, and a life that will have its period, either in perfect light or perfect darkneſs.

V. 16 *All*

|| *Matt.* vi. 13. 1 *Tim.* i. 17. *Rev.* v. 13. * *Pſal.* xxxix. 12. *Heb.* xi. 13. 1 *Pet.* ii. 11. † *Pſal.* xc. 9, &c. cxliv. 4.

16 abiding. O Lord our God, all this ſtore that we have prepared to
build thee an houſe for thine holy name, *cometh* of thine hand, and *is*
17 all thine own. I know alſo, my God, that thou ‡ trieſt the heart,
and haſt pleaſure in uprightneſs. As for me, in the uprightneſs of
mine heart I have willingly offered all theſe things: and now have
I ſeen with joy thy people which are preſent here, to offer willingly
18 unto thee. O Lord God of Abraham, Iſaac, and of Iſrael our
fathers, keep this for ever in the imagination of the thoughts of the
19 heart of thy people, and prepare their heart unto thee. And give
unto Solomon my ſon a perfect heart to keep thy commandments,
thy teſtimonies and thy ſtatutes, and to do all *theſe things*, and to
20 build the palace *for* the which I have made proviſion. And David
ſaid to all the congregation, Now bleſs the Lord your God. And
all the congregation bleſſed the Lord God of their fathers, and
bowed down their heads, and worſhipped the Lord and the king.
21 And they ſacrificed ſacrifices unto the Lord, and offered burnt-offerings unto the Lord, on the morrow after that day, *even* a thouſand bullocks, a thouſand rams, *and* a thouſand lambs, with their
22 drink-offerings and ſacrifices in abundance for all Iſrael. And did
eat and drink before the Lord, on that day with great gladneſs,
and they made Solomon the ſon of David king the ſecond time, and
§ anointed *him* unto the Lord *to be* the chief governor, and Zadok
23 *to be* prieſt. Then Solomon ſat on the throne of the Lord as king
in ſtead of David his father, and proſpered, and all Iſrael obeyed

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V. 16. *All thine own*—In like manner we ought to acknowledge God in all ſpiritual things: referring every good thought, good deſire, and good work to his grace.

V. 18. *Of Abraham*, &c.—A God in covenant with them, and with us for their ſakes. *Keep for ever*—Since it is from thy grace that thy people have ſuch willing minds, continue that grace to them, that they may perſiſt in the ſame generous diſpoſition towards thee and thy worſhip. *Prepare*—Or, rather, *confirm*, thou who haſt begun a good work, confirm and carry it on by thy grace.

V. 20. *Worſhipped*—The Lord with religious, and the king with civil worſhip.

V. 22. *The ſecond time*—The firſt time, was when he was made king during *Adonijah*'s conſpiracy. *And Zadok*—It muſt be remembered that the high-prieſt had his vicegerent who might officiate in his ſtead. So that this action of theirs, the anointing *Zadok*, did not, actually conſtitute him high-prieſt, but only ſettled the reverſion of it upon him and his line after *Abiathar*'s death; even as *David*'s making *Solomon* king, and their anointing *Solomon to be the chief governor here*, did not put him into actual poſſeſſion of the kingdom, but only gave him a right to it after the preſent king's death: hence, notwithſtanding this anointing, *Abiathar* continued to exerciſe his office 'till *Solomon* thruſt him out, 1 *Kings* ii. 27.

‡ 1 *Sam.* xvi. 7. Chap. xxviii. 9. § 1 *Kings* i. 39.

24 him. And all the princes, and the mighty men, and all the ſons
likewiſe of king David ſubmitted themſelves unto Solomon the king.
25 And the Lord magnified Solomon exceedingly in the ſight of all
Iſrael, and ‖ beſtowed upon him *ſuch* royal majeſty, as had not been on
26 any king, before him in Iſrael. Thus David the ſon of Jeſſe,
27 reigned over all Iſrael. And the time that he reigned over Iſrael
was * forty years: † ſeven years reigned he in Hebron, and thirty
28 and three *years* reigned he in Jeruſalem. And he died in a good
old age, full of days, riches and honour: and Solomon his ſon
29 reigned in his ſtead. Now the acts of David the king, firſt and laſt,
behold, they are written in the book of Samuel the ſeer, and in the
book of Nathan the prophet, and in the book of Gad the ſeer.
30 With all his reign and his might, and the times that went over him,
and over Iſrael, and over all the kingdoms of the countries.

V. 24. *Of the Lord*—On the throne of *Iſrael*, which is called *the throne of the Lord*, becauſe the Lord himſelf was in a peculiar manner the king and governor of *Iſrael*. He had the founding, he had the filling of their throne, by immediate direction.

V. 26. *Thus, &c.*—This ſacred writer having mentioned the anointing of *Solomon* and upon that occaſion proceeded to give a farther account of *Solomon*'s actual ſettlement in his kingdom, returns to his main buſineſs, to give an account of the cloſe of *David*'s reign and life. He here brings him to the end of his day, leaves him aſleep, and draws the curtains about him.

V. 28. *Riches and honour*—That is, he had enough of this world, and of the riches and honour of it; and he knew when he had enough. He was ſatisfied with it, and very willing to go to a better place.

V. 29. *The book*—In the chronicles of the kingdom, which were written by *Nathan* and *Gad*, who were not only prophets, but hiſtoriographers out of which either they or ſome other prophets took by the direction of God's ſpirit ſuch paſſages as were moſt important and uſeful for the church in ſucceeding ages.

V. 30. *The times*—The changes which befel him; both his troubles, and his ſucceſſes, the word *time* or *times* being often put for things done or happening in them. *The countries*—Bordering upon the land of *Canaan*.

NOTES

‖ *Kings* iii. 13. 2 *Chron.* i. 12. *Eccles.* ii. 9. * 1 *Kings* ii. 11. † 2 *Sam.* v 5. Chap. iii. 4.

NOTES

ON

The Second Book of *CHRONICLES.*

This book begins with the reign of Solomon, *continues the hiſtory of the kings of* Judah *to the captivity, and concludes with the fall of that illuſtrious monarchy and the deſtruction of the temple. That monarchy, as it was prior in time, ſo it was in dignity to the four which* Nebuchadnezzar *dreamed of. The* Babylonian *began in* Nebuchadnezzar *himſelf, and laſted about ſeventy years: the* Perſian *monarchy, in ſeveral families, about an hundred and thirty: the* Grecian, *in its ſeveral branches, about three hundred: and three hundred more went far with the* Roman. *Whereas the monarchy of* Judah *continued conſiderable in a lineal deſcent, between four and five hundred years. We had the ſtory of the houſe of* David *before intermixt with that of the kings of* Iſrael: *but here we have it entire, much is repeated here which we had before: yet many paſſages are enlarged on, and divers added which we had not before, eſpecially relating to religion: the reign of* Solomon *we have,* chap. 1—9. *That of* Rehoboam, chap. 10—12. *The ſhort reign of* Ahijah, chap. 13. *The long reign of* Aſa, chap. 14—16. *The reign of* Jehoſhaphat, chap. 17—20. *Of* Jehoram *and* Ahaziah, chap. 21, 22. *Of* Joaſh *and* Amaziah, chap. 23—25. *Of* Uzziah, chap. 26. *Of* Jotham, chap. 27. *Of* Ahaz, chap. 28. *Of* Hezekiah, chap. 29—32. *Of* Manaſſeh *and* Amon, chap. 33. *Of* Joſiah, chap. 34, 35. *Of his ſons,* chap. 36.

II. CHRONICLES.

CHAP. I.

Solomon's *ſacrifices*, ver. 1—6. *His prayer and God's anſwer*, ver. 7—12. *The ſtrength, wealth, and trade of* Iſrael, ver. 13—17.

1 AND [*] Solomon the ſon of David was ſtrengthened in his
kingdom, and the Lord his God *was* with him, and magnified
2 him [†] exceedingly. Then Solomon ſpake unto all Iſrael, to
the captains of thouſands and of hundreds, and to the judges, and
3 to every governor in all Iſrael, the chief of the fathers. So Solomon,
and all the congregation with him, went to the high place
that *was* at [‡] Gibeon, for there was the tabernacle of the congregation
of God, which Moſes the ſervant of the Lord had made in the
4 wilderneſs. [§] But the ark of God had David brought up from Kirjath-jearim,
to the place which David had prepared for it: for he
5 had pitched a tent for it at Jeruſalem. Moreover, [||] the brazen altar
that Bezaleel the ſon of Uri, the ſon of Hur, had made, was there before
the tabernacle of the Lord: and Solomon and the congregation
6 ſought unto it. And Solomon went up thither to the brazen altar
before the Lord, which *was* at the tabernacle of the congregation,
7 and offered a thouſand burnt offerings upon it. In the night did
God appear unto Solomon, and ſaid unto him, aſk what I ſhall
8 give thee. And Solomon ſaid unto God, Thou haſt ſhewed great
mercy unto David my father, and haſt made me [**] to reign in his
9 ſtead. Now, O Lord God, let thy promiſe unto David my father

V. 2. *Spake*—Concerning his intention of going to *Gibeon*, and that they ſhould attend him thither.

V. 4. *The ark*—He ſeparated the ark from the tabernacle, and brought it to *Jeruſalem*, where he intended to build a more noble and laſting habitation for it.

V. 5. *Sought*—Sought the Lord and his favour by hearty prayers and ſacrifices in the place which God had appointed.

V. 8. *To reign*, &c.—Give me the ſpirit of my father *David*, that *Iſrael* may not ſuffer by the change. The eminency of thoſe that went before us, and the obligation that lies upon us, to keep and carry on the good work they were engaged in ſhould quicken our prayers for wiſdom and grace, that we may do the work of God in our day, as faithful as they did in theirs.

V. 12. *Neither*

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[*] 1 *Kings* ii. 45. [†] 1 *Chron.* xxiii. 17. [‡] 1 *Kings* iii. 4. 1 *Chron.* xvi. 39. xxi. 29.
[§] 1 *Sam.* vi. 17. 1 *Chron.* xvi. 1. [||] *Exod.* xxxviii. 1. [**] 1 *Chron.* xxviii. 5.

be eſtabliſhed: †† for thou haſt made me king over a people, like
10 the duſt of the earth in multitude; ‡ Give me now wiſdom and
knowledge, that I may § go out and come in before this people:
11 for who can judge this thy people *that is ſo* great. And God ſaid
to Solomon, Becauſe this was in thine heart, and thou haſt not aſked
riches, wealth, or honour, nor the life of thine enemies, neither
yet haſt aſked long life; but aſked wiſdom and knowledge for
thyſelf, that thou mayeſt judge my people, over whom I have made
12 thee king: Wiſdom and knowledge *is* granted unto thee, and I
will give thee riches, and wealth, and honour, ſuch as ‖ none of
the kings have had, that *have been* before thee, neither ſhall there
13 any after thee have the like. Then Solomon came *from his journey*
to the high place that *was* at Gibeon, to Jeruſalem, from before the
14 tabernacle of the congregation, and reigned over Iſrael. * And Solomon
gathered chariots and horſemen: and he had a thouſand
and four hundred chariots, and twelve thouſand horſemen, which
he placed in the chariot-cities, and with the king at Jeruſalem.
15 †† And the king made ſilver and gold at Jeruſalem *as plenteous* as
ſtones, and cedar-trees made he as the ſycomore-trees that *are* in
16 the vale for abundance. ‡‡ And Solomon had horſes brought out
of Egypt, and linen yarn: the king's merchants received the linen
17 yarn at a price. And they fetcht up, and brought forth out of Egypt
a chariot for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred
and fifty: and ſo brought they out *horſes* for all the kings of
the Hittites, and for the kings of Syria, by their means.

CHAP. II.

Solomon *appoints men to build the temple and his own houſe,* ver. 1—2. *His meſſage to* Huram, ver. 3—10. Huram's *obliging anſwer,* ver. 11—16.

1 AND Solomon determined to build an houſe for the name of
2 the LORD, and an houſe for his kingdom. And §§ Solomon
told out threeſcore and ten thouſand men to bear burdens, and

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V. 12. *Neither* &c.—Thoſe that make this world their end, come ſhort of the other, and frequently of this too. But thoſe who make the other world their end, ſhall not only obtain that, but ſhalt have as much as is convenient of this world in their way.

V. 1. *His kingdom*—A royal palace for himſelf and his ſucceſſors.

V. 5. *Great*

†† 1 *Kings* iii. 7. ‡ 1 *Kings* iii. 9. § *Numb.* xxvii. 17. ‖ 1 *Chron.* xxix. 25. Chap. ix. 22. *Eccles.* ii. 9. * 1 *Kings* iv. 26. x. 26. &c. †† 1 *Kings* x. 27. Chap. ix. 27. ‡‡ 1 *Kings* x. 28. Chap. ix. 28. §§ 1 *Kings* v. 15.

foursſcore thouſand to hew in the mountains, and three thouſand
3 and ſix hundred to overſee them. And Solomon ſent to Huram
the king of Tyre, ſaying, As thou † didſt deal with David my father,
and didſt ſend him cedars to build him an houſe to dwell therein,
4 *even ſo deal with me.* Behold, I build an houſe to the name of the
LORD my God, to dedicate *it* to him, *and* to burn before him ſweet
incenſe, and for the continual *ſhew-bread,* and for the burnt-offerings
morning and evening, on the ſabbaths, and on the new-moons, and
on the ſolemn feaſts of the LORD our God. This is an ordinance
5 for ever to Iſrael. And the houſe which I build *is* great: for great
6 *is* our God above all gods. ‡ But who is able to build him an houſe,
ſeeing the heaven, and heaven of heavens cannot contain him? Who
am I then that I ſhould build him an houſe, ſave only to burn ſacri-
7 fice before him. Send me now therefore a man, cunning to work in
gold, and in ſilver, and in braſs, and in iron, and in purple, and
crimſon, and blue, and that can ſkill to grave with the cunning men
that are with me in Judah and in Jeruſalem, whom David my father
8 did provide. Send me alſo cedar-trees, fir-trees, and algum-trees
out of Lebanon: (for I know that thy ſervants can ſkill to cut tim-
ber in Lebanon) and behold, my ſervants, *ſhall be* with thy ſervants,
9 Even to prepare me timber in abundance: for the houſe which I
10 am about to build, *ſhall be* wonderfully great. And behold, I will
give to thy ſervants, the hewers that cut timber, twenty thouſand
meaſures of beaten wheat, and twenty thouſand meaſures of barley,
and twenty thouſand baths of wine, and twenty thouſand baths of
11 oil. Then Huram the king of Tyre anſwered in writing, which
he ſent to Solomon, Becauſe the LORD hath loved his people, he
12 hath made thee king over them. Huram ſaid moreover, Bleſſed *be*
the LORD God of Iſrael that made heaven and earth, who hath given
to David the king, a wiſe ſon, endued with prudence and underſtand-

V. 5. *Great*—For though the temple ſtrictly ſo called, was but ſmall, yet the buildings belonging to it, were large and numerous.

V. 6. *Contain*—When I ſpeak of building an houſe for our great God, let none think I mean to comprehend God within it, for he is infinite. *To ſacrifice*—To worſhip him there where he is graciouſly preſent.

V. 12. *Made heaven and earth*—It ſeems *Huram* was not only a friend to the *Jewiſh* nation, but a proſelyte to their religion, and that he worſhipped Jehovah, the God of

† 1 *Chron.* xiv. 1. ‡ 1 *Kings* viii. 27. Chap. vi. 18.

ing, that might build an houſe for the Lord, and an houſe for his king-
13 dom. And now I have ſent a cunning man (endued with underſtand-
14 ing) of Huram my fathers; The ſon of a woman of the daughters of
Dan, and his father *was* a man of Tyre, ſkilful to work in gold and in
ſilver, in braſs, in iron, in ſtone, and in timber, in purple, in blue,
and in fine linen, and in crimſon: alſo to grave any manner of grav-
ing, and to find out every device which ſhall be put to him, with thy
cunning men, and with the cunning men of my lord David thy fa-
15 ther. Now therefore the wheat, and the barley, the oil, and the
wine which my lord hath ſpoken of, let him ſend unto his ſervants:
16 And we will cut wood out of Lebanon, as much as thou ſhalt need,
and we will bring it to thee in flotes by ſea to Joppa, and thou ſhalt
17 carry it up to Jeruſalem. * And Solomon numbered all the ſtran-
gers that *were* in the land of Iſrael, after the numbering wherewith
David his father had numbered them; and they were found an
hundred and fifty thouſand, and three thouſand and ſix hundred.
18 And he ſet threeſcore and ten thouſand of them *to be* bearers of
burdens, and fourſcore thouſand *to be* hewers in the mountains, and
three thouſand and ſix hundred overſeers to ſet the people a work.

CHAP. III.

The place and time of building the temple, ver. 1, 2. *The dimenſions and ornaments of it,* ver. 3—9. *The cherubim in the moſt holy place,* ver. 10—13. *The veil,* ver. 14. *The two pillars,* ver. 15—17.

1 THEN † Solomon began to build the houſe of the Lord at Jeru-
ſalem in mount Moriah, where *the LORD* appeared unto Da-
vid his father, in the place that David had prepared in the threſh-

of *Iſrael*, (who was now known by that name to the neighbour-nations) as *the God that made heaven and earth*, and the fountain of power as well as of being.

V. 14. *Of Dan*, &c.—A good omen of uniting *Jew* and *Gentile* in the goſpel-temple.

V. 17. *The ſtrangers*—For *David* had not only numbered his own people, but afterward the ſtrangers, that *Solomon* might have a true account of them, and employ them about his buildings. Yet *Solomon* numbered them again, becauſe death might have made a conſiderable alteration among them ſince *David*'s numbering.

V. 18. *Hewers in the mountains*—He would not employ the free-born *Iſraelites* in this drudgery, but the ſtrangers that were proſelytes, who having no lands, applied themſelves to trades, and got their living by their induſtry or ingenuity.

V. 1. *Moriah*—It was the belief of the antient

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* 1 *Kings* v. 13. ix. 20. and ver. 2. † 1 *Kings* vi. 1, &c.

2 ing-floor of † Ornan the Jebuſite. And he began to build in the
ſecond *day* of the ſecond month, in the fourth year of his reign.
3 Now theſe *are the things* ‡ *wherein* Solomon was inſtructed for the
building of the houſe of God. The length by cubits after the firſt
meaſure *was* threeſcore cubits, and the breadth twenty cubits.
4 And the § porch that *was* in the front *of the houſe*, the length *of it was*
according to the breadth of the houſe twenty cubits, and the height
was an hundred and twenty: and he overlaid it within with pure
5 gold. And the greater houſe he cieled with fir-tree, which he over-
6 laid with fine gold, and ſet thereon palm-trees and chains. And
he garniſhed the houſe with precious ſtones for beauty; and the
7 gold *was* gold of Parvaim. He overlaid alſo the houſe, the beams,
the poſts, and the walls thereof, and the doors thereof with gold,
8 and graved cherubim on the walls. And he made the moſt holy
houſe, the length whereof *was* according to the breadth of the houſe
twenty cubits, and the breadth thereof twenty cubits: and he over-
9 laid it with fine gold, *amounting* to ſix hundred talents. And the
weight of the nails *was* fifty ſhekels of gold. And he overlaid the
10 upper chambers with gold. And in the moſt holy houſe he made
11 two cherubim of image work, and overlaid them with gold. And
the wings of the cherubim *were* twenty cubits long: one wing *of the
one cherub was* five cubits, reaching to the wall of the houſe; and the
other wing *was likewiſe* five cubits, reaching to the wing of the other
12 cherub. And *one* wing of the other cherub *was* five cubits, reaching
to the wall of the houſe; and the other wing *was* five cubits *alſo*,
13 joining to the wing of the other cherub. The wings of theſe cheru-
bim ſpread themſelves forth twenty cubits: and they ſtood on their
14 feet, and their faces *were* inward. And he made the ‖ veil *of*

antient *Jews*, that the temple was built on that very place, where *Abraham* offered up *Iſaac*.

V. 3. *Inſtructed*—By *David*, and by the Spirit of God. *The meaſure*—According to the meaſure which was firſt fixed.

V. 4. *The height*—This being a kind of turret to the building.

V. 5. *Greater houſe*—The holy place, which was thrice as large as the holy of holies.

V. 9. *Nails*—Each of the nails, ſcrews, or pins, by which the golden plates were faſtened to the walls, *weighed*, or rather was worth, fifty ſhekels, workmanſhip and all. *Upper chambers*—Rather, *the roof*.

V. 10. *Image work*—Or, *of moveable work*, not fixed to the mercy-ſeat, as the *Moſaical* cherubim, but in a moving poſture. It ſeems, they were deſigned to repreſent the angels, who attend the Divine Majeſty.

V. 13. *Inward*—Heb. *towards the houſe*, that is the *moſt holy houſe*.

V. 14. *The veil*—The inner veil before the

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† 1 *Chron.* xxi. 18. xxii. 1. ‡ 1 *Kings* vi. 2. § 1 *Kings* vi. 3. ‖ *Matt.* xxvii. 51.

blue, and purple, and crimſon, and fine linen, and wrought che-
15 rubim thereon. Alſo he made before the houſe * two pillars of
thirty and five cubits high, and the chapiter that *was* on the top of
16 each of them *was* five cubits. And he made chains, *as* in the oracle,
and put *them* on the heads of the pillars; and made an hundred
17 pomegranates, and put *them* on the chains. And he † reared up the
pillars before the temple, one on the right hand, and the other on
the left; and called the name of that on the right hand, Jachin; and
the name of that on the left, Boaz.

CHAP. IV.

The brazen altar, ſea and lavers, ver. 1—6. *The golden candleſticks and tables,* ver. 7, 8. *The doors overlaid with braſs, the veſſels of the altar, and other braſs work,* ver. 9—18. *The golden altar of incenſe with its appurtenances,* ver. 19—22.

1 MOREOVER he made ‡ an altar of braſs, twenty cubits the
length thereof, and twenty cubits the breadth thereof, and
2 ten cubits the height thereof. § Alſo he made a molten ſea of ten
cubits, from brim to brim, round in compaſs, and five cubits the
height thereof, and a line of thirty cubits did compaſs it round
3 about. || And under it *was* the ſimilitude of oxen, which did com-
paſs it round about: ten in a cubit compaſſing the ſea round about.
4 Two rows of oxen *were* caſt, when it was caſt. It ſtood upon twelve
oxen, three looking toward the north, and three looking toward the
weſt, and three looking toward the ſouth, and three looking toward
the eaſt: and the ſea *was ſet* above upon them, and all their hinder
5 parts *were* inward. And the thickneſs of it *was* an hand breadth, and
the brim of it like the work of the brim of a cup, with flowers of
6 lilies; *and* it received and held three thouſand baths. He made
alſo ** ten lavers, and put five on the right hand, and five on the
left, to waſh in them: ſuch things as they offered for the burnt-
offering, they waſhed in them; but the ſea *was* for the prieſts to

the moſt holy place. This denoted the darkneſs of that diſpenſation and the diſtance at which the worſhippers were kept. But at the death of Chriſt this veil was rent; for thro' him we are brought nigh, and have *boldneſs*, or *liberty*, not only to look, but *to enter into the holieſt*.

V. 17. *Jachin*—That is, He ſhall eſtabliſh. *Boaz*—That is, In it is ſtrength.

* 1 *Kings* vii. 15. 21. *Jer.* lii. 21. † 1 *Kings* vii. 21. ‡ *Ezek.* xliii. 13. 17. § 1 *Kings* vii. 23. || 1 *Kings* vii. 25. ** 1 *Kings* vii. 38.

7 waſh in. † And he made ten candleſticks of gold according to
their form, *and* ſet them in the temple, five on the right hand, and five
8 on the left. ‡ He made alſo ten tables, and placed *them* in the
temple, five on the right ſide, and five on the left: and he made
9 an hundred baſons of gold. Furthermore, § he made the court
of the prieſts, and the great court, and doors for the court, and
10 overlaid the doors of them with braſs. And ‖ he ſet the ſea on the
11 right ſide of the eaſt end, over againſt the ſouth. And Huram made
the pots, and the ſhovels, and the baſons; and Huram finiſhed the
work that he was to make for king Solomon for the houſe of God:
12 *To wit,* the two pillars and * the pommels, and the chapiters
which were on the top of the two pillars, and the two wreaths to
cover the two pommels of the chapiters, which *were* on the top of
13 the pillars; And four hundred pomegranates on the two wreaths;
two rows of pomegranates on each wreath, to cover the two
14 pommels of the chapiters, which *were* upon the pillars. He made
15 alſo baſes; and lavers made he upon the baſes: One ſea, and
16 twelve oxen under it. The pots alſo, and the ſhovels, and the
fleſh-hooks, and all their inſtruments, did Huram his father make to
17 king Solomon for the houſe of the LORD, of bright braſs. In the
plain of Jordan did the king caſt them, in the clay ground,
18 between Succoth and Zeredathah. Thus Solomon made all theſe
veſſels in great abundance; for the weight of the braſs could not be
19 found out. and Solomon made all the veſſels that *were* for the
houſe of God, the golden altar alſo, and the tables whereon the
20 ſhew-bread *was ſet:* Moreover, the candleſticks with their lamps,
that they ſhould burn after the manner, before the oracle of pure
21 gold; And the flowers, and the lamps, and the tongs *made he of*
22 gold, *and* that perfect gold. And the ſnuffers, and the baſons, and
the ſpoons, and the cenſers, *of* pure gold: and the entry of the

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V. 7. *Their form*—The old form which God preſcribed to *Moſes.*

V. 8. *Ten tables*—Whereon *the ſhew-bread was ſet* ver. 19. Perhaps each of theſe had twelve loaves on it. As the houſe was enlarged, ſo was the proviſion.

V. 16. *His father*—He is ſo called becauſe *Solomon* uſually called him by that name out of that great reſpect which he bare to him for his excellent art and ſervice which he did for him: it being uſual to call great artiſts and inventers of things by this name.

V. 20. *The manner*—According to the preſcription of God to *Moſes.*.

V. 22. *Of gold*—In part; they were made

† 1 *Kings* vii. 49. ‡ 1 *Kings* vii. 48. § 1 *Kings* vi. 36. ‖ 1 *Kings* vii. 39.
* 1 *Kings* vii. 41.

**houſe, the inner doors thereof for the moſt holy *place*, and the
doors of the houſe of the temple, *were of* gold.**

CHAP. V.

Solomon *brings the dedicated treaſures into the houſe, and the ark into the ſanctuary*, ver. 1—10.
While the prieſts and Levites *ſing praiſe, the glory of God fills the houſe*, ver. 11—14.

1 THUS all the work that Solomon made for the houſe of the
LORD was finiſhed: * and Solomon brought in *all* the things
that David his father had dedicated; and the ſilver, and the gold,
and all the inſtruments, put he among the treaſures of the houſe of
2 God. † Then Solomon aſſembled the elders of Iſrael, and all the
heads of the tribes, the chief of the fathers of the children of Iſrael
unto Jeruſalem, to bring up the ark of the covenant of the LORD,
3 out of the city of David, which *is* Zion. Wherefore all the men of
Iſrael aſſembled themſelves unto the king in the feaſt, which *was* in
4 the ſeventh month. And all the elders of Iſrael came, and the Le-
5 vites took up the ark. And they brought up the ark, and the taber-
nacle of the congregation, and all the holy veſſels that *were* in the
6 tabernacle, theſe did the prieſts *and* the Levites bring up. Alſo king
Solomon and all the congregation of Iſrael that were aſſembled unto
him before the ark, ſacrificed ſheep and oxen, which could not be
7 told nor numbered for multitude. And the prieſts brought in the
ark of the covenant of the LORD, unto his place, to the oracle of the
houſe, into the moſt holy *place*, *even* under the wings of the cheru-
8 bim. For the cherubim ſpread forth *their* wings over the place of the
ark, and the cherubim covered the ark and the ſtaves thereof above.
9 And they drew out the ſtaves *of the ark*, that the ends of the ſtaves
were ſeen from the ark before the oracle, but they were not ſeen
10 without. And there it is unto this day. *There was* nothing in the

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made of wood, but covered with golden plates.

V. 1. *The gold*—The remainder of thoſe vaſt ſums mentioned 1 *Chron.* xxii. 14.

V. 5. *The ark*—The ark was a type of Chriſt, and a token of the preſence of God. That gracious promiſe, *Lo, I am with you always, even unto the end of the world*, does in effect bring the ark into our religious aſſemblies, if we claim it by faith and prayer. And this we ſhould be earneſt for: the temple itſelf, if Chriſt leave it, is a deſolate place. *Theſe* &c.—As many of them as were fit for uſe, it is probable were ſtill uſed. The reſt were carefully laid up, as monuments of antiquity.

V. 9. *To this day*—When this hiſtory was firſt written; not when it was reviewed by

* 1 *Kings* vii. 51.

† 1 *Kings* viii. 2, &c.

ark ſave the two tables which Moſes ‡ put *therein* at Horeb, when
the Lord made *a covenant* with the children of Iſrael, when they
11 came out of Egypt. And it came to paſs when the prieſts were
come out of the holy *place:* (for all the prieſts *that were* preſent were
12 ſanctified, *and* did not *then* wait by courſe. § Alſo the Levites
which were the ſingers; all of them of Aſaph, of Heman, of Jedu-
thun, with their ſons, and their brethren; *being* arrayed in white
linen, having cymbals, and pſalteries, and harps, ſtood at the eaſt-
end of the altar, and with them an hundred and twenty prieſts
13 ſounding with trumpets) It came even to paſs, as the trumpeters
and ſingers *were* as one, to make one ſound to be heard in praiſing
and thanking the Lord; and when they lifted up *their* voice with
the trumpets and cymbals, and inſtruments of muſick, and praiſed
the Lord, *ſaying,* ‖ For *he is* good, for his mercy *endureth* for ever:
that *then* the houſe was filled with a cloud, *even* the houſe of the
14 Lord; So that the prieſts could not ſtand to miniſter by reaſon of
the cloud: for the glory of the Lord had filled the houſe of God.

CHAP. VI.

Solomon *declares his intent in building the houſe,* ver. 1—11. *His prayer of dedication,* ver. 12—42.

1 THEN * ſaid Solomon, The Lord hath ſaid that he would dwell
2 in the † thick darkneſs. But I have built an houſe of habita-
3 tion for thee, and a place for thy dwelling for ever. And the king
turned

Ezra: for after the return from *Babylon,* neither ſtaves nor ark were any more ſeen.

V. 11. *By courſe*—According to *David's* appointment, 1 *Chron.* 24. & 25. which was only for the ordinary ſervice, but in extraordinary ſolemnities, ſuch as this, they all came together.

V. 14. *Glory of the Lord*—And this beautified it more than all the gold with which it was overlaid, or the precious ſtones with which it was garniſhed. Yet even that was no glory, in compariſon of the glory of the goſpel-diſpenſation.

V. 1. *Thick darkneſs*—He has indeed made darkneſs his pavillion. But let this houſe be the reſidence of that darkneſs. It is in the upper world that he dwells in light, ſuch as no eye can approach.

V. 9. *But thy ſon,* &c.—Thus one ſows, and another reaps. And let not the wiſeſt of men, think it any diſparagement to perſue the good deſigns which thoſe that went before them had laid.

V. 14. *O Lord,* &c.—By this prayer the temple of *Solomon* is made a figure of Chriſt, the great Mediator thro' whom we are to offer up all our prayers, and to expect all God's favours, and to whom we are to have an eye in every thing wherein we have to do with God.

‡ *Deut.* x. 2. 5. § 1 *Chron.* xxv. 1. ‖ *Pſal.* 136. * 1 *Kings* viii. 12, &c.
† *Lev.* xvi. 2. *Exod.* xx. 21.

turned his face, and bleſſed the whole congregation of Iſrael, (and
4 all the congregation of Iſrael ſtood) And he ſaid, Bleſſed *be* the
LORD God of Iſrael, who hath with his hands fulfilled *that* which he
5 ſpake with his mouth to my father David, ſaying, Since the day
that I brought forth my people out of the land of Egypt, I choſe no
city among all the tribes of Iſrael to build an houſe in, that my
name might be there, neither choſe I any man to be ‡ a ruler over
6 my people Iſrael: But I have choſen Jeruſalem, that my name
might be there, and have choſen David to be over my people Iſrael.
7 Now § it was in the heart of David my father, to build an houſe for
8 the name of the LORD God of Iſrael. But the LORD ſaid to David
my father, Foraſmuch as it was in thine heart to build an houſe for
9 my name, thou didſt well in that it was in thine heart: Notwithſtanding,
thou ſhalt not build the houſe, but thy ſon which ſhall
come forth out of thy loins, he ſhall build the houſe for my name.
10 The LORD therefore hath performed his word that he hath ſpoken:
for I am riſen up in the room of David my father, and am ſet on
the throne of Iſrael, as the LORD promiſed, and have built the
11 houſe for the name of the LORD God of Iſrael; And in it have I
put the ark, wherein *is* the covenant of the LORD, that he made
12 with the children of Iſrael. And he ſtood before the altar of the
LORD, in the preſence of all the congregation of Iſrael, and ſpread
13 forth his hands; (For Solomon had made a brazen ſcaffold, of five
cubits long, and five cubits broad, and three cubits high, and had
ſet it in the midſt of the court, and upon it he ſtood, and kneeled
down upon his knees before all the congregation of Iſrael, and
14 ſpread forth his hands towards heaven) And ſaid, O LORD God of
Iſrael, ‖ there is no god like thee in the heaven, nor in the earth;
who keepeſt covenant, and *ſheweſt* mercy unto thy ſervants, that
15 walk before thee with all their hearts. Thou which haſt kept with
thy ſervant David my father, that which thou haſt promiſed him,
and ſpakeſt with thy mouth, and haſt fulfilled *it* with thine hand,
16 as *it is* this day. Now therefore, O LORD God of Iſrael, keep with
thy ſervant David my father, that which thou haſt promiſed him,
ſaying, * There ſhall not fail thee a man in my ſight to ſit upon the
throne of Iſrael; yet ſo, that thy children take heed to their way
17 to walk in my law, as thou haſt walked before me. Now then, O
LORD

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‡ 2 *Sam.* vi. 21. 1 *Chron.* xxviii. 4. § 2 *Sam.* vii. 2. 1 *Chron.* xxviii. 2. ‖ *Exod.* xv. 11. *Deut.* iii. 24. * 2 *Sam.* vii. 12. 1 *Kings* ii. 4. vi. 12.

Lord God of Iſrael, let thy word be verified which thou haſt
18 ſpoken unto thy ſervant David. (But will God in very deed dwell
with men on the earth? † Behold, heaven, and the heaven of heavens
cannot contain thee; how much leſs this houſe which I have
19 built?) Have reſpect therefore to the prayer of thy ſervant, and
to his ſupplication, O Lord my God, to hearken unto the cry and
20 the prayer which thy ſervant prayeth before thee: That thine eyes
may be open upon this houſe day and night, upon the place whereof
thou haſt ſaid, that thou wouldſt put thy name there, to hearken
unto the prayer, which thy ſervant prayeth towards this place.
21 Hearken therefore unto the ſupplication of thy ſervant, and of thy
people Iſrael, which they ſhall make towards this place: hear thou
from thy dwelling-place, *even* from heaven, and when thou heareſt,
22 forgive. If a man ſin againſt his neighbour, and an oath be laid
upon him, to make him ſwear, and the oath come before thine altar
23 in this houſe: Then hear thou from heaven, and do, and judge
thy ſervants by requiting the wicked, by recompenſing his way
upon his own head, and by juſtifying the righteous, by giving him
24 according to his righteouſneſs. And if thy people Iſrael be put to
the worſe before the enemy, becauſe they have ſinned againſt thee,
and ſhall return and confeſs thy name, and pray, and make supplication
25 before thee in this houſe: Then hear thou from the heavens,
and forgive the ſin of thy people Iſrael, and bring them again
unto the land which thou gaveſt to them, and to their fathers.
26 When the ‡ heaven is ſhut up, and there is no rain, becauſe they
have ſinned againſt thee: *yet* if they pray towards this place, and
confeſs thy name and turn from their ſin when thou doſt afflict
27 them: Then hear thou from heaven, and forgive the ſin of thy
ſervants, and of thy people Iſrael, when thou haſt taught them the
good way, wherein they ſhould walk; and ſend rain upon thy land
28 which thou haſt given unto thy people for an inheritance. If there
§ be dearth in the land, if there be peſtilence, if there be blaſting,
or mildew, locuſts, or caterpillars; if their enemies beſiege them
in the cities of their land: whatſoever ſore, or whatſoever ſickneſs
29 *there be: Then* what prayer, *or* what ſupplication ſoever ſhall be

V. 21. *And when they ſhall, &c.*—He aſks not, that God would help them without their praying for themſelves, but that God would help them, in anſwer to their prayers. Even Chriſt's interceſſion does not ſuperſede but encourage our ſupplications.

V. 41. *Ariſe*

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† Chap. ii. 6. *Iſa.* lxvi. 1. *Acts* vii. 49. ‡ 1 *Kings* xvii. 1. § Chap. xx. 9.

made of any man, or of all thy people Iſrael, when every one ſhall
know his own ſore, and his own grief, and ſhall ſpread forth his
30 hands in this houſe: Then hear thou from heaven thy dwelling-
place, and forgive, and render unto every man according unto all
his ways, whoſe heart thou knoweſt: (for thou only || knoweſt the
31 hearts of the children of men) That they may fear thee, to walk
in thy ways, ſo long as they live in the land which thou gaveſt unto
32 our fathers. Moreover, concerning the ſtranger, * which is not of
thy people Iſrael, but is come from a far country for thy great
name's ſake, and thy mighty hand, and thy ſtretched-out arm; if
33 they come and pray in this houſe: Then hear thou from the heavens,
even from thy dwelling-place, and do according to all that the ſtran-
ger calleth to thee for; that all people of the earth may know thy
name, and fear thee, as *doth* thy people Iſrael, and may know that
34 this houſe which I have built, is called by thy name. If thy people
go out to war againſt their enemies by the way that thou ſhalt ſend
them, and they pray unto thee toward this city which thou haſt
35 choſen, and the houſe which I have built for thy name: Then hear
thou from the heavens their prayer and their ſupplication, and main-
36 tain their cauſe. If they ſin againſt thee, (for *there is* † no man
which ſinneth not) and thou be angry with them, and deliver them
over before *their* enemies, and they carry them away captives unto
37 a land far off or near; Yet, *if* they bethink themſelves in the land
whither they are carried captive, and turn and pray unto thee in
the land of their captivity, ſaying, We have ſinned, we have done
38 amiſs, and have dealt wickedly; If they return to thee with all
their heart, and with all their ſoul, in the land of their captivity,
whither they have carried them captives, and pray toward their
land which thou gaveſt unto their fathers, and *toward* the city which
thou haſt choſen, and toward the houſe which I have built for thy
39 name: Then hear thou from the heavens, *even* from thy dwelling-
place, their prayer and their ſupplications, and maintain their
cauſe, and forgive thy people which have ſinned againſt thee.
40 Now, my God, let (I beſeech thee) thine eyes be open, and *let*
41 thine ears *be* attent unto the prayer *that is made* in this place. Now

V. 41. *Ariſe*—O thou that ſitteſt in the eavens, ariſe from the throne of thy glory, and come down into this place, which thou haſt appointed for thy conſtant habitation.

|| 1 *Chron.* xxviii. 9. * *John* xii. 20. *Acts* viii. 27. † *Prov.* xx. 9. *Eccles.* vii. 20. *James* iii. 2. 1 *John* i. 8.

‡ therefore ariſe, O Lord God, into thy reſting place, thou and
the ark of thy ſtrength: let thy prieſts, O Lord God, be clothed
42 with ſalvation, and let thy ſaints rejoice in goodneſs. O Lord God,
turn not away the face of thine anointed: remember § the mercies
of David thy ſervant.

CHAP. VII.

God anſwers by fire, the people worſhip, ver. 1—3. Solomon's *ſacrifices,* ver. 4—7. *After keeping the feaſt he ſends the people away,* ver. 8—11. *God appears to him in a viſion,* ver. 12—22.

1 NOW ‖ when Solomon had made an end of praying, the * fire
came down from heaven, and conſumed the burnt-offering
and the ſacrifices; and the glory of the Lord filled the houſe.
2 And the prieſts could not enter into the houſe of the Lord, becauſe
3 the glory of the Lord had filled the Lord's houſe. And when all
the children of Iſrael ſaw how the fire came down, and the glory
of the Lord upon the houſe, they bowed themſelves with their
faces to the ground upon the pavement, and worſhipped, and praiſed
the Lord, *ſaying,* † For *he is* good; for his mercy *endureth* for ever.

bitation, from which thou wilt not remove, as formerly thou haſt done, from place to place. *And the ark*—Thou in the ark. *Thy ſtrength*—Which is the ſign and inſtrument of thy great power put forth from time to time on the behalf of thy people. *Salvation*—Let them be encompaſſed on every ſide with thy protection and benediction.

V. 42. *Thine anointed*—Of me, who by thy command was anointed the king and ruler of thy people: do not deny my requeſts, nor ſend me from the throne of thy grace with a dejected countenance. *The mercies*—Thoſe which thou haſt promiſed to *David* and to his houſe for ever. And thus may we plead, with an eye to Chriſt, who is called *David, Hoſ.* iii. 5. Lord, remember his merits, and accept of us, on the account of them. Remember the promiſes of the everlaſting covenant, which are called *the ſure mercies of David, Iſa.* lv. 3. This muſt be all our deſire, all our hope, all our prayer, and all our plea; for it is all our ſalvation.

V. 1. *The fire,* &c.—In token of God's acceptance of his prayer. The ſureſt evidence of God's acceptance of our prayers, is the deſcent of his holy fire upon us. As a farther token that God accepted *Solomon*'s prayer, the glory of the Lord filled the houſe; the heart that is filled with an holy awe and reverence of the divine glory, to which God manifeſts his greatneſs, and (which is no leſs his glory) his goodneſs, is thereby owned as a living temple.

V. 3. *With their faces*—Thus expreſſing their aweful dread of the Divine Majeſty, their chearful ſubmiſſion to the Divine authority, and the ſenſe they had of their utter unworthineſs to enter into his preſence. *Upon*—The cloud firſt came down upon the houſe, and then entered into the houſe, and was ſeen both within it by the prieſts, and without it by the people.

V. 6. *David*

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‡ *Pſal.* cxxxii. 8, &c. § *Iſa.* lv. 3. ‖ 1 *Kings* viii. 54. * *Lev.* ix. 24. *Judg.* vi. 21. 1 *Chron.* xxi. 26. † *Chap.* v. 13.

4 Then the king and all the people offered ſacrifices before the Lord.
5 And king Solomon offered a ſacrifice of twenty and two thouſand
oxen, and an hundred and twenty thouſand ſheep. So the king
6 and all the people dedicated the houſe of God. § And the prieſts
waited on their offices; the Levites alſo with inſtruments of muſick
|| of the Lord, which David the king had made to praiſe the Lord,
becauſe his mercy *endureth* for ever, when David praiſed by their
miniſtry: and the prieſts ſounded trumpets before them, and all
7 Iſrael ſtood. Moreover, Solomon hallowed the middle of the court
that was before the houſe of the Lord: for there he offered burnt-offerings
and the fat of the peace-offerings, becauſe the brazen altar
which Solomon had made was not able to receive the burnt-offerings,
8 and the meal-offerings, and the fat. Alſo at the ſame time Solomon
kept the feaſt ſeven days, and all Iſrael with him, a very great
congregation, from the entring in of Hamath, unto * the river of
9 Egypt. And in the eighth day they made a ſolemn aſſembly: for
they kept the dedication of the altar ſeven days, and the feaſt ſeven
10 days. And on the three and twentieth day of the ſeventh month,
he ſent the people away unto their tents, glad and merry in heart
for the goodneſs that the Lord had ſhewed unto David, and to
11 Solomon, and to Iſrael his people. Thus † Solomon finiſhed the
houſe of the Lord, and the king's houſe: and all that came into
Solomon's heart to make in the houſe of the Lord, and in his own
12 houſe, he proſperouſly effected. And the Lord appeared to
Solomon by night, and ſaid unto him, I have heard thy prayer,
‡ and have choſen this place to myſelf for an houſe of ſacrifice.
13 If I ſhut up heaven that there be no rain, or if I command the
Locuſts to devour the land, or if I ſend peſtilence among my people:
14 If my people which are called by my name, ſhall humble
themſelves and pray, and ſeek my face, and turn from their wicked
ways: then will I hear from heaven, and will forgive their ſin,
15 and will heal their land. Now §§ mine eyes ſhall be open, and mine
16 ears attent unto the prayer *that is made* in this place. For now have
|||| I choſen, and ſanctified this houſe, that my name may be there
for

V. 6. *David praiſed*—For *David* compoſed the pſalms or hymns, and appointed them to be ſung by the *Levites*, and inſtrumental muſic to be joined to their voices.

V. 16. *This houſe*—There will I make myſelf known, and there will I be called upon.

§ 1 *Chron.* xv. 16. || 1 *Chron.* xvi. 42. * *Joſh.* xiii. 3. † 1 *Kings* ix. 1, &c. ‡ *Deut.* xii. 5. §§ Chap. vi. 40. |||| Chap. vi. 6.

for ever: and mine eyes and mine heart ſhall be there perpetually.
17 And *as for* thee, if thou wilt walk before me, as David thy father
walked, and do according to all that I have commanded thee, and
18 ſhalt obſerve my ſtatutes and my judgments: Then will I eſtabliſh
the throne of thy kingdom, according as I have covenanted with
David thy father, ſaying, * There ſhall not fail thee a man *to be*
19 ruler in Iſrael. † But if ye turn away, and forſake my ſtatutes
and my commandments, which I have ſet before you, and ſhall go
20 and ſerve other gods, and worſhip them: Then will I pluck
them up by the roots out of my land which I have given them: and
this houſe which I have ſanctified for my name, will I caſt out of
my ſight, and will make it *to be* a proverb, and a by-word among
21 all nations. And this houſe which is high, ſhall be an aſtoniſhment
to every one that paſſeth by it; ſo that he ſhall ſay, ‡ Why hath the
22 Lord done thus unto this land, and unto this houſe? And it ſhall
be anſwered, Becauſe they forſook the Lord God of their fathers,
which brought them forth out of the land of Egypt, and laid hold
on other gods, and worſhipped them, and ſerved them: therefore
hath he brought all this evil upon them.

CHAP. VIII.

Solomon's *buildings*, ver. 1—6. *His workmen and officers*, ver. 7—10. *He ſettles his wife*, ver. 11. *Fixes the method of the temple ſervice*, ver. 12—16. *His trade*, ver. 17, 18.

1 AND § it came to paſs (at the end of twenty years, wherein So-
lomon had built the houſe of the Lord, and his own houſe)
2 That the cities which Huram had reſtored to Solomon, Solomon
3 built them, and cauſed the children of Iſrael to dwell there. And
4 Solomon went to Hamath-zobah, and prevailed againſt it. And
he built Tadmor in the wilderneſs, and all the ſtore-cities, which
5 he built in Hamath. Alſo he built Beth-horon the upper, and
Beth-horon the nether, fenced cities, with walls, gates and bars:
6 And Baalath, and all the ſtore-cities that Solomon had, and all the
chariot-cities, and the cities of the horſemen, and all that Solomon
deſired to build in Jeruſalem, and in Lebanon, and throughout all
7 the land of his dominion. *As for* all the people *that were* left of
the

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* Chap. vi. 16. † *Lev.* xxvi. 14. 33. *Deut.* xxviii. 15. 36, 37. ‡ *Deut.* xxix. 24. *Jer.* xxii. 8, 9. § 1 *Kings* ix. 10.

the Hittites, and the Amorites, and the Perezzites, and the Hivites,
8 and the Jebuſites, which *were* not of Iſrael; *But* of their children
who were left after them in the land, whom the children of Iſrael
conſumed not, them did Solomon make to pay tribute until this
9 day. But of the children of Iſrael did Solomon make no ſervants
for his work: but they were men of war, and chief of his captains,
10 and captains of his chariots and horſemen. And theſe were the
chief of king Solomon's officers, *even* two hundred and fifty that bare
11 rule over the people. And Solomon ‖ brought up the daughter
of Pharaoh out of the city of David, unto the houſe that he had built
for her: for he ſaid, My wife ſhall not dwell in the houſe of David
king of Iſrael, becauſe *the places are* holy whereunto the ark of the
12 LORD hath come. Then Solomon offered burnt-offerings unto
the LORD, on the altar of the LORD, which he had built before the
13 porch: Even after a certain rate every * day, offering according
to the commandment of Moſes, on the ſabbaths, and on the new
moons, and on the ſolemn feaſts, † three times in the year, *even* in
the feaſt of unleavened *bread*, in the feaſt of weeks, and in the feaſt
14 of tabernacles. And he appointed according to the order of David
his father, the ‡ courſes of the prieſts to their ſervice, and § the
Levites to their charges, to praiſe and miniſter before the prieſts,
as the duty of every day required: the ‖‖ porters alſo by their courſes
at every gate: for ſo had David the man of God commanded.
15 And they departed not from the commandment of the king, unto
the prieſts and Levites, concerning any matter, or concerning the
16 treaſures. Now all the work of Solomon was prepared unto the
day of the foundation of the houſe of the LORD, and until it was
17 finiſhed: *ſo* the houſe of the LORD was perfected. Then went Solomon
to Ezion-geber, and to Eloth, at the ſea-ſide in the land of Edom.
18 And Huram ſent him by the hands of his ſervants, ſhips, and ſervants
that had knowledge of the ſea, and they went with the ſervants of

V. 11. *The houſe—He built* this houſe *for her;* becauſe the ark was now in the houſe of *David,* which therefore ought to be kept pure and free from the very danger and appearance of pollution.

V. 14. *Man of God*—A prophet inſpired by God in theſe matters, whoſe commands therefore are the commands of God.

V. 16. *Prepared*—All the materials were procured, and in all points fitted and compleated before hand.

‖ 1 *Kings* iii. 1. vii. 8. * *Exod.* xxix. 38. † *Exod.* xxiii. 14. *Deut.* xvi. 16.
‡ 1 *Chron.* xxiv. 1. § 1 *Chron.* xxv. 1. ‖‖ 1 *Chron.* ix. 17. xxvi. 1.

Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

CHAP. IX.

The queen of Sheba *viſits* Solomon, ver. 1—12. *The riches and ſplendor of his court,* ver. 13—28. *The conclusion of his reign,* ver. 29—31.

1 AND * when the queen of Sheba heard of the fame of Solomon,
ſhe came to prove Solomon with heard queſtions at Jeruſa-
lem, with a very great company, and camels that bare ſpices, and
gold in abundance, and precious ſtones: and when ſhe was come
to Solomon, ſhe communed with him of all that was in her heart.
2 And Solomon told her all her queſtions: and there was nothing hid
3 from Solomon which he told her not. And when the queen of
Sheba had ſeen the wiſdom of Solomon, and the houſe that he had
4 built, And the meat of his table, and the ſitting of his ſervants, and
the attendance of his miniſters, and their apparel, his cup-bearers
alſo, and their apparel, and his aſcent, by which he went up into
5 the houſe of the LORD, there was no more ſpirit in her. And ſhe ſaid
to the king, *It was* a true report which I heard in mine own land, of
6 thine acts, and of thy wiſdom. Howbeit, I believed not their
words, until I came, and mine eyes had ſeen *it:* and behold,
the one half of the greatneſs of thy wiſdom was not told me: *for*
7 thou exceedeſt the fame that I heard. Happy *are* thy men, and
happy *are* theſe thy ſervants, which ſtand continually before thee,
8 and hear thy wiſdom. Bleſſed be the LORD thy God, which delight-
ed in thee to ſet thee on his throne, *to be* king for the LORD thy
God: becauſe thy God loved Iſrael, to eſtabliſh them for ever,
therefore made he thee king over them, to do judgment and juſtice.
9 And ſhe gave the king an hundred and twenty talents of gold, and
of ſpicies great abundance, and precious ſtones: neither was there
10 any ſuch ſpice as the queen of Sheba gave king Solomon. And
the ſervants alſo of Huram, and the ſervants of Solomon,

V. 8. *For the Lord*—In the Lord's name and ſtead, in a ſpecial manner, becauſe he ſat in God's own throne, and ruled over God's peculiar people, and did in an eminent manner maintain the honour of God in his land; and in the eyes of all the world. Thoſe mercies are doubly ſweet, in which we can taſte the kindneſs and good will of God as our God.

V. 12. *Beſides*

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* 1 *Kings* xvi. 1, &c. *Matt.* xii. 42. *Luke* xi. 31.

which brought gold from Ophir, brought algum-trees, and precious
11 ſtones. And the king made *of* the algum-trees terraces to the houſe
of the Lord, and to the king's palace, and harps and pſalteries
for ſingers: and there were none ſuch ſeen before in the land of
12 Judah. And king Solomon gave to the queen of Sheba, all her
deſire, whatſoever ſhe aſked, beſides *that* which ſhe had brought
unto the king: So ſhe turned, and went away to her own land,
13 ſhe and her ſervants. Now the weight of gold that came to Solo-
mon in one year, was ſix hundred and threeſcore and ſix talents of
14 gold; Beſides *that which* chapmen and merchants brought: and all
the king's of Arabia, and governors of the country, brought gold
15 and ſilver to Solomon. And king Solomon made two hundred
targets *of* beaten gold: ſix hundred *ſhekels* of beaten gold went to
16 one target. And three hundred ſhields *made he of* beaten gold:
three hundred *ſhekels* of gold went to one ſhield: and the king put
17 them in the houſe of the foreſt of Lebanon. Moreover, the king
18 made a great throne of ivory, and overlaid it with pure gold. And
there were ſix ſteps to the throne with a foot-ſtool of gold, *which were*
faſtened to the throne and ſtays on each ſide of the ſitting-place,
19 and two lions ſtanding by the ſtays. And twelve lions ſtood there,
on the one ſide, and on the other, upon the ſix ſteps. There was
20 not the like made in any kingdom. And all the drinking veſſels of
king Solomon *were of* gold, and all the veſſels of the houſe of the
foreſt of Lebanon, *were of* pure gold: none *were* of ſilver; it was
21 *not* any thing accounted of in the days of Solomon. For the king's
ſhips went to Tarſhiſh with the ſervants of Huram: every three
years once came the ſhips of Tarſhiſh bringing gold and ſilver, ivory,
22 and apes, and peacocks. And king Solomon paſſed all the kings
23 of the earth in riches and wiſdom. And all the kings of the earth
ſought the preſence of Solomon, to hear his wiſdom that God had put
24 in his heart. And they brought every man his preſent, veſſels of
ſilver, and veſſels of gold, and raiment, harneſs, and ſpices,
25 horſes, and mules, a rate year by year. And Solomon † had four
thouſand ſtalls for horſes and chariots, and twelve thouſand horſe-

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V. 12. *Beſides*—Beſides what *he gave her of his royal bounty*, as is expreſſed, 1 *Kings* x. 13. which was in compenſation for her preſents.

V. 23. *And all the kings of the earth ſought the preſence of Solomon*—All in thoſe parts of the world.

V. 29. *Iddo*

† 1 *Kings* iv. 26. x. 26. Chap. i. 14.

men, whom he beſtowed in the chariot-cities, and with the king
26 at Jeruſalem. ‡ And he reigned over all the kings, § from the river,
even unto the land of the Philiſtines, and to the border of Egypt.
27 And the king made ſilver in Jeruſalem as ſtones, and cedar-trees made
he as the ſycamore-trees, that *are* in the low plains, in abundance.
28 || And they brought unto Solomon horſes out of Egypt, and out of
29 all lands. Now the reſt of the * acts of Solomon firſt and laſt, *are*
they not written in the book of Nathan the prophet, and in the
prophecy of Ahijah the Shilonite, and in the viſions of † Iddo the
30 ſeer, againſt Jeroboam the ſon of Nebat? And Solomon reigned
31 in Jeruſalem over all Iſrael forty years. And Solomon ſlept with
his fathers; and he was buried in the city of David his father, and
Rehoboam his ſon reigned in his ſtead.

CHAP. X.

The people requeſt Rehoboam *to eaſe their grievances,* ver. 1—5. Rehoboam *rejecting the old mens counſel, by the advice of the young men anſwers them roughly,* ver. 6—15. *Ten tribes revolt,* ver. 16—19.

1 AND ‡‡ Rehoboam went to Shechem: for to Shechem were all
2 Iſrael come to make him king. And it came to paſs when
Jeroboam the ſon of Nebat, (who *was* in Egypt, whither he had fled
from the preſence of Solomon the king) heard *it*, that Jeroboam
3 returned out of Egypt; For they ſent and called him. So Jeroboam
4 and all Iſrael came, and ſpake to Rehoboam, ſaying, Thy father
made our yoke grievous, now therefore eaſe thou ſomewhat the
grievous ſervitude of thy father, and his heavy yoke that he put
5 upon us, and we will ſerve thee. And he ſaid unto them, come
6 again unto me after three days. And the people departed. And

V. 29. *Iddo*—This, and the other prophets mentioned, were alſo hiſtorians, and wrote annals of their times; out of which theſe ſacred books were taken, either by theſe, or other prophets.

V. 31. *And Solomon ſlept*—We have here *Solomon* in his throne, and *Solomon* in his grave; for the throne could not ſecure him from the grave. Here is he ſtripped of his pomp, and leaving all his wealth and power, not to one whom he knew not *whether he would be a wiſe man or a fool;* but one he knew would be a fool! This was not only *vanity,* but *vexation of ſpirit.*

V. 4. *Grievous*—It is probable, when *Solomon* had declined from God, that God left him to himſelf to act thus impoliticly.

V. 7. *If*

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‡ 1 *Kings* iv. 21. § *Gen.* xv. 18. || 1 *Kings* x. 28. Chap. i. 16. * 1 *Kings* xi. 41. † Chap. xii. 15. xiii. 22. ‡‡ 1 *Kings* xii. 1, &c.

king Rehoboam took counſel with the old men that had ſtood before
Solomon his father, while he yet lived, ſaying, What counſel
7 give ye *me*, to return anſwer to this people? And they ſpake unto
him, ſaying, If thou be kind to this people, and pleaſe them, and
8 ſpeak good words to them, they will be thy ſervants for ever. But
he forſook the counſel which the old men gave him, and took counſel
with the young men that were brought up with him, that ſtood
9 before him. And he ſaid unto them, What advice give ye, that we
may return anſwer to this people, which have ſpoken to me, ſaying,
10 Eaſe ſomewhat the yoke that thy father did put upon us? And the
young men that were brought up with him, ſpake unto him, ſaying,
Thy father made our yoke heavy, but make thou *it* ſomewhat
lighter for us: thus ſhalt thou ſay unto them, My little *finger* ſhall
11 be thicker than my father's loins. For whereas my father put a
heavy yoke upon you, I will put more to your yoke: my father
chaſtiſed you with whips, but I *will chaſtiſe* you with ſcorpions.
12 So Jeroboam and all the people came to Rehoboam on the third
day, as the king bad, ſaying, Come again to me on the third day.
13 And the king anſwered them roughly, and king Rehoboam forſook
14 the counſel of the old men: And anſwered them after the advice
of the young men, ſaying, My father made your yoke heavy, but I
will add thereto: my father chaſtiſed you with whips, but I will
15 *chaſtiſe* you with ſcorpions. So the king hearkened not unto the
people, for the cauſe was of God, that the LORD might perform his
word which he ſpake by the * hand of Ahijah the Shilonite, to Jeroboam
16 the ſon of Nebat. And when all Iſrael *ſaw* that the king
would not hearken unto them, the people anſwered the king, ſaying,
What portion have we in David? And we have none inheritance in
the ſon of Jeſſe: every man to your tents, O Iſrael: *and* now David,
17 ſee to thine own houſe. So all Iſrael went to their tents. But
as for the children of Iſrael that dwelt in the cities of Judah, Rehoboam
18 reigned over them. Then king Rehoboam ſent Hadoram
that *was* over the tribute, and the children of Iſrael ſtoned him with

V. 7. *If thou be kind, &c.*—Moderate counſels are generally beſt. Gentleneſs will do what violence will not do. Good words coſt nothing but a little ſelf-denial, and yet they purchaſe great things.

V. 16. *See to thine own houſe*—When public affairs are in a ferment, violent proceedings do but make ill worſe. Many have been driven to the miſchief they did not intend, by being too ſeverely dealt with.

V. 3. *Son*

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* 1 *Kings* xi. 29.

ſtones, that he died: but king Rehoboam made ſpeed to get him
19 up to *his* chariot, to flee to Jeruſalem. And Iſrael rebelled againſt
the houſe of David unto this day.

CHAP. XI.

Rehoboam *is forbidden to fight againſt* Iſrael, ver. 1—4. *He ſecures the two tribes*, ver. 5—12. *The prieſts and* Levites *reſort to him*, ver. 13—17. *His wives and children*, ver. 18—23.

1 AND [*] when Rehoboam was come to Jeruſalem, he gathered
of the houſe of Judah and Benjamin an hundred and four-
ſcore thouſand choſen *men* which were warriors, to fight againſt
2 Iſrael, that he might bring the kingdom again to Rehoboam. But
the word of the Lord came to Shemaiah the man of God, ſaying,
3 Speak unto Rehoboam the ſon of Solomon king of Judah, and to
4 all Iſrael in Judah and Benjamin, ſaying, Thus ſaith the Lord,
Ye ſhall not go up, nor fight againſt your brethren: return every
man to his houſe; for this thing is done of me. And they obeyed
the words of the Lord, and returned from going againſt Jeroboam.
5 And Rehoboam dwelt in Jeruſalem, and built cities for defence in
6, 7 Judah. He built even Beth-lehem, and Etam, and Tekoa, And
8 Beth-zur, and Shoco, and Adullam, And Gath, and Mareſha, and
9, 10 Ziph, And Adoraim, and Lachiſh, and Azekah, And Zorah, and
Aijalon, and Hebron, which *are* in Judah and in Benjamin, fenced
11 cities. And he fortified the ſtrong holds, and put captains in them,
12 and ſtore of victual, and of oil and wine. And in every ſeveral city
he put ſhields, and ſpears, and made them exceeding ſtrong, having
13 Judah and Benjamin on his ſide. And the prieſts and the Levites
14 that *were* in all Iſrael, reſorted to him out of all their coaſts. (For
the Levites left their [†] ſuburbs, and their poſſeſſion, and came to
Judah and Jeruſalem: for [‡] Jeroboam and his ſons had caſt them off

V. 3. *Son of Solomon*—Intimating, that this was determined for the ſin of *Solomon*, and therefore could not be reverſed.

V. 5. *Built*—Repaired, enlarged, and fortified them. They were built before.

V. 14. *Caſt them off*—They would not ſuffer them to inſtruct the *Iſraelites* in the worſhip of God, nor to go up to *Jeruſalem* to worſhip in their courſes: and theſe prieſts would not join with them in the worſhip of the calves, as they were commanded to do; and therefore they willingly forſook all their patrimonies and poſſeſſions for God's ſake. No ſecular advantages whatſoever ſhould detain us there, where we are in danger of making ſhipwreck

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[*] 1 *Kings* xii. 21, &c. [†] *Numb.* xxxv. 2. [‡] Chap. xiii. 9.

15 from executing the prieſts office unto the LORD. And he ordained
him prieſts for the high places, and for the devils, and for the calves
16 which he had made.) And after them out of all the tribes of Iſrael,
ſuch as ſet their hearts to ſeek the LORD God of Iſrael, came to Jeruſalem,
17 to ſacrifice unto the LORD God of their fathers. So they
ſtrengthened the kingdom of Judah, and made Rehoboam the ſon of
Solomon ſtrong three years: for three years they walked in the way
18 of David and Solomon. And Rehoboam took him Mahalath the
daughter of Jerimoth the ſon of David to wife, *and* Abihail the daughter
19 of Eliab, the ſon of Jeſſe: Which bare him children; Jeuſh, and
20 Shamariah, and Zaham. And after her, he took § Maachah the
daughter of Abſalom, which bare him Abijah, and Attai, and Ziza, and
21 Shelomith. And Rehoboam loved Maachah the daughter of Abſalom
above all his wives and his concubines: (for he took eighteen wives,
and threeſcore concubines, and begat twenty and eight ſons and
22 threeſcore daughters.) And Rehoboam made Abijah the ſon of Maachah
the chief, *to be* ruler among his brethren: for *he thought* to make
23 him king. And he dealt wiſely, and diſperſed of all his children
throughout all the countries of Judah and Benjamin, unto every
fenced city: and he gave them victual in abundance: and he deſired
many wives.

ſhipwreck of faith and a good conſcience.

V. 15. *High places*—Or, *for the high places, both for the devils* (the *Baals*, or falſe gods, which divers of his people worſhipped, whom he encouraged to do ſo, giving them liberty to do any thing but to ſerve God at *Jeruſalem*) *and for the calves.* So he erected two ſorts of high places, ſome for *Baal*, and ſome for the true God, whom he pretended to worſhip, in and by the calves.

V. 16. *Set their heart*—Such as loved and feared God in truth.

V. 17. *So they ſtrengthened the kingdom of Judah*—Not only by the addition of ſo many perſons to it: but by their piety and prayers they procured a bleſſing upon the kingdom which was a ſanctuary to them. They made him ſtrong *three years;* for ſo long he ſerved God; but when he forſook God, none could ſtrengthen him. We retain our ſtrength as long as we cleave to God and our duty, and no longer. *And Solomon*—This honourable mention of *Solomon,* as a pattern of piety, is a conſiderable evidence of his true repentance before his death.

V. 22. *Ruler*—He declared him his ſucceſſor, and gave him the dominion over his brethren.

V. 23. *Diſperſed*—Leſt his other ſons ſhould after his death unite together againſt *Abijah,* he wiſely diſperſed them into diſtant places.

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§ 1 *Kings* xv. ii.

CHAP. XII.

Rehoboam *forſaking God is oppreſſed by* Shiſhak, ver. 1—4. *He humbles himſelf, and is preſerved in his kingdom, but ſpoiled of his treaſures,* ver. 5—12. *His character and death,* ver. 13—16.

1 AND it came to paſs when Rehoboam had eſtabliſhed the king-
dom, and had ſtrengthened himſelf, * he forſook the law of
2 the LORD, and † all Iſrael with him. And it came to paſs, *that* in
the fifth year of king Rehoboam, Shiſhak king of Egypt came up
againſt Jeruſalem (‡ becauſe they had tranſgreſſed againſt the LORD)
3 With twelve hundred chariots, and threeſcore thouſand horſemen:
and the people *were* without number that came with him out of
4 Egypt; the Lubims, the Sukkiims, and the Ethiopians. And he
took the fenced cities which *pertained* to Judah, and came to Jeru-
5 ſalem. Then came Shemaiah the prophet to Rehoboam, and *to*
the princes of Judah, that were gathered together to Jeruſalem
becauſe of Shiſhak, and ſaid unto them, Thus ſaith the LORD, Ye
have forſaken me, and therefore have I alſo left you in the hand
6 of Shiſhak. Whereupon the princes of Iſrael, and the king hum-
7 bled themſelves, and they ſaid, The LORD *is* righteous. And when
the LORD ſaw that they humbled themſelves, the word of the
LORD came to Shemaiah, ſaying, They have humbled themſelves,
therefore I will not deſtroy them, but I will grant them ſome
deliverance, and my wrath ſhall not be poured out upon Jeru-
8 ſalem by the hand of Shiſhak. Nevertheleſs, they ſhall be his
ſervants; that they may know my ſervice, and the ſervice of the
9 kingdoms of the countries. So Shiſhak king of Egypt came up
againſt Jeruſalem, and took away the treaſures of the houſe of the
LORD, and the treaſures of the king's houſe, he took all: he carried

V. 1. *And all Iſrael*—So called, becauſe they forſook God, as *Iſrael* had done.

V. 2. *Fifth year*—Preſently after the apoſtacy of the king and people, which was in the fourth year.

V. 3. *Lubims*—A people of *Africk* bordering upon *Egypt*. *Sukkiims*—A people living in tents, as the word ſignifies; and ſuch there were not far from *Egypt*, both in *Africk* and in *Arabia*. *Ethiopians*—Either thoſe beyond *Egypt*, or the *Arabians.*

V. 7. *Some deliverance*—I will give ſome ſtop to the courſe of my wrath, which was ready to be poured forth upon them to their utter deſtruction. Thoſe who acknowledge God is righteous in afflicting them, ſhall find him gracious.

V. 8. *May know*—That they may experimentally know the difference between my yoke and the yoke of a foreign and idolatrous prince.

V. 12. *Went*

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* 1 *Kings* xiv. 22. † Chap. xi. 3. xxviii. 12. ‡ 1 *Kings* xiv. 24, 25.

10 away alſo the ſhields of gold which Solomon had § made. In-
ſtead of which, king Rehoboam made ſhields of braſs, and com-
mitted *them* to the hands of the chief of the guard, that keep the
11 entrance of the king's houſe. And when the king entered into the
houſe of the LORD, the guard came and fetched them, and brought them
12 again into the guard chamber. And when he humbled himſelf, the
wrath of the LORD turned from him, that he would not deſtroy *him*
13 altogether: and alſo in Judah things went well. So king Reho-
boam ſtrengthened himſelf in Jeruſalem, and reigned: for || Reho-
boam *was* one and forty years old when he began to reign, and he
reigned ſeventeen years in Jeruſalem, the city which the LORD
had choſen out of all the tribes of Iſrael, to put his name there:
14 and his mother's name *was* Naamah an Ammoniteſs. And he did
15 evil, becauſe he prepared not his heart to ſeek the LORD. Now the
acts of Rehoboam, firſt and laſt, *are* they not written in the book
of Shemaiah the prophet, and of Iddo the ſeer, concerning genea-
logies? And *there were* wars between Rehoboam and Jeroboam
16 continually. And Rehoboam ſlept with his fathers, and was buried
in the city of David; and Abijah his ſon reigned in his ſtead.

CHAP. XIII.

Abijah *ſets the battle in array againſt* Jeroboam, ver. 1—3. *He declares the juſtice of his cauſe,* ver. 4—12. *Truſts in God and gains the victory,* ver. 13—20. *His wives and children,* ver. 21, 22.

1 NOW * in the eighteenth year of king Jeroboam began Abijah
2 to reign over Judah. He reigned three years in Jeruſalem:
(his mother's name alſo *was* Michaiah the daughter of Uriel of Gibeah)
3 and there was war between Abijah and Jeroboam. And Abijah ſet
the battle in array, with an army of valiant men of war, *even* four
hundred thouſand choſen men: Jeroboam alſo ſet the battle in
array againſt him with eight hundred thouſand choſen men, *being* migh-
4 ty men of valour. And Abijah ſtood up upon mount Zemaraim,
which *is* in mount Ephraim, and ſaid, Hear me, thou Jeroboam,

V. 12. *Went well*—The began to recruity themſelves, and regain ſome degree of their former proſperity.

V. 14. *Did evil*—Or, *ſettled not,* although he humbled himſelf, for a ſeaſon, yet he quickly relapſed into ſin, becauſe his heart was not right with God.

§ 1 *Kings* x. 16. Chap. ix. 15. || 1 *Kings* xiv. 12. * 1 *Kings* xv. 1, &c.

5 and all Iſrael. Ought ye not to know, that the Lord God of Iſrael
gave the kingdom over Iſrael to David for ever, *even* to him and to
6 his ſons by a covenant of ſalt? Yet Jeroboam the ſon of Nebat,
the ſervant of Solomon the ſon of David, is riſen up and hath †
7 rebelled againſt his lord. And there are gathered unto him vain
men, the children of Belial, and have ſtrengthened themſelves
againſt Rehoboam the ſon of Solomon, when Rehoboam was young
8 and tender-hearted, and could not with-ſtand them. And now ye
think to with-ſtand the kingdom of the Lord, in the hand of the
ſons of David, becauſe ye *are* a great multitude; and *there are* with
9 you golden calves, which Jeroboam ‡ made you for gods. § Have
ye not caſt out the prieſts of the Lord, the ſons of Aaron, and the
Levites, and have made you prieſts after the manner of the nations
of *other* lands? So that whoſoever cometh to conſecrate himſelf
with a young bullock, and ſeven rams, *the ſame* may be a prieſt
10 of them that are no gods. But *as for* us, the Lord is our God, and
we have not forſaken him, and the prieſts which miniſter unto the
Lord, *are* the ſons of Aaron, and the Levites *wait* upon their buſineſs.
11 ‖ And they burn unto the Lord every morning, and every evening,
burnt ſacrifices and ſweet incenſe: the * ſhew-bread alſo *ſet they in
order* upon the pure table, and the candleſtick of gold with the
lamps thereof, †† to burn every evening: for we keep the charge of
12 the Lord our God; but ye have forſaken him. And behold God
himſelf *is* with us for *our* captain, and his prieſts with ſounding
trumpets to cry alarm againſt you: O children of Iſrael, ‡‡ fight
ye not againſt the Lord God of your fathers, for ye ſhall not pro-

V. 5. *Of ſalt*—By a perpetual covenant.

V. 8. *Golden calves*—There is that among you which may damp your confidence: you worſhip thoſe images which God abhors.

V. 9. *Conſecrate*—To make himſelf a prieſt.

V 10. *The Lord*—Heb. *Jehovah*, the only true God. *We*—Maintain his worſhip which you have rejected.

V. 11. *Pure table*—Made of pure gold, *Exod.* xxv. 23, 24. he ſaith *table* and *candleſtick*, though there were ten of each, becauſe ordinarily there was but one of each uſed at a time for thoſe uſes. *We keep*—Perhaps he flattered himſelf, that his keeping up the external worſhip of God would make ſatisfaction for the errors of his life.

V. 12. *Trumpets*—Upon the ſounding whereof God hath ſolemnly promiſed to aſſiſt his people, *Numb.* x. 9. *The Lord*—you have not only us for your enemies, but God, even the God whom your fathers ſerved. It is folly to fight againſt the God of almighty power: but it is trachery and baſe ingratitude, to fight againſt your father's God.

V. 13. *Jeroboam*

† 1 *Kings* xi. 26. ‡ 1 *Kings* xii. 28. § Chap. xi. 14. ‖ Chap. ii. 4. * *Lev.*
xxiv. 6. †† *Exod.* xxvii. 21. *Lev.* xxiv. 2, 3. ‡‡ *Acts* v. 39.

13 ſper. But Jeroboam cauſed an ambuſhment to come about
behind them: ſo they were before Judah, and the ambuſhment *was*
14 behind them. And when Judah looked back, behold, the battle
was before and behind: and they cried unto the LORD, and the
15 prieſts ſounded with the trumpets. Then the men of Judah gave a ſhout; and as the men of Judah ſhouted, it came to
paſs that God ſmote Jeroboam and all Iſrael before Abijah and
16 Judah. And the children of Iſrael fled before Judah: and God
17 delivered them into their hand. And Abijah and his people ſlew
them with a great ſlaughter: ſo there fell down ſlain of Iſrael
18 five hundred thouſand choſen men. Thus the children of Iſrael
were brought under at that time, and the children of Judah prevailed, becauſe they relied upon the LORD God of their fathers.
19 And Abijah purſued after Jeroboam, and took cities from him,
Beth-el with the towns thereof, and Jeſhanah with the towns thereof,
20 and Ephrain with the towns thereof. Neither did Jeroboam
recover ſtrength again in the days of Abijah: and the LORD ſtruck
21 him, and he died. But Abijah waxed mighty, and married
fourteen wives, and begat twenty and two ſons, and ſixteen
22 daughters. And the reſt of the acts of Abijah, and his ways, and his
ſayings, *are* written in the ſtory of the prophet § Iddo.

CHAP. XIV.

The piety of Aſa, ver. 1—5. *His policy*, ver. 6—8. *His victory over the* Ethiopians, ver. 9—15.

1 SO Abijah ſlept with his fathers, and they buried him in the
city of David, and * Aſa his ſon reigned in his ſtead. In his

V. 13. *Jeroboam*—While *Abijah* was diſcourſing, *Jeroboam* takes the advantage of it to lay an ambuſh. It does not appear that he made any anſwer to all that *Abijah* ſaid. The longeſt ſword he thinks will determine the matter, not the better cauſe.

V. 15. *Gave a ſhout*—It is unſpeakable comfort, that no ſtratagem or ambuſh can cut off our communication with heaven. To the cry of prayer they added the ſhout of faith, and ſo became more than conquerors.

V 20. *The Lord ſtruck him*—He eſcaped the ſword of *Abijah*: but God ſtruck him: there is no eſcaping *his* ſword.

V. 21. *Married*—Not after this victory, for he died preſently after it, but in the whole time of his life.

V. 1. *Quiet*—There was no open war, but there were private hoſtilities between his and *Baaſha*'s ſubjects.

V. 6. *The*

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§ Chap. xii. 15. || 1 *Kings* xv. 8, &c.

2 days the land was quiet ten years. And Aſa did *that which was* good
3 and right in the eyes of the Lord his God. For he took away the
altars of the ſtrange *gods,* and the high places, and brake down the
4 images, and cut down the groves: And commanded Judah, to
ſeek the Lord God of their fathers, and to do the law, and the
5 commandment. Alſo he took away out of all the cities of Judah
the high places and the images: and the kingdom was quiet before
6 him. And he built fenced cities in Judah: for the land had reſt,
and he had no war in thoſe years; becauſe the Lord had given
7 him reſt. Therefore he ſaid unto Judah, Let us build theſe cities,
and make about *them* walls and towers, gates and bars, while the
land *is* yet before us; becauſe we have ſought the Lord our God,
we have ſought *him,* and he hath given us reſt on every ſide: ſo
8 they built and proſpered. And Aſa had an army *of men* that bare
targets and ſpears, out of Judah three hundred thouſand; and out
of Benjamin, that bare ſhields and drew bows, two hundred and
9 fourſcore thouſand: all theſe *were* mighty men of valour. * And
there came out againſt them Zerah the Ethiopian with an hoſt of a
thouſand thouſand, and three hundred chariots; and came unto
10 Mareſhah. Then Aſa went out againſt him, and they ſet the battle
11 in array in the valley of Zephathah at Mareſhah. And Aſa cried
unto the Lord his God, and ſaid, Lord, *it is* † nothing with thee to
help, whether with many or with them that have no power: help
us, O Lord our God; for we reſt on thee, and in thy name we go
againſt this multitude. O Lord, thou *art* our God, let not man
12 prevail againſt thee. So the Lord ſmote the Ethiopians before Aſa
13 and before Judah; and the Ethiopians fled. And Aſa and the people
that *were* with him purſued them unto Gerar: and the Ethiopians
were overthrown, that they could not recover themſelves: for they
were deſtroyed before the Lord, and before his hoſt; and they carried

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V. 6. *The land had reſt*—Thoſe have reſt indeed, to whom God gives reſt; peace indeed, to whom Chriſt gives peace. We find by experience, it is good to *ſeek the Lord.* While we purſue the world, we meet with nothing but vexation.

V. 7. *Before us*—In our power.

V. 9. *Ethiopian*—Or, *the Arabian,* as the *Hebrew* word *Cuſh* is commonly uſed, theſe being much nearer to *Aſa* than the *Ethiopians.*

V. 11. *Let not man prevail*—If he prevails againſt us, he prevails, as it were, againſt thee; becauſe thou art our God. And we reſt on thee, and go forth in thy name, which thou haſt encouraged us to do.

V. 12 *Smote*—With terror, and an unaccountable conſternation.

* Chap. xvi. 8.

† 1 *Sam.* xiv. 6.

14 away very much ſpoil. And they ſmote all the cities round about Gerar; for ‡ the fear of the Lord came upon them: and they ſpoiled all the cities; for there was exceeding much ſpoil in them.
15 They ſmote alſo the tents of cattle, and carried away ſheep and camels in abundance, and returned to Jeruſalem.

CHAP. XV.

God's meſſage to Aſa, ver. 1—7. *Idols removed and the ſpoil dedicated to God*, ver. 8—11. Judah *makes a covenant with God*, ver. 12—15. Aſa *removes his mother, deſtroys her idol, and brings the dedicated things into the temple*, ver. 16—18. *He has great peace*, ver. 19.

1 AND the ſpirit of God came upon Azariah the ſon Oded.
2 And he went out to meet Aſa, and ſaid unto him, Hear ye me, Aſa, and all Judah and Benjamin; * The Lord *is* with you while ye be with him; and if ye ſeek him, he will be found of you:
3 but if ye forſake him, he will forſake you. Now for a long ſeaſon † Iſrael *hath been* without the true God, and without a teaching
4 prieſt, and without law. But when they in their trouble did turn unto the Lord God of Iſrael, and ſought him, he was found of
5 them. And in thoſe times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the in-
6 habitants of the countries. And nation was deſtroyed of nation,
7 and city of city: for God did vex them with all adverſity. Be ye ſtrong therefore, and let not your hands be weak: for your work

V. 14. *Smote the cities*—becauſe they had joined with *Zerah* in this war.

V. 1. *Spirit of God*—Both to inſtruct him what to ſay, and to enable him to ſay it plainly and boldly.

V. 3. *Now Iſrael*—They have long lived without the ſound knowledge and worſhip of the true God. *Iſrael* is here underſtood of the whole nation of *Iſrael* in former times, and eſpecially in the times of the judges: for then many times they were in a great meaſure, without God and his law, and teaching prieſts, as plainly appears from the book of the *Judges*; they were brought to all the exigencies and calamities following; and they ſometimes turned to the Lord, and he was found of them.

V. 5. *In thoſe times*—When *Iſrael* lived in the groſs neglect of God and his law. *No peace*—Men could not go abroad about their private occaſions without great danger; as it was in the days of *Shamgar*, Judg. v. 6.

V. 6. *And nation*, &c.—One part of the people of *Iſrael* deſtroyed the other by civil wars. As all *Iſrael* are called a nation, ſo the ſeveral tribes of them are ſometimes called nations.

V. 7. *Be ſtrong*—Go on reſolutely to maintain God's worſhip and to root out idolatry, as you have begun to do; for this is the only method of preſerving yourſelves from ſuch calamities as your predeceſſors have felt.

V. 8. *Of*

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‡ *Gen.* xxxv. 5. Chap. xvii. 10. * *James* iv. 8. † Chap. xii. 1.

8 ſhall be rewarded. And when Aſa heard theſe words, and the pro-
phecy of Oded the prophet, he took courage, and put away the
abominable idols out of all the land of Judah and Benjamin, and
out of the cities which had been taken from mount Ephraim, and re-
newed the altar of the LORD that *was* before the porch of the LORD.
9 And he gathered all Judah and Benjamin, and ‡ the ſtrangers with
them out of Ephraim and Manaſſeh, and out of Simeon: for they
fell to him out of Iſrael in abundance, when they ſaw that the
10 LORD his God *was* with him. So they gathered themſelves together
at Jeruſalem in the third month, in the fifteenth year of the reign
11 of Aſa. And they offered unto the LORD the ſame time of the ſpoil
which they had brought, ſeven hundred oxen, and ſeven thouſand
12 ſheep. And they entered into a covenant to ſeek the LORD God of
13 their fathers with all their heart, and with all their ſoul; That
whoſoever would not ſeek the LORD God of Iſrael § ſhould be put
14 to death, whether ſmall or great, whether man or woman. And
they ſware unto the LORD with a loud voice and with ſhouting, and
15 with trumpets, and with cornets. And all Judah rejoiced at the
oath: for they had ſworn with all their heart, and ſought him with
their whole deſire, and he was found of them: and the LORD gave
16 them reſt round about. And alſo *concerning* ‖ Maachah the mother
of Aſa the king, he removed her from *being* queen, becauſe ſhe had
made an idol in a grove: and Aſa cut down her idol, and ſtamped
17 *it*, and burnt *it* at the brook Kidron. But the high places were not
taken away out of Iſrael: nevertheleſs, the heart of Aſa was perfect
18 all his days. And he brought into the houſe of God the things
that his father had dedicated, and that he himſelf had dedicated,
19 ſilver and gold, and veſſels. And there was no *more* war unto the
five and thirtieth year of the reign of Aſa.

V. 8. *Of Oded*—Of *Azariah*, ver. 1. who was alſo called by his father's name *Oded*.

V. 12. *Into a covenant*—The matter of this covenant was nothing but what they were before obliged to. And tho' no promiſe could lay any higher obligation upon them, than they were already under, yet it would help to increaſe their ſenſe of the obligation, and to arm them againſt temptations. And by joining all together in this, they ſtrengthened the hands of each other.

V. 15. *Rejoiced at the oath*—The times of renewing our covenant with God, ſhould be times of rejoicing. It is an honour and happineſs to be in bonds with God. And the cloſer, the better.

CHAP.

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‡ Chap. xi. 16. § *Deut.* xiii. 5. 9. 15. ‖ 1 *Kings* xv. 13.

CHAP. XVI.

Aſa *hires the* Syrians *to invade* Iſrael, ver. 1—6. *Puts the prophet who reproved him for it in priſon*, ver. 7—10. *His ſickneſs, death and burial*, ver. 11—14.

1 IN the ſix and thirtieth year of the reign of Aſa, * Baaſha king
of Iſrael came up againſt Judah, and built Ramah, to the intent
that he might let none go out or come in to Aſa king of
2 Judah. Then Aſa brought out ſilver and gold out of the treaſures
of the houſe of the LORD, and of the king's houſe, and ſent to
3 Ben-hadad king of Syria, that dwelt at Damaſcus, ſaying, *There is*
a league between me and thee, as *there was* between my father and
thy father: behold I have ſent thee ſilver and gold, go, break thy
league with Baaſha king of Iſrael, that he may depart from me.
4 And Ben-hadad hearkened unto king Aſa, and ſent the captains of
his armies againſt the cities of Iſrael, and they ſmote Ijon, and Dan,
5 and Abel-maim, and all the ſtore-cities of Naphtali. And it came
to paſs, when Baaſha heard *it*, that he left off building of Ramah,
6 and let his work ceaſe. Then Aſa the king took all Judah, and
they carried away the ſtones of Ramah, and the timber thereof,
wherewith Baaſha was a building; and he built therewith Geba,
7 and Mizpah. And at that time † Hanani the ſeer came to Aſa
king of Judah, and ſaid unto him, Becauſe thou haſt relied on the
king of Syria, and not relied on the LORD thy God, therefore is the
8 hoſt of the king of Syria eſcaped out of thine hand. Were not ‡
the Ethiopians and the Lubims, a huge hoſt, with very many chariots
and horſemen? Yet becauſe thou didſt rely on the LORD,
9 he delivered them into thine hand. For § the eyes of the LORD run

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V. 1. *Of the reign*—Or, *of the kingdom of Aſa*, that is, of the kingdom of *Judah*, which was now *Aſa*'s kingdom; or from the time of the diviſion of the two kingdoms. *Rehoboam* reigned ſeventeen years *Abijah* three years, *Aſa* had now reigned fifteen years, all which put together, make up the thirty five years mentioned chap. xv. 19. and in the next year *Baaſha* wars againſt him; and the ground of the war was the defection of many of his ſubjects to *Aſa*, chap. xv. 9.

V. 7. *Eſcaped*—And ſo reſerved to be a ſcourge to thy kingdom and poſterity: whereas if he had joined with *Baaſha* againſt thee, thou ſhouldſt have overthrown them both, and prevented all that miſchief which that monarch will do to thy family.

V. 8. *Lubims*—Either the *Lybians* in *Africa*; or another people, poſſibly deſcended from them, but now ſeated in ſome part of *Arabia*.

V. 9. *Done fooliſhly*—It is a fooliſh thing

* 1 *Kings* xv. 17. † 1 *Kings* xvi. 1. 1 *Chron.* xix. 2. ‡ Chap. xiv. 9. § *Zech.* iv. 10.

to and fro throughout the whole earth, to ſhew himſelf ſtrong in
the behalf of *them,* whoſe heart *is* perfect towards him ; herein thou
haſt done fooliſhly ; therefore from henceforth || thou ſhalt have
10 wars. Then Aſa was wrath with the ſeer, and put him in a priſon-houſe,
for he was in a rage with him, becauſe of this thing. And
11 Aſa oppreſſed *ſome* of the people the ſame time. And behold,
the acts of Aſa firſt and laſt, lo, they are written in the book
12 of the kings of Judah and Iſrael. And Aſa in the thirty and ninth
year of his reign was diſeaſed in his feet until his diſeaſe *was* exceeding
great: yet in his diſeaſe he ſought not the Lord, but to the
13 phyſicians. And Aſa ſlept with his fathers, and died in the one
14 and fortieth year of his reign. And they buried him in his own ſepulchre,
which he had made for himſelf in the city of David, and laid
him in the bed which was filled with ſweet odours, and divers kinds
of ſpices prepared by the apothecaries art: and they made a very
great burning for him.

CHAP. XVII.

Jehoſhaphat *is eſtabliſhed in his kingdom,* ver. 1—3. *His piety,* ver. 4—6. *He ſends* Levites *to teach* Judah, ver. 7—9. *His influence over his neighbours,* ver. 10, 11. *His greatneſs, captains and armies,* ver. 12—19.

1 AND * Jehoſhaphat his ſon reigned in his ſtead and ſtrength-
2 ened himſelf againſt Iſrael. And he placed forces in all the
fenced cities of Judah, and ſet garriſons in the land of Judah, and
3 in the cities of Ephraim, which Aſa his father had taken. And the

to lean on a broken reed, when we have the rock of ages to rely upon. *Perfect*—Upright and ſincere, as thine is not. He was ſincere in the general courſe of his life, but ſome particulars, whereof this is one, his heart did not perfectly cleave to God.

V. 12. *Sought not*—He did not humble himſelf before God, but put his confidence in the ſkill and faithfulneſs of his phyſicians. His making uſe of phyſicians was his duty, but his truſting in them, and expecting that from them, which was to be had from God only, was his ſin and folly. The help of every creature muſt be uſed, with an eye to the creator, and in dependence on him, who makes every creature that to us which it is, without whom the moſt ſkilful and faithful are phyſicians of no value.

V. 14. *Burning*—Of precious ſpices; thereby teſtifying their reſpect to him notwithſtanding his miſcarriages.

V. 3. *Sought not,* &c.—It is true, he recovered from that fall. "Yet perhaps, ſays Mr. *Henry,* he never while he lived, fully

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|| 1 *Kings* xv. 32.

* 1 *Kings* xv. 24.

LORD was with Jehoſhaphat, becauſe he walked in the firſt ways
4 of his father David, and ſought not unto Baalim; But ſought to
the LORD God of his father, and walked in his commandments,
5 and not after the doings of Iſrael: Therefore the LORD ſtabliſhed
the kingdom in his hand, and all Judah brought to Jehoſhaphat
6 preſents, and he had riches and honour in abundance. And his
heart was lifted up in the ways of the LORD; moreover, † he took
7 away the high places and groves out of Judah. Alſo in the third
year of his reign, he ſent to his princes, *even* to Ben-hail, and to
Obadiah, and to Zechariah, and to Nethaneel, and to Michaah,
8 to teach in the cities of Judah. And with them *he ſent* Levites, *even*
Shemaiah, and Nethanaiah, and Zebadiah, and Aſahel, and Shemiramoth,
and Jehonathan, and Adonijah, and Tobjiah, and
Tob-adonijah, Levites; and with them Eliſhama and Jehoram,
9 prieſts. And they taught in Judah, and had the book of the law
of the LORD with them, and went about throughout all the cities of
10 Judah, and taught the people. And ‡ the fear of the LORD fell
upon all the kingdoms of the land that were round about Judah,
11 ſo that they made no war againſt Jehoſhaphat. Alſo *ſome* of the
Philiſtines brought Jehoſhaphat preſents, and tribute-ſilver; and the

fully retrieved the ſpiritual ſtrength he loſt by it."

V. 5. *Brought preſents*—As ſubjects in thoſe times uſed to do to their kings, as a token of their reſpect and ſubjection to them.

V. 6. *Lifted up*—Above all diſcouragements, and fears. He was valiant and reſolute for God and his ways. *Groves*—Thoſe wherein idols were worſhipped, and though *Aſa* had done this before, yet either he did not do it thoroughly; or the *Jews* (who were many of them mad upon their idols) had ſecretly made news ones, in the latter part of his reign, when he grew more infirm in body, and more remiſs in God's cauſe.

V. 7. *To teach*—To inform the people of their duty, and of the king's pleaſure, as judges teach or inſtruct the people in the laws of the land, when they deliver their charges upon the bench; ſo did theſe princes in the king's name admoniſh and require the people to obſerve and obey the laws of God, which were the municipal laws of that land: the particular explication and inforcement whereof, they left to the *Levites* and prieſts here following, who were ſent for this end, and accordingly *taught the people*, ver. 9.

V. 9. *And they taught*, &c.—And theſe itinerant judges and itinerant preachers together, Mr. *Henry* obſerves were inſtrumental to diffuſe a bleſſed light throughout the cities of *Judah*.

V. 10. *Fear fell*—Juſtly concluding from his ſingular piety that God would eminently appear for him, for even the *Heathens* could not but obſerve, that the kings of *Judah* were either proſperous or unhappy, according as they ſerved God or forſook him.

† Chap. xix. 3. ‡ *Gen.* xxxv. 5.

Arabians brought him flocks, ſeven thouſand and ſeven hundred
12 rams, and ſeven thouſand and ſeven hundred he-goats. And
Jehoſhaphat waxed great exceedingly; and he built in Judah
13 caſtles and cities of ſtore. And he had much buſineſs in the cities
of Judah: and the men of war, mighty *men* of valour *were* in Jeruſa-
14 lem. And theſe *are* the numbers of them according to the houſe of
their fathers: Of Judah the captains of thouſands; Adnah the
chief, and with him *mighty men* of valour, three hundred thouſand.
15 And next to him *was* Jehohanan the captain, and with him two
16 hundred and fourſcore thouſand. And next to him, *was* Amaſiah
the ſon of Zichri, who willingly offered himſelf unto the LORD, and
17 with him two hundred thouſand mighty *men* of valour. And of
Benjamin; Eliada a mighty *man* of valour, and with him armed
18 men with bow and ſhield, two hundred thouſand. And next him
was Jehozabad, and with him an hundred and fourſcore thouſand,
19 ready prepared for the war. Theſe waited on the king, be-
ſides *thoſe* whom the king put in the fenced cities throughout all
Judah.

CHAP. XVIII.

Jehoſhaphat *joins affinity with* Ahab, *and conſents to go with him to* Ramoth-gilead, ver. 1—3. *The falſe prophets promiſe them ſucceſs*, ver. 4—11. Micaiah *foretells the death of* Ahab, ver. 6—27. Jehoſhaphat *hardly eſcapes*, ver. 28—32. Ahab *ſlain*, ver. 33, 34.

1 NOW Jehoſhaphat had riches and honour in abundance,
2 and joined affinity with Ahab. § And after *certain* years he
went down to Ahab to Samaria: and Ahab killed ſheep and oxen
for him in abundance, and for the people that *he had with* him,

V. 13. *Buſineſs*—To repair and fortify them, and furniſh them with proviſions: and to purge out all their relicks of idolatry and injuſtice.

V. 19. *Waited*—Theſe above-mentioned were the trained bands or auxiliaries: whoſe chief officers waited on the king to receive his commands, and to raiſe, and bring in all, or part of their forces, to the ſervice of the king as need required. A vaſt number for ſo ſmall a compaſs of ground, to furniſh out and maintain. But we may conſider, that God had promiſed to make the ſeed of *Abraham* like the ſand of the ſea for number; that there had now been a long peace; that many were come to them from the kingdom of *Iſrael*, and that *Jehoſhaphat* was under a ſpecial bleſſing of God. They were doubtleſs diſperſed all the country over, every one reſiding on his own land: only they were ready at call, whenever there was occaſion.

V. 1. *With Ahab*—For *Joram*'s eldeſt ſon married *Athaliah*, *Ahab*'s daughter.

§ 1 *Kings* xxii. 2.

3 and perſuaded him to go up *with him* to Ramoth-gilead. And Ahab
king of Iſrael ſaid unto Jehoſhaphat king of Judah, Wilt thou go
with me to Ramoth-gilead? And he anſwered him, I *am* as thou
art, and my people as thy people, and *we will be* with thee in the
4 war. And Jehoſhaphat ſaid unto the king of Iſrael, Enquire,
5 I pray thee, at the word of the LORD to day. Therefore the king of
Iſrael gathered together of prophets, four hundred men, and ſaid unto
them, Shall we go to Ramoth-gilead to battle, or ſhall I forbear?
And they ſaid, Go up, for God will deliver *it* into the king's hand.
6 But Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD beſides,
7 that we might enquire of him? And the king of Iſrael ſaid
unto Jehoſhaphat, *There is* yet one man, by whom we may enquire
of the LORD: but I hate him, for he never propheſieth good unto
me, but always evil: the ſame *is* Micaiah the ſon of Imla, and
8 Jehoſhaphat ſaid, Let not the king ſay ſo. And the king of Iſrael
called for one *of his* officers, and ſaid, Fetch quickly Micaiah the
9 ſon of Imla. And the king of Iſrael, and Jehoſhaphat king of
Judah, ſat either of them on his throne, clothed in *their* robes,
and they ſat in a void place, at the entring in of the gate of Samaria,
10 and all the prophets propheſied before them. And Zedekiah the
ſon of Chenaanah had made him horns of iron, and ſaid, Thus
ſaith the LORD, With theſe thou ſhalt puſh Syria, until they be conſumed.
11 And all the prophets propheſied ſo, ſaying, Go up to
Ramoth-gilead, and proſper: for the LORD ſhall deliver *it* into
12 the hand of the king. And the meſſenger that went to call Micaiah,
ſpake to him, ſaying, Behold the words of the prophets *declare*
good to the king with one aſſent: let thy word therefore, I pray
13 thee, be like one of theirs, and ſpeak thou good. And Micaiah
ſaid, *As* the LORD liveth, *even* what my God ſaith, that will I ſpeak.
14 And when he was come to the king, the king ſaid unto him, Micaiah,
ſhall we go to Ramoth-gilead to battle, or ſhall I forbear?
And he ſaid, Go ye up, and proſper, and they ſhall be delivered into
15 your hand. And the king ſaid unto him, How many times ſhall
I adjure thee, that thou ſay nothing but the truth to me, in the
16 name of the LORD? Then he ſaid, I did ſee all Iſrael ſcattered upon

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V. 4. *Enquire,* &c.—This we ſhould do, whatever we undertake, by particular, believing prayer, by an unbiaſſed conſulting of the ſcriptures and our own conſciences, and by a cloſe regard to the hints of providence.

V. 22. *Lying*

the mountains, as ſheep that have no ſhepherd: and the Lord
ſaid, Theſe have no maſter, let them return *therefore*, every man to
17 his houſe in peace. (And the king of Iſrael ſaid to Jehoſha-
phat, Did I not tell thee, *that* he would not prophecy good unto
18 me, but evil?) Again he ſaid, Therefore hear the word of the
Lord: I ſaw the Lord ſitting upon his throne, and all the hoſt of
19 heaven ſtanding on his right hand, and *on* his left. And the Lord
ſaid, Who ſhall entice Ahab king of Iſrael, that he may go up and
fall at Ramoth-gilead? And one ſpake, ſaying after this manner,
20 and another ſaying after that manner. Then there came out a ||
ſpirit, and ſtood before the Lord, and ſaid, I will entice him. And
21 the Lord ſaid unto him, Wherewith? And he ſaid, I will go out
and be a lying ſpirit in the mouth of all his prophets. And *the*
LORD ſaid, thou ſhalt entice *him*, and thou ſhalt alſo prevail: go
22 out, and do *even* ſo. Now therefore behold, the Lord hath put a
lying ſpirit in the mouth of theſe thy prophets, and the Lord hath
23 ſpoken evil againſt thee. Then Zedekiah the ſon of Chenaanah,
came near, and ſmote Micaiah upon the cheek, and ſaid, Which
way went the ſpirit of the Lord from me, to ſpeak unto thee?
24 And Micaiah ſaid, Behold, thou ſhalt ſee on that day, when thou
25 ſhalt go into an inner chamber to hide thyſelf. Then the king of
Iſrael ſaid, Take ye Micaiah, and carry him back to Amon the
26 governor of the city, and to Joaſh the king's ſon: And ſay, Thus
ſaith the king, Put this *fellow* in the priſon, and feed him with
bread of affliction, and with water of affliction, until I return in
27 peace. And Micaiah ſaid, If thou certainly return in peace, *then* hath
not the Lord ſpoken by me. And he ſaid, Hearken, all ye people.
28 So the king of Iſrael, and Jehoſhaphat the king of Judah went up to
29 Ramoth-gilead. And the king of Iſrael ſaid unto Jehoſhaphat, I will
diſguiſe myſelf, and will go to the battle, but put thou on thy robes.
So the king of Iſrael diſguiſed himſelf, and they went to the battle.

V. 21. *Lying ſpirit*, &c.—See the power of Satan! One lying ſpirit can make four hundred lying prophets. And thus he frequently becomes a murderer by being a liar, and deſtroys men by deceiving them.

V. 26. *This fellow*, &c.—How frequently has this been the lot of faithful miniſters, to be hated and ill treated, merely for being true to God, and juſt and kind to the ſouls of men! But that day will declare who is in the right, and who is in the wrong, when Chriſt appears to the unſpeakable conſolation of the perſecuted, and the everlaſting confuſion of their perſecutors.

V. 31. *Cried*

|| *Job* i. 6.

30 Now the king of Syria had commanded the captains of the chariots
that *were* with him, ſaying, fight ye not with ſmall or great, ſave
31 only with the king of Iſrael. And it came to paſs, when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, It *is* the king of
Iſrael: therefore they compaſſed about him to fight: but Jehoſhaphat
cried out, and the Lord helped him, and God moved them *to*
32 *depart* from him. For it came to paſs, that when the captains of
the chariots perceived, that it was not the king of Iſrael, they
33 turned back again from purſuing him. And a certain man drew
a bow at a venture, and ſmote the king of Iſrael between the joints
of the harneſs: therefore he ſaid to his chariot-man, Turn thine
hand, that thou mayſt carry me out of the hoſt, for I am wounded.
34 And the battle increaſed that day: howbeit, the king of Iſrael ſtaid
himſelf up in *his* chariot againſt the Syrians until the even. And
about the time of the ſun going down, he died.

CHAP. XIX.

Jehoſhaphat *is reproved by a prophet,* ver. 1—3. *He reforms the kingdom,* ver. 4. *Gives inſtructions to the itinerant judges,* ver. 5—7. *And to the ſupreme court at* Jeruſalem, ver. 8—11.

1 AND Jehoſhaphat king of Judah returned to his houſe in peace
2 to Jeruſalem. And Jehu the ſon of Hanani the ſeer, went
out to meet him, and ſaid to king Jehoſhaphat, Shouldeſt thou help
the ungodly, and * love them that hate the Lord? Therefore *is*
3 wrath come upon thee from before the Lord. Neverthele ſs, there
are † good things found in thee, in that thou haſt taken away the

V. 31. *Cried out*—He cried out, either to his friends to help, or to his enemies, to let them know, he was not the king of *Iſrael*: or to God, and not in vain; for he *moved the captains to depart from him.* Many are moved in a manner unaccountable both to themſelves and others; but an inviſible power moves them.

V. 34. *He died*—What can hurt thoſe whom God will protect? And what can ſhelter thoſe whom God will deſtroy? *Jehoſhaphat* is ſaved in his robes; *Ahab* is killed in his armour!

V. 2. *Therefore*—Therefore God will chaſtiſe thee for this miſcarriage. Which he did partly by ſtirring up the *Moabites*, and others to invade him, chap. 20. partly by permitting his eldeſt ſon *Jehoram* to kill all his brethren, chap. xxi. 4. and principally by bringing that almoſt general deſtruction upon his grand-children by *Jehu*, 2 *Kings* ix. 27. x. 13, 14. which was the fruit of his alliance with *Ahab*.

V. 3. *Good things*—Good works proceeding from an honeſt heart; which God more regards than this particular error: and

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* *Pſal.* cxxxix. 21.

† Chap. xvii. 4.

groves out of the land, and haſt prepared thine heart to ſeek God.
4 And Jehoſhaphat dwelt at Jeruſalem: and he went out again
through the people, from Beer-ſheba to mount Ephraim, and brought
5 them back unto the Lord God of their fathers. And he ſet
judges in the land, throughout all the fenced cities of Judah, city
6 by city; And ſaid to the judges, Take heed what ye do: for ‡ ye
judge not for man, but for the Lord, § who *is* with you in the
7 judgement. Wherefore now, let the fear of the Lord be upon
you, take heed and do *it:* for there is no iniquity with the Lord
8 our God, nor || reſpect of perſons nor taking of gifts. Moreover,
in Jeruſalem did Jehoſhaphat ſet of the Levites, and *of* the prieſts,
and of the chief of the fathers of Iſrael for the * judgment of the
Lord, and for controverſies, when they returned to Jeruſalem.
9 And he charged them, ſaying, Thus ſhall ye do in the fear of the
10 Lord, faithfully and with a perfect heart. And what cauſe ſoever
ſhall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, ſtatutes and

and therefore though he will chaſten thee, yet he will not utterly deſtroy thee.

V. 4. *Through*—Through the whole kingdom, whereof theſe were the two bounds. *And brought*—Such of them as had revolted from God to idols, he reclaimed by his counſel and example, and by the inſtructions of the *Levites* and prieſts, whom he carried with him. Many, probably, had revolted to idolatry, when they ſaw their king ſo intimate with idolators. Therefore he thought himſelf doubly obliged to do all he could to reduce them. If we truly repent of ſin, we ſhall do our utmoſt to repair the damage we have done to religion, or the ſouls of others.

V. 6. *The Lord*—You repreſent God's perſon, to whom judgment belongeth, you have your commiſſion from God, and not from man only; and your adminiſtration of juſtice is not only for man's good, but alſo for God's honour and ſervice. *With you*—Both to obſerve your carriage, and to defend you againſt all thoſe enemies whom the impartial exerciſe of juſtice may provoke.

V. 7. *Wherefore*—And therefore you who are in God's ſtead, and do his work, and muſt give an account to him, muſt imitate God herein.

V. 8. *The fathers*—Perſons of other tribes eminent for their dignity, ability and integrity. But whether theſe perſons made up one court, called the *Sanhedrim*, by which all cauſes eccleſiaſtical and civil were decided; or there were two diſtinct courts, the one eccleſiaſtical, conſiſting of the *prieſts and Levites;* the other civil, conſiſting of *the chief of the fathers of Iſrael,* it is not eaſy to determine. *The Lord*—For matters concerning the laws and worſhip, of God. *Controverſies*—For matters of difference between man and man. *When*—When *Jehoſhaphat* and his company were returned to *Jeruſalem*, he made this order concerning eſtabliſhing judges there.

V. 10. *Blood*—This refers to *Deut.* xvii. 8.

between

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‡ *Deut.* i. 17. § *Pſal.* lxxxii. 1. *Eccles.* v. 8. || *Deut.* x. 17. *Job* xxxiv. 19. *Acts* x. 34. *Rom.* ii. 11. *Eph.* vi. 9. *Col.* iii. 25. 1 *Pet.* i. 17. * *Deut.* xvi. 18.

judgments, ye ſhall even warn them that they treſpaſs not againſt
the LORD, and *ſo* wrath come upon you, and upon your brethren:
11 this do, and ye ſhall not treſpaſs. And behold, Amariah the chief
prieſt *is* over you in all matters of the LORD; and Zebadiah the ſon
of Iſhmael, the ruler of the houſe of Judah, for all the king's matters:
alſo the Levites *ſhall be* officers before you. Deal courageouſly,
and the LORD ſhall be with the good.

CHAP. XX.

The land being invaded, Jehoſhaphat *and all the people ſeek God by faſting and prayer,* ver. 1—13. *They thankfully receive the promiſe of victory given by a prophet,* ver. 14—19. *Their enemies are overthrown,* ver. 20—25. *Their thankſgiving,* ver. 26—30. *The concluſion of his reign,* ver. 31—37.

1 IT came to paſs after this alſo, *that* the children of Moab,
and the children of Ammon, and with them *other* beſides the
2 Ammonites, came againſt Jehoſhaphat to battle. Then there came
ſome that told Jehoſhaphat, ſaying, There cometh a great multi-
tude againſt thee from beyond the ſea *and* from this ſide Syria, and
3 behold, they *be* in Hazazon-tamar, which *is* En-gedi. And Jeho-
ſhaphat feared, and ſet himſelf to ſeek the LORD, and proclaimed a

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between the blood of the perſon ſlain, and the blood of the man-ſlayer. All the cities of refuge, except *Hebron,* now belonged to the kingdom of *Iſrael,* ſo that the man ſlayer now uſually fled to the courts of the temple, or the horns of the altar. And therefore the trial of theſe, was reſerved for the court at *Jeruſalem. Law,* &c.—When any debates ſhall ariſe about the meaning of any of God's laws. *Warn*—Ye ſhall not only give a righteous ſentence for what is paſt, but ye ſhall admoniſh the offender, and others, to take better heed for the future.

V. 11. *Over you*—Shall be your preſident. *Matters of the Lord*—In Spiritual, or eccleſiaſtical matters. *Ruler*—The prince, or cheif ruler, under the king, of the tribe of *Judah. The king's matters*—For civil cauſes, or controverſies either between the king and his people; or between ſubject and ſubject, which may be called *the king's matters,* becauſe it was a principal part of his office to ſee them juſtly decided. *The Levites*—Shall be at your command to ſee your juſt ſentences executed; which work was fitly committed to the *Levites,* as perſons who might add their inſtructions to the corrections, and might work the guilty to an acknowledgement of their fault and a ſubmiſſion to their puniſhment. *The Lord*—Shall protect and bleſs good judges.

V. 2. *The ſea*—The dead ſea, beyond which mount *Seir* lay. *Syria*—Largely ſo called, and ſo it includes the *Moabites* and *Ammonites.* And it may be thus expreſſed, to intimate that they came by the inſtigation of the *Syrians,* to revenge themſelves of *Jehoſhaphat* for joining with *Ahab* againſt them.

4 faſt throughout all Judah. And Judah gathered themſelves together,
to aſk *help* of the LORD: even out of all the cities of Judah they
5 came to ſeek the LORD. And Jehoſhaphat ſtood in the congrega-
tion of Judah and Jeruſalem, in the houſe of the LORD before the
6 new court, And ſaid, O LORD God of our fathers, *art* not thou
God in heaven? And ruleſt *not* thou over all the kingdoms of the
heathen? And in thine hand *is there not* power and might, ſo that
7 none is able to withſtand thee? *Art* not thou our God, who didſt
drive out the inhabitants of this land before thy people Iſrael, and
8 gaveſt it to the ſeed of Abraham * thy friend for ever? And they
dwelt therein, and have built thee a ſanctuary therein for thy name,
9 ſaying, † If *when* evil cometh upon us, *as* the ſword, judgment, or
peſtilence, or famine, we ſtand before this houſe, and in thy pre-
ſence, (for thy name *is* in this houſe) and cry unto thee in our afflic-
10 tion, then thou wilt hear and help. And now behold, the children
of Ammon, and Moab, and mount Seir, whom thou ‡ wouldeſt
not let Iſrael invade, when they came out of the land of Egypt,
11 but § they turned from them, and deſtroyed them not: Behold,
I ſay, *how* they reward us, to come to caſt us out of thy poſſeſſion,
12 which thou haſt given us to inherit. O our God, wilt thou not
judge them? For we have no might againſt this great company that
cometh againſt us: neither know we what to do, but our eyes *are*
13 upon thee. And all Judah ſtood before the LORD with all their little
14 ones, their wives and their children. Then upon Jahaziel the
ſon of Zachariah, the ſon of Benaiah, the ſon of Jeiel, the ſon of

V. 5. *The houſe*—Largely ſo called, in the court of the people, upon that brazen ſcaffold which *Solomon* had erected. *New court*—Before the prieſts court: which is called *the new court*, becauſe it had lately been renewed when the altar was renewed.

V. 7. *Abraham*—To whom thou haſt engaged thyſelf by covenant to be his friend, and the friend of his ſeed for ever.

V. 9. *The ſword*—Or rather, *the ſword of judgment* or *of vengeance*, that is, war, whereby thou puniſheſt thy people for their ſins.

V. 12. *Wilt thou not judge*—Wilt thou not give ſentence againſt them, and execute it upon them? The juſtice of God is the refuge of thoſe that are wronged. *No might*—Though he had great armies, yet he ſeems to have been ſurprized by theſe men before his forces were in readineſs to oppoſe them.

V. 13. *Little ones*—Whom they uſed to preſent before the Lord in times of great diſtreſs, to ſtir up themſelves to more fervent prayers, their eyes being upon their harmleſs and tender children, and to move God to compaſſion, becauſe God hath declared, that he will be prevailed with by ſuch methods as theſe.

V. 15. *But*

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* *James* ii. 23. † 1 *Kings* viii. 33. 37. Chap. vi. 28. ‡ *Deut.* ii. 4. 9. 19.
§ *Numb.* xx. 21.

Mattaniah, a Levite of the ſons of Aſaph, came the ſpirit of the
15 LORD in the midſt of the congregation. And he ſaid, Hearken ye,
all Judah, and ye inhabitants of Jeruſalem, and thou king Jehoſhaphat,
Thus ſaith the LORD unto you, ‖ Be not afraid nor diſmayed
by reaſon of this great multitude, for the battle *is* not yours, but
16 God's. To-morrow go ye down againſt them: behold, they come
up by the cliff of Ziz, and ye ſhall find them at the end of the brook,
17 before the wilderneſs of Jeruel. Ye ſhall not *need* to fight in this
battle; ſet yourſelves, ſtand ye *ſtill,* and ſee the ſalvation of the
LORD with you, O Judah and Jeruſalem: fear not, nor be diſmayed;
to-morrow go out againſt them, for the LORD *will be* with you.
18 And Jehoſhaphat bowed his head, with *his* face to the ground: and
all Judah, and the inhabitants of Jeruſalem fell before the LORD,
19 worſhipping the LORD. And the Levites, of the children of the
Kohathites, and of the children of the Korhites, ſtood up to praiſe
20 the LORD God of Iſrael with a loud voice on high. And they
roſe early in the morning, and went forth into the wilderneſs of
Tekoa: and as they went forth Jehoſhaphat ſtood and ſaid, Hear
me, O Judah, and ye inhabitants of Jeruſalem, * Believe in the
LORD your God, ſo ſhall ye be eſtabliſhed: believe his prophets,
21 ſo ſhall ye proſper. And when he had conſulted with the people,
he appointed ſingers unto the LORD, and that ſhould praiſe the
beauty of holineſs, as they went out before the army, and to ſay, †
22 Praiſe the LORD for his mercy *endureth* for ever. And when they

V. 15. *But God's*—God will fight for you, and he alone will do the work, you need not ſtrike a ſtroke.

V. 16. *Go down*—From *Jeruſalem*, where he and his army now were; which ſtood upon high ground.

V. 19. *Stood up*—By *Jehoſhaphat*'s appointment. *On high*—With heart and voice lifted up: whereby they ſhewed their full aſſurance of the victory.

V. 20. *Believe*—God's promiſe delivered to us by this prophet, and conſequently all other predictions of the prophets.

V. 21. *Conſulted*—*Jehoſhaphat* called a counſel of war, and it was reſolved, to appoint *ſingers to go out before the army*, who had nothing to do, but to praiſe God, to praiſe his holineſs, which is his beauty, to praiſe him as they did in the temple, that *beauty of holineſs*. By this ſtrange advance to the field of battle, *Jehoſhaphat* ſhewed his firm reliance on the word of God, which enabled him to triumph before the battle, to animate his own men and confound the enemy.

V. 22. *To ſing*—So acceptable are the fervent prayers of God's people to God, and ſo terrible to their enemies. *Ambuſhments*—Or, *lyers in wait*, either 1. the holy angels, who appeared in the ſhape of men, and poſſibly put on the appearances and viſages of the *Moabites* or *Ammonites*, and in

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‖ *Exod.* xiv. 13, 14. * *Iſa.* vii. 9. † *Pſal.* cxxxvi. 1.

began to ſing and to praiſe, the Lord ſet ambuſhments againſt the
children of Ammon, Moab and mount Seir, which where come
23 againſt Judah, and they were ſmitten. For the children of Ammon
and Moab, ſtood up againſt the inhabitants of mount Seir, utterly
to ſlay and deſtroy *them*: and when they had made an end of the
24 inhabitants of Seir, every one helped to deſtroy another. And
when Judah came toward the watch-tower in the wilderneſs, they
looked unto the multitude, and behold, they *were* dead bodies
25 fallen to the earth, and none eſcaped. And when Jehoſhaphat
and his people came to take away the ſpoil of them, they found
among them in abundance both riches with the dead bodies, and
precious jewels (which they ſtript off for themſelves) more than
they could carry away: and they were three days in gathering the
26 ſpoil, it was ſo much. And on the fourth day they aſſembled themſelves in the valley of Berachah; for there they bleſſed the Lord:
therefore the name of the ſame place was called the valley of Berachah
27 unto this day. Then they returned every man of Judah and Jeruſalem, and Jehoſhaphat in the forefront of them, to go again to
Jeruſalem with joy: for the Lord had made them to rejoice over their
28 enemies. And they came to Jeruſalem with pſalteries, and harps,

that ſhape ſlew the reſt, who ſuppoſing this ſlaughter to be done by a part of their own army, fell upon them, and ſo broke forth into mutual ſlaughters. Or, 2. God raiſed jealouſies and animoſities among themſelves, which broke forth, firſt into ſecret ambuſhments, which one party laid for another, and then into open hoſtilities to their utter deſtruction. So vain are all mens attempts againſt God, who needs none to deſtroy his enemies but themſelves, and their own miſtakes, and paſſions, which he can, when he pleaſeth, arm againſt them.

V. 24. *The watch tower*—Which ſtood upon the cliff of *Ziz* mentioned ver. 16. and looked toward the wilderneſs, were their enemies lay encamped, whoſe numbers, and order, and condition, they could deſcry from thence.

V. 25. *Jewels*—Which they brought with them to corrupt any of *Jehoſhaphat*'s officers as they ſaw occaſion: to procure neceſſaries for their vaſt army from time to time: and becauſe they came as to triumph rather than to fight, being confident of the victory becauſe of their numbers, and eſpecially becauſe they thought to ſurprize *Jehoſhaphat* ere he could make any conſiderable preparations againſt them; God alſo permitting them to be puffed up to their own deſtruction.

V. 26. *Berachah*—Heb. *of bleſſing*; ſo called from their ſolemn bleſſings and praiſes given to God in it upon this occaſion.

V. 28. *To the houſe*—To renew their praiſes in the court of the temple, the proper and uſual place for it. Praiſing God muſt not be the work of a day only, but our praiſes when we have received mercy, muſt be often repeated, as our prayers were, when we where in purſuit of it. Every day we muſt bleſs God; as

long

29 and trumpets, unto the houſe of the LORD. And ‡ the fear of God
was on all the kingdoms of *thoſe* countries, when they had heard
30 that the LORD fought againſt the enemies of Iſrael. So the realm
of Jehoſhaphat was quiet: for his God gave him reſt round about.
31 § And Jehoſhaphat reigned over Judah: he *was* thirty and five
years old when he began to reign, and he reigned twenty and five
years in Jeruſalem: and his mother's name *was* Azubah the daugh-
32 ter of Shilhi. And he walked in the way of Aſa his father, and
departed not from it, doing *that which was* right in the ſight of the
33 LORD. Howbeit, the high places were not taken away; for as yet
the people had not prepared their hearts unto the God of their fathers.
34 Now the reſt of the acts of Jehoſhaphat, firſt and laſt, behold, they
are written in the book of Jehu the ſon of Hanani, || who is menti-
35 oned in the book of the kings of Iſrael. And after this did Jehoſha-
phat king of Judah join himſelf with Ahaziah king of Iſrael, who
36 did very wickedly. And he joined himſelf with him to make ſhips
37 to go to Tarſhiſh: and they made the ſhips in Ezion-geber. Then
Eliezer the ſon of Dodavah of Mareſhah, propheſied againſt Jeho-
ſhaphat, ſaying, Becauſe thou haſt joined thyſelf with Ahaziah, the
LORD hath broken thy works. And the ſhips were broken that they
were not able to go to Tarſhiſh.

long as we live, and while we have any being, we muſt praiſe him, ſpending our time in that work, in which we hope to ſpend our eternity.

V. 33. *Not taken*—Not univerſally; the fault was not in *Jehoſhaphat*, but in the people, who, though they did worſhip the true God, yet would not be confined to the temple, but for their own conveniency, or from their affection to their ancient cuſtom choſe to worſhip him in the high-places.

V. 35. *After this*—This is mentioned as an aggravation of his ſin, after ſo great an obligation laid upon him by God; and after he had been ſo ſharply reproved by a prophet yet he relapſed into the ſame ſin; which proceeded partly from that near relation which was contracted between the two families, and partly from the eaſineſs of *Jehoſhaphat's* temper, which could not reſiſt the ſolicitations of others, in ſuch things as might ſeem indifferent. For he did not join with him in war, as he did with *Ahab*, but in a peaceable way only, in a matter of trade and commerce. And yet God reproves and puniſheth him for it, ver. 37. to ſhew his great diſlike of all familiar converſation of his ſervants and people with profeſſed enemies of God and of religion, as *Ahaziah* was. *Very wickedly*—Or *who did induſtriouſly, and maliciouſly, and conſtantly work wickedneſs,* as the *Hebrew* phraſe implies, giving himſelf up to idolatry and all wickedneſs.

CHAP.

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‡ Chap. xvii. 10. § 1 *Kings* xxii. 41, &c. || 1 *Kings* xvi. 1.

CHAP. XXI.

Jehoram *ſucceeds*, ver. 1—3. *His wickedneſs*, ver. 4—7. Edom *and* Libnah *revolt and* Jehoram *is ſtill more wicked*, ver. 8—11. *The prophecy of* Elijah *againſt him*, ver. 12—15. *The ſucceſs of his enemies*, ver. 16, 17. *His ſickneſs and death*, ver. 18—20.

1 NOW * Jehoſhaphat ſlept with fathers, and was buried with his
fathers in the city of David: and Jehoram his ſon reigned in
2 his ſtead. And he had brethren the ſons of Jehoſhaphat, Azariah,
and Jehiel, and Zechariah, and Azariah, and Michael, and She-
3 phatiah: all theſe *were* the ſons of Jehoſhaphat king of Iſrael. And
their father gave them great gifts of ſilver and of gold, and of pre-
cious things, with fenced cities in Judah: but the kingdom gave he
4 to Jehoram, becauſe he *was* the firſt-born. Now † when Jehoram
was riſen up to the kingdom of his father, he ſtrengthened himſelf,
and ſlew all his brethren with the ſword, and *divers* alſo of the
5 princes of Iſrael. Jehoram *was* thirty and two years old when he
6 began to reign, and he reigned eight years in Jeruſalem. And he
walked in the way of the kings of Iſrael, like as did the houſe of
Ahab: for he had the daughter of ‡ Ahab to wife: and wrought
7 *that which was* evil in the eyes of the LORD. Howbeit, the LORD
would not deſtroy the houſe of David, becauſe of the covenant
that he had made with David, and as he promiſed to give a light
8 to him, and to his § ſons for ever. In his days the Edomites
revolted from under the dominion of Judah, and made themſelves
9 a king. Then Jehoram || went forth with his princes, and all his
chariots with him: and he roſe up by night, and ſmote the Edomites
10 which compaſſed him in, and the captains of the chariots. So the

V. 2. *Azariah*—Two ſons called by the ſame name, though doubtleſs diſtinguiſhed by ſome additional title, which is not mentioned here, becauſe it did not concern ſucceeding ages to know it. *Of Iſrael*—So he is called either, 1. Becauſe he was ſo by right: or 2. Becauſe he was king not only of *Judah* and *Benjamin*, but of a great number of *Iſraelites*, who had come and ſettled in his kingdom.

V. 4. *Strengthened himſelf*—He hardened his heart, as that word ſometimes ſignifies. *Princes*—The chief of thoſe *Iſraelites*, who out of love to God and the true religion, had forſaken their eſtates in the kingdom of *Iſrael*, and were now incorporated with the kingdom of *Judah:* becauſe he thought theſe would be moſt zealous for that religion which he was reſolved to oppoſe.

V. 10. *Libnah*—*Libnah* ſeems to have ſet up for a free ſtate. And the reaſon is here given, both why God permitted it, and why they did it, becauſe *Jehoram* was become an idolator. While he adhered to

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* 1 *Kings* xxii. 50. † 2 *Kings* viii. 16, 17. ‡ Chap. xxii. 2. § 2 *Sam*. vii. 12.
1 *Kings* xi. 16. 2 *Kings* viii. 19. *Pſal*. cxxxii. 11, &c. || 2 *Kings* viii. 21.

Edomites revolted from under the hand of Judah unto this day.
The ſame *time* alſo did Libnah revolt from under his hand; becauſe
11 he had forſaken the Lord God of his fathers. Moreover he made
high places in the mountains of Judah, and cauſed the inhabitants
of Jeruſalem to commit fornication, and compelled Judah *thereto.*
12 And there came a writing to him from Elijah the prophet, ſaying,
Thus ſaith the Lord God of David thy father, Becauſe thou haſt not
walked in the ways of Jehoſhaphat thy father, nor in the ways of Aſa
13 king of Judah; But haſt walked in the way of the kings of Iſrael,
and haſt made Judah and the inhabitants of Jeruſalem to go a
whoring, like to the whoredoms of the houſe of Ahab, and alſo
haſt ſlain thy brethren of thy father's houſe, *which were* better than
14 thyſelf: Behold with a great plague will the Lord ſmite thy peo-
15 ple, and thy children, and thy wives, and all thy goods. And
thou *ſhalt have* great ſickneſs by diſeaſe of thy bowels, until thy
16 bowels fall out, by reaſon of the ſickneſs day by day. Moreover,
the Lord ſtirred up againſt Jehoram the ſpirit of the Philiſtines, and
17 of the Arabians, that *were* near the Ethiopians. And they came up
into Judah, and brake into it, and carried away all the ſubſtance *that
was* found in the king's houſe, and his ſons alſo and his wives: ſo
that there was never a ſon left him, ſave Jehoahaz the youngeſt of

to God, they adhered to him; but when he caſt God off, they caſt him off. Whether this would juſtify them in their revolt or no, it juſtified God's providence which ſuffered it.

V. 11. *High places*—Not to the Lord, but to *Baals* or falſe gods. *And cauſed*—Not only by his counſel and example, but by force, by threats, and penalties.

V. 12. *From Elijah*—By this it appears, that *Jehoram* came to the throne before *Elijah*'s tranſlation. It is true, we find *Eliſha* attending *Jehoſhaphat*; but that might be, while *Elijah* was yet on earth: for we read of *Jehoram*'s coming to the crown, before we read of *Elijah*'s tranſlation, 1 *Kings* xxii. 50. We may ſuppoſe, the time of his departure was at hand, ſo that he could not go in perſon to *Jehoram.* But he left this writing, probably with *Eliſha,* to be ſent the firſt opportunity. The meſſage is ſent in the name of *the Lord God of David his father,* upbraiding him with his relation to *David,* as that which was no more his honour, but an aggravation of his degeneracy.

V. 15. *People*—Becauſe the generality of them ſinned in complying with his wicked and idolatrous commands. *Wives*—Whoſe lives ſhall go for the lives of thy brethren, ver. 4.

V. 16. *Philiſtines*—A people fully ſubdued and diſpirited: but God now raiſes their ſpirits and courage to do his work. *Ethiopians*—A people in *Arabia,* ſo called, either for their likeneſs in complexion to the *Ethiopians,* or becauſe the one of theſe people were a colony of the other.

V. 17. *His wives*—Whom alſo they ſlew, chap. xxii. 1. except *Ahaziah* and *Athaliah*; who poſſibly were hidden in ſome ſecret place. *Left him*—Blood for blood. He

18 his ſons. And after all this the Lord ſmote him in his bowels
19 with an incurable diſeaſe. And it came to paſs that in proceſs of
time, after the end of two years, his bowels fell out by reaſon of
his ſickneſs; ſo he died of ſore diſeaſes: and his people made no
20 burning for him, like the ‖ burning of his fathers. Thirty and two
years old was he when he began to reign, and he reigned in Jeruſalem eight years, and departed without being deſired: howbeit
they buried him in the city of David, but not in the ſepulchres of
the kings.

CHAP. XXII.

Ahaziah's *wicked reign,* ver. 1—4. *Being confederate with* Joram, *he is ſlain by* Jehu, ver. 5—9. Athaliah *deſtroys the ſeed royal, and uſurps the kingdom,* ver. 10—12.

1 AND the inhabitants of Jeruſalem made * Ahaziah his youngeſt
ſon king in his ſtead: for the band of men that came with the
Arabians to the camp, had ſlain all the † eldeſt. So Ahaziah the
2 ſon of Jehoram king of Judah reigned. Forty and two years old
was Ahaziah when he began to reign, and he reigned one year in Jeruſalem: his mother's name alſo *was* ‡ Athaliah the daughter of Omri.
3 He alſo walked in the ways of the houſe of Ahab, for his mother *was*
4 his counſellor to do wickedly. Wherefore he did evil in the ſight of
the Lord, like the houſe of Ahab: for they were his counſellors after
5 the death of his father, to his deſtruction. He walked alſo after their

had ſlain all his brethren; they ſlay all his ſons, but one. And he had not eſcaped, had he not been of the houſe of *David;* which muſt not be extirpated, like that of *Ahab:* becauſe a bleſſing was in it; no leſs a bleſſing than that of the Meſſiah.

V. 20. *Deſired*—This is an emphatical expreſſion, becauſe it is uſual with men to deſire the deaths of ſome perſons, whom afterward they lament and heartily wiſh they were alive again. But for this ungodly and unhappy prince, his people did not only in his life time wiſh his death, but afterwards did not repent of thoſe deſires.

V. 2. *Forty two years*—Some acknowledge an error in the tranſcribers of the preſent *Hebrew* copies, in which language the numeral letters for 22 and 42 are ſo like, that they might eaſily be miſtaken. For that it was read 22 here, as it is in the book of *Kings,* in other *Hebrew* copies, they gather from hence, that it is at this day ſo read in divers ancient *Greek* copies, as alſo in thoſe two antient tranſlations, the *Syriack* and the *Arabick,* and particularly in that moſt antient copy of the *Syriack* which was uſed by the church of *Antioch* in the primitive times, and to this day is kept in the church of *Antioch. The daughter*—Of *Ahab, Omri*'s ſon. Grandchildren are often called *ſons* and *daughters.*

V. 4. *His father*—Who, while he lived, ſeduced his ſon himſelf, and made other evil counſellors unneceſſary.

V. 9. *Ahaziah*

‖ Chap. xvi. 14. * 2 *Kings* viii. 24, &c. † Chap. xxi. 17. ‡ Chap. xxii. 2.

counſel, and went with Jehoram the ſon of Ahab king of Iſrael, to
war againſt Hazael king of Syria at Ramoth-gilead: and the Syrians
6 ſmote Joram. And he returned to be healed in Jezreel, becauſe of
the wounds which were given him at Ramah, when he fought with
Hazael king of Syria. And Azariah the ſon of Jehoram king of
Judah, went down to ſee Jehoram the ſon of Ahab at Jezreel, be-
7 cauſe he was ſick. And the deſtruction of Ahaziah §§ was of God,
by coming to Joram: for when he was come, he went out with Je-
horam againſt Jehu the ſon of Nimſhi, whom the LORD had anointed
8 ‖ to cut off the houſe of Ahab. And it came to paſs that when Jehu
was executing judgment upon the houſe of Ahab, and * found the
princes of Judah, and the ſons of the brethren of Ahaziah, that mi-
9 niſtered to Ahaziah, he ſlew them. † And he ſought Ahaziah: and
they caught him, (for he was hid in Samaria) and brought him to
Jehu: and when they had ſlain him they buried him, becauſe (ſaid
they) he *is* the ſon of Jehoſhaphat, who ſought the LORD with all his
heart. So the houſe of Ahaziah had no power to keep ſtill the
10 kingdom. ‡ But when Athaliah the mother of Ahaziah, ſaw that
her ſon was dead, ſhe aroſe, and deſtroyed all the ſeed royal of
11 the houſe of Judah. But Jehoſhabeath the daughter of the king
took Joaſh the ſon of Ahaziah, and ſtole him from among the king's
ſons *that were* ſlain, and put him and his nurſe in a bed-chamber.
So Jehoſhabeath the daughter of king Jehoram, the wife of Jehoiada
the prieſt (for ſhe was the ſiſter of Ahaziah) hid him from Athaliah,
12 ſo that ſhe ſlew him not. And he was with them hid in the houſe
of God ſix years, and Athaliah reigned over the land.

CHAP. XXIII.

Jehoiada *prepares the people and crowns the king*, ver. 1—11. Athaliah *is ſlain*, ver. 12—15. *The kingdom is reformed*, ver. 16—21.

1 AND § in the ſeventh year Jehoiada ſtrengthened himſelf, and
took the captains of hundreds, Azariah the ſon of Jehoram,
and Iſhmael the ſon of Jehohanan, and Azariah the ſon of Obed,
and Maaſeiah the ſon of Adaiah, and Eliſhaphat the ſon of Zichri,
2 into covenant with him. And they went about in Judah, and gathered

V. 9. *Ahaziah*—Who, tho' wounded, had made an eſcape, 2 *Kings* ix. 27.

V. 5. *Foundation*

§§ *Judg*. xiv. 4. ‖ 2 *Kings* ix. 7. * 2 *Kings* x. 13. † 2 *Kings* ix. 27. ‡ 2 *Kings* xi. 1.
§ 2 *Kings* xi. 4, &c.

the Levites out of all the cities of Judah, and the chief of the fathers
3 of Iſrael, and they came to Jeruſalem. And all the congregation
made a covenant with the king in the houſe of God: and he ſaid
unto them, Behold the king's ſon ſhall reign, as the Lord hath § ſaid
4 of the ſons of David. This *is* the thing that ye ſhall do; A third
part of you entring on the ſabbath, of the prieſts and of the Levites,
5 *ſhall be* porters of the doors; And a third part *ſhall be* at the king's
houſe; and a third part at the gate of the foundation: and all the
6 people *ſhall be* in the courts of the houſe of the Lord. But let none
come into the houſe of the Lord, ſave the prieſts, and they that
miniſter of the Levites, they ſhall go in, for they *are* holy: but all
7 the people ſhall keep the watch of the Lord. And the Levites ſhall
compaſs the king round about, every man with his weapons in his
hand, and whoſoever *elſe cometh* into the houſe, he ſhall be put to
death: but be you with the king when he cometh in, and when he
8 goeth out. So the Levites and all Judah did according to all things
that Jehoiada the prieſt had commanded, and took every man his
men that were to come in on the ſabbath, with them that were to go
out on the ſabbath: for Jehoiada the prieſt diſmiſſed not the courſes.
9 Moreover, Jehoiada the prieſt delivered to the captains of hundreds,
ſpears, and bucklers, and ſhields, that *had been* king David's,
10 which *were* in the houſe of God. And he ſet all the people (every
man *having* his weapon in his hand) from the right ſide of the temple
to the left ſide of the temple, along by the altar and the temple,
11 by the king round about. Then they brought out the king's ſon,
and put upon him the crown, and ‖ *gave him* the teſtimony, and
made him king: and Jehoiada and his ſons anointed him, and ſaid,
12 God ſave the king. Now when Athaliah heard the noiſe of the
people running and praiſing the king, ſhe came to the people into
13 the houſe of the Lord. And ſhe looked, and behold the king ſtood
at his pillar, at the entering in, and the princes and the trumpets by
the king: and all the people of the land rejoiced, and ſounded with

V. 5. *Foundation*—At the eaſt gate, ſo called becauſe it ſtood lower than the reſt of the doors at the foot of the ſteps, by which they went up from the king's houſe to the temple.

V. 11. *His ſons*—And *Zechariah* among the reſt, whom afterwards he ungratefully ſlew, chap. xxiv. 21.

V. 13. *Rejoiced*—To ſee *a rod ſprung out of the ſtem of* Jeſſe! To ſee what they deſpaired of ever ſeeing, a king of the houſe of *David*.

V 16. *Him*

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§ 2 *Sam.* vii. 12. 1 *Kings* ii. 4. ix. 5. Chap. vi. 16. vii. 18. ‖ *Deut.* xvii. 18.

trumpets; alſo the ſingers with inſtruments of muſick, and ſuch
as taught to ſing praiſe. Then Athaliah rent her clothes and
14 ſaid, Treaſon, treaſon. Then Jehoiada the prieſt brought out the
captains of hundreds, that were ſet over the hoſt, and ſaid unto
them, Have her forth of the ranges: and whoſo followeth her, let
him be ſlain with the ſword. For the prieſt ſaid, Slay her not in
15 in the houſe of the Lord. So they laid hands on her, and when ſhe
was come to the entering of the horſe gate, by the king's houſe, they
16 ſlew her there. And Jehoiada made a covenant between him,
and between all the people, and between the king, that they ſhould
17 be the Lord's people. Then all the people went to the houſe of
Baal, and brake it down, and brake his altars and his images in
18 pieces, and * ſlew Mattan the prieſt of Baal before the altars. Alſo
Jehoiada appointed the offices of the houſe of the Lord by the hand
of the prieſts the Levites, whom David had † diſtributed in the
houſe of the Lord, to offer the burnt-offerings of the Lord, as *it* is
written in the ‡ law of Moſes, with rejoicing and with ſinging, *as it*
19 *was ordained* by David. And he ſet the § porters at the gates of the
houſe of the Lord, that none *which* was unclean in any thing, ſhould
20 enter in. And he took the captains of hundreds, and the nobles,
and the governors of the people, and all the people of the land,
and brought down the king from the houſe of the Lord: and they
came through the high gate into the king's houſe, and ſet the king
21 upon the throne of the kingdom. And all the people of the land
rejoiced: and the city was quiet, after that they had ſlain Athaliah
with the ſword.

CHAP. XXIV.

Joaſh *takes care to repair the temple,* ver. 1—14. *After* Jehoiada's *death, he ſets up the worſhip of* Baal *again, tho' warned,* ver. 15—19. *He puts* Zechariah *to death,* ver. 20—22. *Is invaded by the* Syrians, ver. 23, 24. *Struck with ſore diſeaſes and ſlain,* ver. 25—27.

1 JOASH ‖ *was* ſeven years old when he began to reign, and he
reigned forty years in Jeruſalem: his mother's name alſo *was*

V. 16. *Him*—The Lord, as is expreſſed, 2 *Kings* xi. 17.

V. 18. *Appointed*—Or, as it is in the *Hebrew, put the offices of the houſe of the Lord into the hand,* that is, he reſtored the prieſts and *Levites* to the exerciſe of their office.

V. 21. *Rejoiced,* &c.—The generality of the people rejoiced, the reſt were quiet and made no oppoſition. When the Son of *David* is inthroned in the ſoul, all therein is quiet, and ſprings of joy are opened.

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* *Deut.* xiii. 9. † 1 *Chron.* xxiv. 1. ‡ *Numb.* xxviii. 2. § 1 *Chron.* xxvi. 1. ‖ 2 *Kings* xii. 1.

2 Zibeah of Beer-ſheba. And Joaſh did *that which was* right in the
3 ſight of the Lord, all the days of Jehoiada the prieſt. And Jehoi-
ada took for him two wives, and he begat ſons and daughters.
4 And it came to paſs after this, *that* Joaſh was minded to repair the
5 houſe of the Lord. And he gathered together the prieſts and the
Levites, and ſaid to them, Go out unto the cities of Judah, and ga-
ther of all Iſrael, money to repair the houſe of your God from year
to year, and ſee that ye haſten the matter. Howbeit the Levites
6 haſtened *it* not. And the king called for Jehoiada the chief, and
ſaid unto him, Why haſt thou not required of the Levites to bring
in out of Judah and out of Jeruſalem, the collection, *according to the
commandment* of * Moſes the ſervant of the Lord, and of the congre-
7 gation of Iſrael, for the tabernacle of witneſs? For the ſons of
Athaliah, that wicked woman, had broken up the houſe of God,
and alſo all the dedicated things of the houſe of the Lord did they
8 beſtow upon Baalim. And at the king's commandment they made
a cheſt, and ſet it without at the gate of the houſe of the Lord.
9 And they made a proclamation through Judah and Jeruſalem, to
bring in to the Lord the collection *that* Moſes the ſervant of God
10 *laid* upon Iſrael in the wilderneſs. And all the princes, and all
the people rejoiced, and brought in, and caſt into the cheſt, until
11 they had made an end. Now it came to paſs, that at what time the
cheſt was brought unto the king's office, by the hand of the Levites,
and when they ſaw that *there was* much money, the king's ſcribe,
and the high prieſt's officer came and emptied the cheſt, and took
it, and carried it to its place again. Thus they did day by day,
12 and gathered money in abundance. And the king and Jehoiada
gave it to ſuch as did the work of the ſervice of the houſe of the
Lord, and hired maſons and carpenters to repair the houſe of the
Lord, and alſo ſuch as wrought iron and braſs to mend the houſe
13 of the Lord. So the workmen wrought, and the work was perfected
by them, and they ſet the houſe of God in his ſtate, and ſtrengthened

V. 6. *The chief*—It is obſervable, that he is not called the *chief prieſt*, or *high prieſt*, but only *the chief*, or *the head*, which he might be in many other reſpects, either by reaſon of his near relation to the royal family: or becauſe he was the chief of one of the twenty-four families.

V. 7. *The ſons*—*Ahaziah*, and his brethren before they were carried away captive, chap. xxi. 17. who did this by her inſti-

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* *Exod.* xxx. 12, 13, 14.

14 it. And when they had finiſhed *it*, they brought the reſt of the money before the king and Jehoiada, whereof were made veſſels for the houſe of the Lord, *even* veſſels to miniſter, and to offer *withal*, and ſpoons, and veſſels of gold and ſilver. And they offered burnt-offerings in the houſe of the Lord continually all the days of Je-
15 hoiada. But Jehoiada waxed old, and was full of days when he
16 died, an hundred and thirty years old *was he* when he died. And they buried him in the city of David among the kings, becauſe he had done good in Iſrael, both towards God, and towards his houſe.
17 Now after the death of Jehoiada, came the princes of Judah, and made obeiſance to the king: then the king hearkened unto them.
18 And they left the houſe of the Lord God of their fathers, and ſerved groves and idols: and * wrath came upon Judah and Jeru-
19 ſalem for this their treſpaſs. Yet he ſent prophets to them, to bring them again unto the Lord, and they teſtified againſt them: but they
20 would not give ear. And the ſpirit of God came upon Zechariah the ſon of Jehoiada the prieſt, who ſtood above the people, and ſaid unto them, Thus ſaith God, Why tranſgreſs ye the commandments of the Lord, that ye cannot proſper? Becauſe ye have for-

gation, as this phraſe implies. *Broke up*—Both broke up the treaſuries, and defaced the houſe itſelf.

V. 14. *Veſſels*—Becauſe *Athaliah* and her ſons had taken the old ones away, ver. 7.

V. 15. *An hundred and thirty years old*—By which it appears, that he was born in *Solomon's* time, and had lived ſix entire reigns before this. They buried him among the kings, with this honourable encomium, (perhaps inſcribed upon his grave-ſtone) that *he had done good in Iſrael.* But the little religion that *Joaſh* had, was all buried in his grave. See how great a judgment to any prince or people, the death of holy, uſeful men is!

V. 16. *Iſrael*—In *Judah*, which was an eminent part of *Iſrael*, and the only part of it which owned God, or was owned by God as his *Iſrael*, to whom therefore he often appropriates this name.

V. 17. *Made obeiſance*—In that poſture preſenting their requeſts to him, that they might not be confined to troubleſome journies to *Jeruſalem*, but might have the liberty, which their fore-fathers enjoyed, of worſhipping God in the high-places. This liberty once obtained, they knew they could worſhip idols without diſturbance: which was the thing at which they aimed. And for the prevention of ſuch abuſes, God obliged all to worſhip him in one place.

V. 18. *Left*, &c.—The king and princes that awhile ago ſo zealouſly repaired the temple, now forſook the temple! So inconſtant a thing is man! So little confidence is to be put in him!

V. 20. *Who ſtood*—The people were aſſembled in the court of the temple, which they had not quite forſook, when *Zechariah* ſtood up in ſome of the deſks that were in the court of the prieſts, and plainly told them their ſin, and the conſequences of it.

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* 2 *Kings* xii. 17, 18.

21 ſaken the Lord, he hath alſo forſaken you. And they conſpired
againſt him, and ſtoned him with ſtones at the commandment of the
22 king, in the court of the houſe of the Lord. Thus Joaſh the king
remembered not the kindneſs which Jehoiada his father had done
to him, but ſlew his ſon: and when he died, he ſaid, The Lord look
23 upon *it*, and require *it*. And it came to paſs at the end of the
year, *that* the hoſt of Syria came up againſt him: and they came to
Judah and Jeruſalem, and deſtroyed all the princes of the people
from among the people, and ſent all the ſpoil of them unto the king
24 of Damaſcus. For the army of the Syrians * came with a ſmall
company of men, and the Lord delivered a very great hoſt into
their hand, becauſe they had forſaken the Lord God of their fathers:
25 So they executed judgment againſt Joaſh. And when they
were departed from him, (for they left him in great diſeaſes) his
own ſervants conſpired againſt him, for the blood of the ſons of Jehoiada
the prieſt, and ſlew him on his bed, and he died: and they
buried him in the city of David, but they buried him not in the ſepulchres
26 of the kings. And theſe are they that conſpired againſt
him; Zabad the ſon of Shimeath an Ammoniteſs, and Jehozabad
27 the ſon of Shimrith a Moabiteſs. Now *concerning* his ſons, and the
greatneſs of the † burdens *laid* upon him, and the repairing of the
houſe of God, behold, they are written in the ſtory of the book of
the kings. And Amaziah his ſon reigned in his ſtead.

V. 21. *Stoned him*—They ſtoned him immediately, without even colour of law; as horrid a piece of wickedneſs, as any we read of in all the hiſtory of the kings. That ever ſuch a villany ſhould be committed, by men, by *Iſraelites*, in contempt and violation of every thing that is juſt, honourable, and ſacred! The *Jews* ſay, there were ſeven tranſgreſſions in one: They killed a prieſt, a prophet, a judge; they ſhed innocent blood; polluted the court of the temple, the ſabbath, and the day of expiation: for on that day, their tradition ſays, this happened.

V. 22. *Require it*—Make inquiſition for innocent blood. But the words may be rendered, *The Lord will look upon* it, *and require* it, will require ſatisfaction from you for it.

V. 23. *The year*—So ſoon did God hear the cry of his holy prophet's blood, and revenge it. *The princes*—That it might appear they were ſent and directed by God to ſingle out to deſtruction the firſt beginners of this general apoſtacy.

V. 25. *Sons*—By which it ſeems, he ſlew not only *Zechariah*, but his brothers alſo. Perhaps they that ſlew him intended to take vengeance for that innocent blood. However that was it, which God intended, in permitting them to do it.

V. 27. *Burdens*—The great judgments of God upon him, both by the *Syrians*, ver. xxiii. 24. and by *great diſeaſes*, ver. 25.

CHAP.

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* *Lev.* xxvi. 8. *Deut.* xxxii. 30. *Iſa.* xxx. 17. † 2 *Kings* xii. 18. xviii. 14.

CHAP. XXV.

Amaziah *revenges his father's death,* ver. 1—4. *Obeys the command of God and diſmiſſes the* Iſraelites, 5—10. *Conquers the* Edomites, ver. 11—13. *Turns idolater and deſpiſes reproof,* ver. 14—16. *Challenges the king of* Iſrael *and ſuffers for it,* ver. 17—24. *Ends his days ingloriouſly,* ver. 25—28.

1 AMAZIAH * *was* twenty and five years old when he began to
reign, and he reigned twenty and nine years in Jeruſalem:
2 and his mother's name *was* Jehoaddan of Jeruſalem. And he did
that which was right in the ſight of the LORD, but not with a perfect
3 heart. Now it came to paſs, when the kingdom was eſtabliſhed to
him, that he ſlew his ſervants that had killed the king his father.
4 But he ſlew not their children, but *did* as *it is* written in the law in
the book of Moſes, where the LORD commanded, ſaying, † The
fathers ſhall not die for the children, neither ſhall the children die
5 for the fathers, but every man ſhall die for his own ſin. More-
over, Amaziah gathered Judah together, and made them captains
over thouſands, and captains over hundreds, according to the
houſes of *their* fathers, throughout all Judah and Benjamin: and he
numbered them ‡ from twenty years old and above, and found
them three hundred thouſand choice *men, able* to go forth to war,
6 that could handle ſpear and ſhield. He hired alſo an hundred thou-
ſand mighty men of valour out of Iſrael, for an hundred talents of
7 ſilver. But there came a man of God to him, ſaying, O king, let
not the army of Iſrael go with thee; for the LORD *is* not with Iſrael
8 *to wit, with* all the children of Ephraim. But if thou wilt go, do *it*,
be ſtrong for the battle: God ſhall make thee fall before the enemy:
9 for God hath power to help, and to caſt down. And Amaziah ſaid
to the man of God, But what ſhall we do for the hundred talents
which I have given to the army of Iſrael? And the man of God
10 anſwered, The LORD is able to give thee much more than this. Then

V. 2. *But not,* &c.—He was not an enemy to religion, but a cool and indifferent friend. He was not a man of ſerious piety; for his heart was not whole with God.

V. 7. *Let not,* &c.—It is comfortable to employ thoſe, who we have reaſon to hope, have an intereſt in heaven, but dangerous aſſociating with thoſe from whom the Lord is departed.

V. 8. *Do it*—It is an ironical conceſſion, like that, *go, and proſper.*

V. 10. *Anger kindled*—Becauſe they were both diſgraced by this rejection, and diſappointed of that ſpoil which they hoped to

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* 2 *Kings* xiv. 1, &c. † *Deut.* xxiv. 16. 2 *Kings* xiv. 6. *Jer.* xxxi. 30. *Ezek.* xviii. 20.
‡ *Numb.* i. 3.

Amaziah ſeparated them, *to wit*, the army that was come to him out of
Ephraim, to go home again: wherefore their anger was greatly
kindled againſt Judah, and they returned home in great anger.
11 And Amaziah ſtrengthened himſelf and led forth his people, and
went to the valley of ſalt, and ſmote of the children of Seir ten
12 thouſand. And *other* ten thouſand *left* alive, did the children of
Judah carry away captive, and brought them unto the top of the
rock, and caſt them down from the top of the rock, that they were
13 broken all in pieces. But the ſoldiers of the army which Amaziah
ſent back, that they ſhould not go with him to battle, fell upon the
cities of Judah from Samaria even unto Beth-horon, and ſmote
14 three thouſand of them, and took much ſpoil. Now it came to
paſs, after that Amaziah was come from the ſlaughter of the Edomites,
that he brought the gods of the children of Seir, and ſet
them up *to be* his gods, and bowed down himſelf before them, and
15 burned incenſe unto them. Wherefore the anger of the LORD was
kindled againſt Amaziah, and ſent unto him a prophet, which ſaid
unto him, Why haſt thou ſought after the gods of the people, which
16 could not deliver their own people out of thine hand? And it came to
paſs, as he talked with him, that *the king* ſaid unto him, Art thou
made of the king's counſel? Forbare; why ſhouldſt thou be ſmitten?
Then the prophet forbear, and ſaid, I know that God hath
determined to deſtroy thee becauſe thou haſt done this, and haſt
17 not hearkened unto my counſel. Then § Amaziah king of Judah
took advice, and ſent to Joaſh the ſon of Jehoahaz the ſon of Jehu
king of Iſrael, ſaying, Come, let us ſee one another in the face.
18 And Joaſh king of Iſrael ſent to Amaziah king of Judah, ſaying,

to gain, whereas now they are ſent away empty; for the hundred talents probably were given to their officers only to raiſe men for this ſervice.

V. 13. *Cities of Judah*—Thus God chaſtiſed thoſe cities of *Judah* for their idolatries which were found moſt in the parts next to *Iſrael*. The men of *Iſrael* had corrupted them, and now are a plague to them.

V. 16. *Art thou, &c.*—Who art thou that preſumeſt to direct my affairs, without my commiſſion? The ſecure ſinner perhaps values himſelf on having ſilenced his reprovers and monitors. But what comes of it? It is a plain indication he is marked out for ruin. They that are deaf to reproof, are ripening apace for deſtruction.

V. 17. *Advice*—About the injury which the *Iſraelites* had done to his people, and how he ſhould repair it. He *took advice*. But with whom? Not with the prophet, but with his flattering ſtateſmen. It is good to take advice: but it ſhould be of them who are fit to adviſe us.

V. 20. *Of*

§ 2 *Kings* xiv. 8.

The thiſtle that *was* in Lebanon ſent to the cedar that *was* in Lebanon,
ſaying, Give thy daughter to my ſon to wife: and there paſſed
by a wild beaſt that *was* in Lebanon, and trode down the thiſtle.
19 Thou ſayeſt, Lo, thou haſt ſmitten the Edomites, and thine heart
lifteth thee up to boaſt: abide now at home; why ſhouldeſt thou
meddle to *thine* hurt, that thou ſhouldeſt fall, *even* thou, and Judah
20 with thee? But Amaziah would not hear: for ‖ it *came* of God,
that he might deliver them into the hand *of their enemies*, becauſe
21 they ſought after the gods of Edom. So Joaſh the king of Iſrael
went up; and they ſaw one another in the face, *both* he and Amaziah
22 king of Judah, at Beth-ſhemeſh, which *belongeth* to Judah. And
Judah was put to the worſe before Iſrael, and they fled every man
23 to his tent. And Joaſh the king of Iſrael took Amaziah king of
Judah, the ſon of Joaſh, the ſon of Jehoahaz, at Beth-ſhemeſh,
and brought him to Jeruſalem, and brake down the wall of Jeruſalem,
from the gate of Ephraim to the corner-gate, four hundred
24 cubits. And *he took* all the gold, and the ſilver, and all the veſſels
that were found in the houſe of God with Obed-edom, and the
treaſures of the king's houſe, the hoſtages alſo, and returned to
25 Samaria. And Amaziah the ſon of Joaſh king of Judah lived
after the death of Joaſh, ſon of Jehoahaz king of Iſrael, fifteen
26 years. Now the reſt of the acts of Amaziah firſt and laſt, behold,
are they not written in the book of the kings of Judah and
27 Iſrael? Now after the time that Amaziah did turn away from
following the LORD, they made a conſpiracy againſt him in Jeruſalem,
and he fled to Lachiſh: but they ſent to Lachiſh after him,
28 and ſlew him there. And they brought him upon horſes, and buried
him with his fathers in the city of Judah.

CHAP. XXVI.

Uzziah *reigns well*, ver. 1—5. *Proſpers in his wars, building, and the affairs of his kingdom*, ver. 6—15. *Invading the prieſt's office, is ſtruck with a leproſy*, ver. 16—20. *Is confined to his death*, ver. 21—23.

1 THEN all the people of Judah took * Uzziah, who *was* ſixteen
years old, and made him king in the room of his father Ama-

V. 20. *Of God*—Who gave him up to his own error and paſſion, in order to his ruin.

V. 24. *Obed-edom*—With *Obed-edom's* poſterity, to whom the cuſtody of the ſacred treaſures was committed.

‖ Chap. xxii. 7. * 2 *Kings* xiv. 21. xv. 1.

2 ziah. He built Eloth, and reſtored it to Judah, after that the
3 king ſlept with his fathers. Sixteen years old *was* Uzziah, when he
began to reign, and he reigned fifty and two years in
Jeruſalem: his mother's name alſo was Jecoliah of Jeruſalem.
4 And he did *that which was* right in the ſight of the LORD,
5 according to all that his father Amaziah did. And he ſought God
in the days of Zechariah, who had underſtanding in the viſions of
God: and as long as he ſought the LORD, God made him to proſper.
6 And he went forth and † warred againſt the Philiſtines, and brake
down the wall of Gath, and the wall of Jabneh, and the wall of
Aſhdod, and built cities about Aſhdod, and among the Philiſtines.
7 And God helped him againſt the Philiſtines, and againſt the Arabians
8 that dwelt in Gur-baal, and the Mehunims. And the Ammonites
gave gifts to Uzziah, and his name ſpread abroad, *even* to the
9 entering in of Egypt, for he ſtrengthened *himſelf* exceedingly. Moreover,
Uzziah built towers in Jeruſalem, at the ‡ corner-gate, and
at the valley-gate, and at the turning *of the wall,* and fortified them.
10 Alſo he built towers in the deſert, and digged many wells, for he
had much cattle, both in the low country, and in the plains: huſbandmen
alſo, and vine-dreſſers in the mountains, and in Carmel:
11 for he loved huſbandry. Moreover, Uzziah had an hoſt of
fighting-men, that went out to war by bands, according to the
number of their account, by the hand of Jeiel the ſcribe, and
Maaſeiah the ruler, under the hand of Hananiah, *one* of the king's
12 captains. The whole number of the cheif of the fathers of the
13 mighty men of valour, *were* two thouſand and ſix hundred. And
under their hand *was* an army, three hundred thouſand and ſeven
thouſand and five hundred, that made war with mighty power,
14 to help the king againſt the enemy. And Uzziah prepared for
them, throughout all the hoſt, ſhields, and ſpears, and helmets, and
15 habergeons, and bows, and ſlings *to caſt* ſtones. And he made in
Jeruſalem engines, invented by cunning men, to be on the towers,
and upon the bulwarks, to ſhoot arrows, and great ſtones withal.
And his name ſpread far abroad: for he was marvellouſly helped
16 till he was ſtrong. But when he was ſtrong, his heart was lifted
up to *his* deſtruction: for he tranſgreſſed againſt the LORD his God,

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V. 10. *Towers*—To guard his cattle from the inroads which the *Arabians* were accuſtomed to make: and to give notice of the approach of any enemy.

V. 16. *Into the temple*—Into the holy place, where the altar of incenſe ſtood,

and

† *Iſa.* xiv. 29. ‡ *Neh.* iii. 13. 19. 32. *Zech.* xiv. 10.

and went into the temple of the Lord, to burn incenſe upon the
17 altar of incenſe. And Azariah the prieſt went in after him, and
18 with him fourſcore prieſts of the Lord *that were* valiant men. And
they withſtood Uzziah the king, and ſaid unto him, *It* § *appertaineth*
not unto thee, Uzziah, to burn incenſe unto the Lord, but to
the ‖ prieſts the ſons of Aaron, *that are* conſecrated to burn
incenſe: go out of the ſanctuary; for thou haſt treſpaſſed, neither
19 *ſhall it be* for thine honour from the Lord God. Then Uzziah was
wroth, and *had* a cenſer in his hand to burn incenſe: and while
he was wroth with the prieſts, the leproſy even roſe up in his forehead
before the prieſts in the houſe of the Lord, from beſide the
20 incenſe-altar. And Azariah the chief prieſt, and all the prieſts,
looked upon him, and behold, he *was* leprous in his forehead, and
they thruſt him out from thence; yea, himſelf* haſted alſo to go out,
21 becauſe the Lord had ſmitten him. † And Uzziah the king was a
leper unto the day of his death, and dwelt in a ‡ ſeveral houſe,
being a leper; for he was cut off from the houſe of the Lord: and
Jotham his ſon *was* over the king's houſe, judging the people

and into which none but the prieſts might enter, much leſs offer incenſe.

V. 18. *Withſtood*—Heb. *ſtood up againſt Uzziah*, not by force, or laying hands upon him to reſtrain him, for in the next verſe you ſtill find the cenſer in his hand; but only by admonition and reproof, which follows. *Neither*, &c.—Expect that God will puniſh thee, or put ſome brand of infamy upon thee for this preſumption. But this they expreſs modeſtly, becauſe they conſidered that he to whom they ſpake, though an offender was their ſovereign.

V. 19. *His forehead*—So that he could not hide his ſhame: though it is probable it was alſo in the reſt of his body. *From beſide*—By a ſtroke from an inviſible hand coming from the altar; that he might be aſſured this was the effect of God's diſpleaſure.

V. 20. *Thruſt*—Not by force, which needed not, for he voluntarily haſted away, as it follows; but by vehement perſuaſions and denunciations of God's farther judgments upon him, if he did not depart.

V. 21. *His death*—God would have this leproſy to be incurable, as a laſting monument of his anger againſt ſuch preſumptuous invaders of the prieſt's office. *Dwelt*, &c.—As he was obliged to do by law, which he durſt not now reſiſt, being under the hand of God, and under the fear of worſe plagues, if he did not ſo. *For*—He dwelt in a ſeveral houſe, becauſe he might not come into the temple or courts, nor conſequently into any publick aſſembly. So the puniſhment anſwered the ſin, as face does to face in a glaſs. He thruſt himſelf into the temple of God, whether the prieſts only had admiſſion: and for that was thruſt out of the very courts of the temple, into which the meaneſt of his ſubjects might enter. He invaded the dignity of the prieſthood, to which he had no right, and is for that deprived of the royal dignity, to which he had an undoubted right.

§ *Numb.* xviii. 7. ‖ *Exod.* xxx. 7. * *Eſth.* vi. 12. † 2 *Kings* xv. 5. ‡ *Lev.* xiii. 26. 46.

22 of the land. Now the reſt of the acts of Uzziah, firſt and laſt,
23 did Iſaiah the prophet the ſon of Amos write. So Uzziah ſlept
with his fathers, and they buried him with his fathers in the field
of the burial which *belonged* to the kings: for they ſaid, He *is* a
leper: and Jotham his ſon reigned in his ſtead.

CHAP. XXVII.

Jotham *reigns well and proſpers,* ver. 1—6. *The concluſion of his reign,* ver. 7—9.

1 JOTHAM § *was* twenty and five years old when he began to
reign, and he reigned ſixteen years in Jeruſalem: his mo-
2 ther's name alſo *was* Jeruſhah, the daughter of Zadok. And he did
that which was right in the ſight of the LORD, according to all that his
father Uzziah did: howbeit, he entered not into the temple of the
3 LORD: and the people did yet corruptly. He built the high gate of
the houſe of the LORD, and on the wall of Ophel he built much.
4 Moreover, he built cities in the mountains of Judah, and in the
5 foreſts he built caſtles and towers. He fought alſo with the king of
the Ammonites, and prevailed againſt them. And the children of
Ammon gave him the ſame year an hundred talents of ſilver, and
ten thouſand meaſures of wheat, and ten thouſand of barley. So
much did the children of Ammon pay unto him, both the ſecond
6 year and the third. So Jotham became mighty, becauſe he prepar-
7 ed his ways before the LORD his God. Now the reſt of the acts of
Jotham, and all his wars, and his ways, lo, they *are* written in
8 the book of the kings of Iſrael and Judah. He was five and twenty
years old when he began to reign, and reigned ſixteen years in
9 Jeruſalem. And Jotham ſlept with his fathers, and they buried
him in the city of David: and Ahaz his ſon reigned in his ſtead.

V. 2. *He did*—He did *according to all that his father Uzziah did;* except in his miſcarriages. We muſt not imitate thoſe we have the greateſt eſteem for, any farther than we do well; but their failings muſt be warnings to us, to walk more circumſpectly.

V. 3. *Built*—Repaired it: for it was built before, chap. xi. 5.

CHAP.

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§ 2 *Kings* xv. 32, &c.

CHAP. XXVIII.

Ahaz *reigns ill,* ver. 1—4. *Is ſmitten by the* Syrians *and* Iſraelites, ver. 5—8. *who ſend back the captives they had taken,* ver. 9—15. Ahaz *ſends for help to the king of* Aſſyria, *but in vain,* ver. 16—21. *Yet he continues in idolatry,* ver. 22—25. *and dies,* ver. 26, 27.

1 AHAZ [*] *was* twenty years old when he began to reign, and he
reigned ſixteen years in Jeruſalem: but he did not *that which*
2 *was* right in the ſight of the LORD, like David his father. For he
walked in the ways of the kings of Iſrael, and made alſo molten
3 images for Baalim. Moreover, he burnt incenſe in the valley of
the ſon of Hinnom, and burnt [†] his children in the fire, after the
abominations of the heathen whom the LORD had caſt out before
4 the children of Iſrael. He ſacrificed alſo, and burnt incenſe in the
5 high places, and on the hills, and under every green tree. Wherefore
the LORD his God delivered him into the hand of the king of
Syria, and they ſmote him, and carried away a great multitude of
them captives, and brought them to Damaſcus: and he was alſo
delivered into the hand of the king of Iſrael, who ſmote him with
6 a great ſlaughter. For [‡] Pekah the ſon of Remaliah ſlew in Judah
an hundred and twenty thouſand in one day, *which were* all valiant
men: becauſe they had forſaken the LORD God of their fathers.
7 And Zichri a mighty man of Ephraim, ſlew Maaſeiah the king's ſon,
and Azrikam the governor of the houſe, and Elkanah *that was* next
8 to the king. And the children of Iſrael carried away captive of
their brethren, two hundred thouſand women, ſons and daughters,
and took alſo away much ſpoil from them, and brought the ſpoil to
9 Samaria. But a prophet of the LORD was there, whoſe name *was*
Oded: and he went out before the hoſt that came to Samaria, and
ſaid unto them, Behold, [§] becauſe the LORD God of your fathers
was wroth with Judah, he hath delivered them into your hand, and

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V. 5. *His God*—God was *his* God, tho' not by ſpecial relation, (which *Ahaz* had renounced) yet by his ſovereign dominion over him: for God did not forfeit his right by *Ahaz*'s denying it.

V. 6. *Forſaken*—*Ahaz* walked in the ways of the kings of *Iſrael,* and God choſe the king of *Iſrael* for his ſcourge: it is juſt with God, to make them a plague to us, whom we have made our patterns, or partners in ſin.

V. 9. *A rage*—An unbounded rage, which cries to God for vengeance, againſt ſuch bloody men.

V. 10. *To*

[*] 2 *Kings* xvi. 2. [†] *Lev.* xviii. 11. [‡] 2 *Kings* xv. 27. *Iſa.* vii. 1. [§] *Pſal.* lxix. 26. *Iſa.* x. 5. xlvii. 6. *Ezek.* xxv. 12. 15. xxvi. 2. *Obad.* 10. *Zech.* i. 15.

10 ye have ſlain them in a rage *that* reacheth up unto heaven. And
now ye purpoſe to keep under the children of Judah and Jeruſalem
for bond-men, and bond-women unto you: but *are there* not with
11 you, even with you, ſins againſt the Lord your God? Now hear
me therefore, and deliver the captives again, whom ye have taken
captive of your brethren: for the fierce wrath of the Lord is upon
12 you. Then certain of the heads of the children of Ephraim, Azariah the ſon of Johanan, Berechiah the ſon of Meſhillemoth, and
Jehizkiah the ſon of Shallum, and Amaſa the ſon of Hadlai, ſtood
13 up againſt them that came from the war: And ſaid unto them, Ye
ſhall not bring in the captives hither: for whereas we have offended
againſt the Lord *already*, ye intend to add more to our ſins and to
our treſpaſs: for our treſpaſs is great, and *there is* fierce wrath
14 againſt Iſrael. So the armed men left the captives and the ſpoil,
15 before the princes and all the congregation. And the men which
were expreſſed by name roſe up, and took the captives, and with
the ſpoil clothed all that were naked among them, and arrayed
them, and ſhod them, and gave them to eat and to drink, and
anointed them, and carried all the feeble of them upon aſſes, and
brought them to Jericho, ‖ the city of palm-trees, to their brethren:
16 then they returned to Samaria. At that time did king Ahaz ſend
17 unto the kings of Aſſyria to help him. For again the Edomites had
18 come and ſmitten Judah, and carried away captives. * The Philiſtines alſo had invaded the cities of the low country, and of the
ſouth of Judah, and had taken Beth-ſhemeſh, and Ajalon, and Gederoth, and Shocho, with the villages thereof, and Timnah, with
the villages thereof, Gimzo alſo and the villages thereof: and they
19 dwelt there. For the Lord brought Judah low, becauſe of Ahaz
king of Iſrael: for † he made Judah naked, and tranſgreſſed ſore

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V. 10. *To keep under*—It ill becomes ſinners to be cruel. Shew mercy to them, for you are undone, unleſs God ſhew you mercy.

V. 14. *Left the captives*—And herein they ſhewed a more truly heroic bravery, than they did in taking them. It is true honour for a man to yield to reaſon and religion, even in ſpite of intereſt.

V. 15. *Were expreſſed*—Who were appointed to take care about the management of this buſineſs.

V. 16. *Kings*—Princes, who may be called kings in a more general ſignification of the word.

V. 19. *Low*—As high as they were before in wealth and power. They that will not humble themſelves under the word of God will be humbled by his judgments. *Naked*—Taking away their ornament and their defence

‖ *Deut.* xxxiv. 3. *Judg.* i. 16. * *Ezek.* xvi. 57. † *Exod.* xxxii. 25.

20 againſt the Lord. And * Tilgath-pilneſer king of Aſſyria came unto
21 him, and diſtreſſed him, but ſtrengthened him not. For Ahaz took
away a portion *out* of the houſe of the Lord, and *out* of the houſe
of the king, and of the princes, and gave *it* unto the king of Aſſyria:
22 but he helped him not. And in the time of his diſtreſs did he treſ-
23 paſs yet more againſt the Lord. This *is* that king Ahaz. For he
ſacrificed unto the gods of Damaſcus, which ſmote him: and he
ſaid, Becauſe the gods of the kings of Syria help them, *therefore* will
I ſacrifice to them, that they may help me. But they were the ruin
24 of him and all Iſrael. And Ahaz gathered together the veſſels of the
houſe of God, and cut in pieces the veſſels of the houſe of God, and
ſhut up the doors of the houſe of the Lord, and he made him altars
25 in every corner of Jeruſalem. And in every ſeveral city of Judah he
made high places to burn incenſe unto other gods, and provoked
26 to anger the Lord God of his fathers. Now the reſt of his acts,
and of all his ways, firſt and laſt, behold, they *are* written in the
27 book of the kings of Judah and Iſrael. And Ahaz ſlept with his fa-
thers, and they buried him in the city, *even* in Jeruſalem: but they
brought him not into the ſepulchres of the kings of Iſrael: and He-
zekiah his ſon reigned in his ſtead.

CHAP. XXIX.

Hezekiah'*s exhortation to the prieſts and* Levites, ver. 1—11. *The care of the* Levites *to cleanſe the temple and put things into order,* ver. 12—19. *A ſolemn revival of God's ordinances,* ver. 20—36.

1 HEZEKIAH † began to reign, *when he was* five and twenty
years old, and he reigned nine and twenty years in Jeruſa-

defence and ſtrength, namely their treaſures, which he ſent to the *Aſſyrian* to no purpoſe; their frontier towns, and other ſtrong holds, which by his folly and wickedneſs were loſt; their religion, and the Divine protection, which was their great and only firm ſecurity.

V. 20. *Diſtreſſed*—Or, *ſtraitened him,* by robbing him of his treaſures. *Strengthened not*—A moſt emphatical expreſſion: for tho' he weakened his preſent enemy the *Syrian,* yet all things conſidered, he did not ſtrengthen *Ahaz* and his kingdom, but weaken them; for by removing the *Syrian,* who, tho' a troubleſome neighbour, was a kind of bulwark to him, he ſmoothed the way for himſelf, a far more dangerous enemy, as appears in the very next king's reign.

V. 22. *That Ahaz*—That monſter and reproach of mankind, that unteachable and incorrigible prince, whom even grievous afflictions made worſe, which commonly make men better. This is he whoſe name deſerves to be remembered and deteſted for ever.

V. 4. *And*

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* 2 *Kings* xv. 29. † 2 *Kings* xviii. 1.

lem: and his mother's name *was* Abijah the daughter of Zechariah.
2 And he did *that which was* right in the ſight of the Lord, according
3 to all that David his father had done. He, in the firſt year of his
reign, in the firſt month, opened the doors of the houſe of the Lord,
4 and repaired them. And he brought in the prieſts and the Levites,
5 and gathered them together in the eaſt ſtreet. And ſaid unto them,
Hear me, ye Levites, ſanctify now yourſelves, and ſanctify the houſe
of the Lord God of your fathers, and carry forth the filthineſs out
6 of the holy place. For our fathers have treſpaſſed, and done *that
which was* evil in the eyes of the Lord our God, and have forſaken
him, and have turned away their faces from the habitation of the
7 Lord, and turned *their* backs. Alſo * they have ſhut up the doors of
the porch, and put out the lamps, and have not burnt incenſe, nor
offered burnt-offerings in the holy *place*, unto the God of Iſrael.
8 Wherefore the wrath of the Lord was upon Judah and Jeruſalem,
and he hath delivered them to trouble, to aſtoniſhment, and to †
9 hiſſing, as ye ſee with your eyes. For lo, our fathers have fallen
by the ſword, and our ſons, and our daughters, and our wives *were*
10 in captivity for this. Now *it is* in mine heart to make a covenant
with the Lord God of Iſrael, that his fierce wrath may turn away
11 from us. My ſons, be not now negligent: for the Lord hath ‡
choſen you to ſtand before him, to ſerve him, and that you ſhould

V. 4. *And he brought in*, &c—He found *Judah* low and naked, yet did not make it his firſt buſineſs to revive the civil intereſts of his kingdom, but to reſtore religion to a good poſture. Thoſe that begin with God, begin at the right end of their work; and it will proſper accordingly.

V. 5. *Filthineſs*—That filthy altar, which *Ahaz* had put in the place of God's altar, 2 *Kings* xvi. 11. and the idols, or other abominable things which were there.

V. 6. *Turned*, &c.—They have wilfully and obſtinately forſaken God and his worſhip; that poſture being a ſignification of contempt.

V. 7. *They*—He ſaith not, *my father*, becauſe it became him as a ſon, to be as tender as might be of his father's name: and becauſe his father would not have done all this, if their fathers had not neglected their duty.

V. 8. *Hiſſing*—To ſuch calamities as all that ſee and hear of, ſhall be aſtoniſhed at, and hiſs at thoſe, who by their own ſin and folly have brought ſuch miſeries upon themſelves. When we are under the rebukes of God's providence, it is good for us to enquire, Whether we have not neglected God's ordinances, and whether that be not the controverſy he has with us?

V. 9. *Captivity*—Tho' they were preſently releaſed, chap. xxviii. 5. 14, 15.

V. 11. *Sons*—So he calls them, though many of them were elder than himſelf, becauſe he was by his tender love and affection, as he was by his office obliged to be, a nurſing father to them. *Negligent*—In ſanctifying yourſelves and the temple,

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* Chap. xxviii. 24. † 1 *Kings* ix. 8. ‡ *Numb.* viii. 14. xviii. 2. 6.

12 miniſter unto him, and burn incenſe. Then the Levites aroſe,
Mahath the ſon of Amaſai, and Joel the ſon of Azariah, of the ſons
of the Kohathites: and of the ſons of Merari; Kiſh the ſon of Abdi,
and Azariah the ſon of Jehalelel: and of the Gerſhonites; Joah the
13 ſon of Zimmah, and Eden the ſon of Joah: And of the ſons
of Elizaphan; Shimri, and Jehiel: and of the ſons of Aſaph;
14 Zechariah, and Mattaniah: And the ſons of Heman; Jehiel
and Shimei: and of the ſons of Jeduthun; Shemaiah, and
15 Uzziel. And they gathered their brethren, and ſanctified themſelves,
and came, according to the commandment of the king,
16 by the words of the Lord, to cleanſe the houſe of the Lord. And
the prieſts went into the inner part of the houſe of the Lord, to
cleanſe *it,* and brought out all the uncleanneſs that they found in
the temple of the Lord, into the court of the houſe of the Lord.
And the Levites took *it,* to carry *it* out abroad into the brook
17 Kidron. Now they began on the firſt *day* of the firſt month to ſanctify,
and on the eighth day of the month came they to the porch of
the Lord: ſo they ſanctified the houſe of the Lord in eight days;
and in the ſixteenth day of the firſt month they made an end.
18 Then they went in to Hezekiah the king, and ſaid, We have cleanſed
all the houſe of the Lord, and the altar of burnt-offering, with
all the veſſels thereof, and the ſhew-bread table, with all the veſſels
19 thereof. Moreover, all the veſſels which king Ahaz in his reign did
caſt away in his tranſgreſſion, have we prepared and ſanctified, and
20 behold, they *are* before the altar of the Lord. Then Hezekiah
the king roſe early, and gathered the rulers of the city, and went
21 up to the houſe of the Lord. And they brought ſeven bullocks,
and ſeven rams, and ſeven lambs, and ſeven he-goats, for a * ſin-offering
for the kingdom, and for the ſanctuary, and for Judah.
And he commanded the prieſts the ſons of Aaron, to offer *them* on

ver. 5. and in quickning and preparing yourſelves and the people for God's ſervice.

V. 15. *To cleanſe*—From the dirt it had contracted, while it was ſo long ſhut up; from duſt, cobwebs, and the ruſt of the veſſels. Much more from the idols, and idolatrous altars which had been ſet up therein.

V. 17. *The firſt day*—A happy beginning of the new year! Thus ſhould every year begin with the reformation of what is amiſs, and the purging away of all the defilements contracted the foregoing year.

V. 19. *Sanctified*—Tho' the veſſels of the ſanctuary may be profaned for a while, God will find a time and a way to ſanctify them. Neither his ordinances nor his obedient people, ſhall be ſuffered to fail for ever.

V. 21. *Seven*—The number *ſeven* is cuſtomary in ſacred matters, and is here uſed

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* *Lev.* iv. 3. 14.

22 the altar of the Lord. So they killed the bullocks, and the prieſts
received the blood, and † ſprinkled *it* on the altar: likewiſe when
they had killed the rams, they ſprinkled the blood upon the altar:
they killed alſo the lambs, and they ſprinkled the blood upon the
23 altar. And they brought forth the he-goats *for* the ſin-offering, be-
fore the king and the congregation: and they laid their ‡ hands
24 upon them. And the prieſts killed them, and they made reconcili-
ation with their blood upon the altar, to make an atonement for all
Iſrael: for the king commanded *that* the burnt-offering and the ſin-
25 offering *ſhould be made* for all Iſrael. § And he ſet the Levites in the
houſe of the Lord with cymbals, with pſalteries, and with harps, ‖
according to the commandment of David, and of Gad the king's
ſeer, and Nathan the prophet: for *ſo was* the commandment of the
26 Lord by his prophets. And the Levites ſtood with the inſtruments
27 * of David, and the prieſts with the †† trumpets. And Hezekiah
commanded to offer the burnt-offering upon the altar: and when
the burnt-offering began, the ſong of the Lord began *alſo* with
the trumpets, and with the inſtruments *ordained* by David king of
28 Iſrael. And all the congregation worſhipped, and the ſingers ſang,
and the trumpeters ſounded: *and* all *this continued* until the burnt-
29 offering was finiſhed. And when they had made an end of offer-
ing, the king, and all *that were* preſent with him, bowed themſelves
30 and worſhipped. Moreover, Hezekiah the king, and the princes,
commanded the Levites to ſing praiſe unto the Lord, with the
words of David, and of Aſaph the ſeer. And they ſang praiſes with

in regard of the vaſt numbers and various kinds of ſins, the guilt whereof yet lay upon the kingdom, which was now to be expiated. Indeed, in caſe of one particular ſin of ignorance done by the people, there was but one bullock to be offered, but here the ſins were many and preſumptuous. *Kingdom*—To make atonement for the ſins of the king and the royal family, and the court. *Sanctuary*—For all the idolatry and uncleanneſs wherewith the temple had been polluted. They thought it not enough to lament and forſake their ſins, but they brought a ſin-offering. Even our repentance and reformation will not obtain pardon, but thro' Chriſt, who *was made ſin*, that is, *a ſin-offering for us.*

V. 23. *They laid*—The king and the elders of the congregation in the name of the whole congregation.

V. 27. *The ſong*—The pſalms compoſed by *David* and *Aſaph.* Even ſorrow for ſin muſt not put us out of tune for praiſing God. By faith we muſt even then rejoice in the Lord our righteouſneſs, and our prayers and praiſes muſt aſcend with his offering, to be accepted only in the virtue of it.

V. 31. *Con-*

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† *Lev.* viii. 14, 15. *Heb.* ix. 21. ‡ *Lev.* iv. 15. 24. § 1 *Chron.* xvi. 4. xxv. 6.
‖ 1 *Chron.* xxiii. 5. xxv. 1. * 1 *Chron.* xxiii. 5. *Amos* vi. 5. †† *Numb.* x. 10.

31 gladneſs, and they bowed their heads and worſhipped. Then Hezekiah anſwered and ſaid, Now ye have conſecrated yourſelves unto the Lord, come near, and bring ſacrifices and ‡ thank-offerings into the houſe of the Lord. And the congregation brought in ſacrifices and thank-offerings; and as many as were of a free heart,
32 burnt-offerings. And the number of the burnt-offerings, which the congregation brought, was threeſcore and ten bullocks, an hundred rams, *and* two hundred lambs: all theſe *were* for a burnt-offering to
33 the Lord. And the conſecrated things *were* ſix hundred oxen, and
34 three thouſand ſheep. But the prieſts were too few, ſo that they could not ſlay all the burnt-offerings; wherefore their brethren the Levites did help them 'till the work was ended, and until the *other* prieſts had ſanctified themſelves: for the Levites *were* more upright
35 in heart to ſanctify themſelves, than the prieſts. And alſo the burnt-offerings *were* in abundance, with the fat of the peace-offerings, and the drink-offerings for *every* burnt-offering. So the ſervice of the
36 houſe of the Lord was ſet in order. And Hezekiah rejoiced, and all the people, that God had § prepared the people: for the thing was *done* ſuddenly.

CHAP. XXX.

The king and people reſolve to keep the paſſover, ver. 1—5. *He invites* Judah *and* Iſrael *to it,* ver. 6—12. *The joyful celebration of it,* ver. 13—27.

1 AND Hezekiah ſent to all Iſrael and Judah, and wrote letters alſo to Ephraim and Manaſſeh, that they ſhould come to the

V. 31. *Conſecrated*—Now that you have reconciled yourſelves and the houſe to God, and that he is willing and ready to accept your ſacrifices. *Burnt-offerings*—Wherein there was more generoſity than in the other ſacrifices, becauſe they were wholly burnt and offered to God.

V. 33. *Conſecrated things*—All the offerings conſecrated to God, beſides the burnt-offerings already mentioned.

V. 34. *Too few*—Such as were ſanctified and fit for their work, as the following words ſhew: for otherwiſe the number of the prieſts was more than ſufficient for this employment. *Burnt-offerings*—And much leſs all the other ſacrifices, which were more numerous; the flaying whereof was the prieſts proper work. *The Levites*—Neceſſity excuſing their deviation from the rule.

V. 36. *Rejoiced*—It was, as a very great, ſo a ſudden change, that the people, who but the other day were ſo ready to comply with wicked *Ahaz* in his idolatrous preſcriptions, were now ſo free and forward in God's ſervice: whereby it plainly appeared to be the work of God, changing their hearts by his Holy Spirit.

V. 1. *Iſrael*—All the perſons of the ten tribes, who were ſettled in his kingdom. *Ephraim*

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‡ *Lev.* vii. 12. § 1 *Chron.* xxix. 18.

houſe of the Lord at Jeruſalem, to keep the paſſover unto the
2 Lord God of Iſrael. For the king had taken counſel, and his prin-
ces and all the congregation in Jeruſalem, to keep the paſſover in
3 the ſecond * month. For they could not keep it at that time, be-
cauſe the prieſts had not ſanctified themſelves ſufficiently, neither
4 had the people gathered themſelves together to Jeruſalem. And
5 the thing pleaſed the king, and all the congregation. So they eſta-
bliſhed a decree, to make proclamation throughout all Iſrael, from
Beer-ſheba even to Dan, that they ſhould come to keep the paſſo-
ver unto the Lord God of Iſrael at Jeruſalem: for they had not
6 done *it* of a long *time in ſuch ſort* as it was written. So the poſts
went with the letters from the king, and his princes throughout all
Iſrael, and Judah, and according to the commandment of the
king, ſaying, Ye children of Iſrael, turn again unto the Lord
God of Abraham, Iſaac, and Iſrael, and he will return to the rem-
nant of you, that are eſcaped out of the hand of the kings of
7 Aſſyria. And be not ye like your fathers, and like your brethren,
who treſpaſſed againſt the Lord God of their fathers, *who* therefore
8 gave them up to deſolation, as ye ſee. Now be ye not ſtiff-necked as
your fathers *were, but* yield yourſelves unto the Lord, and enter
into his ſanctuary which he hath ſanctified forever: and ſerve the
Lord your God, that the fierceneſs of his wrath may turn away
9 from you. For if ye turn again unto the Lord, your brethren and
your children *ſhall find* compaſſion before them that lead them cap-
tive, ſo that they ſhould come again into this land: for the Lord

Ephraim, &c.—To all the remainder of the ten tribes, ver. 5. here expreſſed by the names of *Ephraim* and *Manaſſeh*, as elſewhere by the name of *Ephraim* only. But he names theſe two tribes, becauſe they were neareſt to his kingdom, and a great number of them had long ſince, and from time to time joined themſelves to the kingdom of *Judah*, 2 *Chron.* xv. 8, 9. *At Jeruſalem*—Admoniſhing them of their duty to God, and perſuading them to comply with it.

V. 2. *Second month*—Which was againſt the common rule, but the doing of this in its proper time, namely, the fourteenth day of the firſt month was impoſſible, becauſe the temple was not cleanſed nor they prepared. As there was a proviſo in the law, that particular perſons who were unclean in the firſt month, might keep the paſſover the fourteenth day of the ſecond month, he doubted not but that might be extended by the whole congregation.

V. 3. *Sufficiently*—In ſuch manner as was fit, nor in ſuch numbers as were neceſſary for the ſlaying and offering of ſo many thouſands of paſchal-offerings, as appears, becauſe they were not ſufficient for thoſe offerings, which were comparatively few, chap. xxix. 32, 33; 34.

V. 10. *They*

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* *Numb.* ix. 10, 11.

your God *is* † gracious and merciful, and will not turn away *his*
10 face from you, if ye return unto him. So the poſt paſſed from
city to city, through the country of Ephraim and Manaſſeh, even
unto Zebulun: but they laughed them to ſcorn, and mocked them.
11 Nevertheleſs, ‡ divers of Aſher and Manaſſeh, and of Zebulun,
12 humbled themſelves, and came to Jeruſalem. Alſo in Judah the
hand of God was to give them one heart to do the commandment
13 of the king and of the princes, by the word of the Lord. And
there aſſembled at Jeruſalem much people to keep the feaſt of unleavened
bread, in the ſecond month, a very great congregation.
14 And they aroſe and took away the § altars that *were* in Jeruſalem,
and all the altars for incenſe took they away, and caſt *them* into
15 the brook Kidron. Then they killed the paſſover on the fourteenth
day of the ſecond month: and the prieſts and the Levites were
aſhamed, and ſanctified themſelves, and brought in the burnt-offerings
16 into the houſe of the Lord. And they ſtood in their place
after their manner, according to the law of Moſes the man of God;
the prieſts ſprinkled the blood *which they received* of the hand of the
17 Levites. For *there were* many in the congregation that were not
ſanctified: therefore the Levites had the charge of the killing of the
paſſovers, for every one *that was* not clean, to ſanctify *them* unto
18 the Lord. For a multitude of the people, *even* many of Ephraim,
and Manaſſeh, Iſſachar, and Zebulun, had not cleanſed themſelves,
yet did they eat the paſſover, otherwiſe than it was written. But
Hezekiah prayed for them, ſaying, The good Lord pardon every
19 one, *That* prepareth his heart to ſeek God, the Lord God of his

V. 10. *They*—The generality of the ten tribes; who by long want of meat had now loſt their appetite to God's ordinances, for which they paid dear. For about ſix years after their refuſal of this offer of grace they were all carried away captive, 2 *Kings* xviii. 1. 10.

V. 12. *The hand of God*—God by the power of his grace inclined their hearts to an unanimous compliance with God's and the king's will. And this is mentioned as the reaſon of this wonderful change wrought in theſe men, who had lately been given up to idolatry.

V. 15. *Aſhamed*—Their negligence and remiſſneſs being upbraided by the general forwardneſs of the people. The zeal which we obſerve in others, ſhould make us aſhamed of our own coldneſs, and quicken us not only to do our duty, but to do it with our might.

V. 19. *The ſanctuary*—With that purification which was required of them that came in God's ſanctuary. So he calls it to diſtinguiſh from that internal purity which they are here acknowledged to have. The great thing required in our attendance on God's ordinances is, that we *prepare our heart*

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† *Exod.* xxxiv. 6. ‡ Chap. xi. 16. § Chap xxviii 24.

fathers, though *he be* not *cleanſed* according to the purification of the
20 ſanctuary. And the Lord hearkened to Hezekiah, and healed
21 the people. And the children of Iſrael *that were* preſent at Jeruſalem, kept the feaſt of unleavened bread ſeven days with great
gladneſs: and the Levites and the prieſts praiſed the Lord day by
22 day, *ſinging* with loud inſtruments unto the Lord. And Hezekiah
ſpake comfortably unto all the Levites, that taught the good knowledge of the Lord: and they did eat throughout the feaſt ſeven
days, offering peace-offerings, and making confeſſion to the
23 Lord God of their fathers. And the whole aſſembly took counſel
to keep || other ſeven days: and they kept *other* ſeven days *with*
24 gladneſs. For Hezekiah king of Judah did give to the congregation a
thouſand bullocks, and ſeven thouſand ſheep; and the princes
gave to the congregation a thouſand bullocks, and ten thouſand
25 ſheep; and a great number of prieſts ſanctified themſelves. And
all the congregation of Judah, with the prieſts and the Levites, and
all the congregation that came out of Iſrael, and the ſtrangers that
came out of the land of Iſrael, and that dwelt in Judah, rejoiced.
26 So there was great joy in Jeruſalem: for ſince the time of Solomon
the ſon of David king of Iſrael, *there was* not the like in Jeruſalem.
27 Then the prieſts the Levites aroſe, and * bleſſed the people: and

to ſeek him; that the inward man be engaged, that we make heart work of it. All is nothing without this.

V. 20. *Healed*—That is, pardoned this their ſin, and accepting them and their ſervices, as if they had been clean.

V. 22. *Spake comfortably*—Encouraged them to a chearful and diligent attendance upon their holy miniſtrations. Princes and magiſtrates by encouraging faithful and laborious preachers, greatly promote the kingdom of God. *That taught*—Who by their office were to inſtruct and build up the people in the knowledge and fear of God: which is mentioned as the cauſe of his reſpect and kindneſs to them.

V. 23. *They kept*—Not in the ſame manner as they had done the former, but in the ſolemn worſhip of God, by ſacrifices, and prayers, and praiſe, and publick inſtruction of that great congregation *in the good knowledge of the Lord;* which was moſt neceſſary for the people after ſo long and diſmal a night of ignorance, ſuperſtition and idolatry.

V. 24. *Did give*—Firſt to God, to whom the parts appointed were offered in a way of thankſgiving; and then to the people, who feaſted upon the relicks, as the offerer uſed to do in peace-offerings: and *Hezekiah*, who was the offerer, gave away his right in the remains of the ſacrifices to the people. Which generoſity is the more conſiderable, becauſe it was in the beginning of his reign, when he found the exchequer empty; and when he had been at great expence about cleanſing and refitting the temple, and making preperations for this great feaſt.

V. 27. *The Levites*—Thoſe of the *Levites*
who

|| 1 *Kings* viii. 65.

* *Numb.* vi. 23.

their voice was heard, and their prayer came *up* to his holy dwelling place, *even* unto heaven.

CHAP. XXXI.

The remains of idolatry are deſtroyed, ver. 1. Hezekiah *provides work and maintenance for the prieſts and* Levites, ver. 2—4. *The people bring in their dues abundantly,* ver. 5—10. *Officers are appointed to diſpoſe of them,* ver. 11—19. Hezekiah's *ſincerity,* ver. 20, 21.

1 NOW when all this was finiſhed, all Iſrael *that were* preſent,
went out to the cities of Judah, and † brake the images in
pieces, and cut down the groves, and threw down the high places,
and the altars out of all Judah and Benjamin, in Ephraim alſo and
Manaſſeh, until they had utterly deſtroyed them all. Then all
the children of Iſrael returned every man to his poſſeſſion into their
2 own cities. And Hezekiah appointed the courſes of the prieſts
and the Levites, after their courſes, every man according to his
ſervice, the prieſts and Levites for burnt-offerings, and for peace-
offerings to miniſter, and to give thanks, and to praiſe in the gates
3 of the tents of the LORD. *He appointed* alſo the king's portion of his
ſubſtance, for the burnt-offerings, *to wit,* for the morning and
evening burnt-offerings, and the burnt-offerings for the ſabbaths,
and for the new moons, and for the ſet-feaſts, as *it is* written in the
4 ‡ law of the LORD. Moreover, he commanded the people that
dwelt in Jeruſalem, to give the portion of the prieſts, and the
Levites, that they might be encouraged in the law of the LORD.

who were prieſts alſo; for to them only this work belonged.

V. 1. *Manaſſeh*—By the ſpecial impulſe and direction of God's ſpirit. And he knew *Hoſhea* contented himſelf with the worſhip of the calves, and did not practiſe that great idolatry which his predeceſſors had uſed, and therefore would patiently ſuffer the breaking of theſe images of *Baal,* and the things belonging to them.

V. 2. *The tents*—Within the gates of the houſe of the Lord: which is here called *tents,* becauſe the hoſt of the Lord, the prieſts and *Levites,* encamped there. And perhaps to intimate, that it was ſhortly to be removed.

V. 3. *Of his ſubſtance*—Which had hitherto been taken out of the treaſures of the temple, but that he might eaſe the people in their preſent poverty, which his predeceſſor had brought upon them, and engage them to a more chearful attendance upon God's ſervice, he took the burden upon himſelf.

V. 4. *Encouraged*—Freed from worldly cares and diſtractions, and enabled to give up themſelves entirely to the ſerious ſtudy of God's law, and to the inſtruction, and direction, and quickning of the people.

V. 5. *Came*

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† 2 *Kings* xviii. 4.

‡ *Numb.* 28. 29.

5 And as ſoon as the commandment came abroad, the children of
Iſrael brought in abundance the firſt-fruits of corn, wine, and oil,
and honey, and of all the increaſe of the field, and the tithe of all
6 *things* brought they in abundantly. And *concerning* the children of
Iſrael and Judah, that dwelt in the cities of Judah, they alſo
brought in the tithe of oxen and ſheep, and the § tithe of holy
things, *which were* conſecrated unto the Lord their God, and laid
7 *them* by heaps. In the third month they began to lay the foundation
8 of the heaps, and finiſhed *them* in the ſeventh month. And
when Hezekiah and the princes came and ſaw the heaps, they bleſſed
9 the Lord, and his people Iſrael. Then Hezekiah queſtioned
10 with the prieſts and the Levites concerning the heaps. And Azariah
the chief prieſt of the houſe of Zadok, anſwered him, and ſaid,
‖ Since *the people* began to bring the offerings into the houſe of the
Lord, we have had enough to eat, and have left plenty: for the
Lord hath bleſſed his people, and that which *is* left is this great
11 ſtore. Then Hezekiah commanded to prepare chambers in the
12 houſe of the Lord; and they prepared *them*. And brought in the
offerings and the tithes, and the dedicated *things* faithfully: over
which Cononiah the Levite *was* ruler, and Shimei his brother *was*
13 the next. And Jehiel, and Azaziah, and Nahath, and Aſahel,
and Jerimoth, and Jozabad, and Eliel, and Iſmachiah, and Mahath,
and Benaiah, *were* overſeers under the hand of Cononiah and
Shimei his brother, at the commandment of Hezekiah the king,
14 and Azariah the ruler of the houſe of God. And Kore the ſon of

V. 5. *Came abroad*—As ſoon as the king extended that command to all the parts of his kingdom, which ver. 4. was confined to them that dwelt in *Jeruſalem*. *Honey*—Or, *dates*, as the *Hebrew* writers generally, underſtand this word, which were given to them, becauſe of the ſweetneſs of their taſte in ſome ſort reſembling honey. For the law requires no tithes but of the fruits of trees, or of the earth, or of beaſts.

V. 6. *By heaps*—What the prieſts and the *Levites* had occaſion for they made uſe of, and the overplus was *laid in heaps*.

V. 7. *Third month*—Of the ſacred year, in which their harveſt began. *Seventh*—In which their harveſt ended and the feaſt of tabernacles was kept.

V. 8. *Bleſſed the Lord*—Both for giving ſuch plentiful proviſions to his land and for giving his people ſuch liberal hearts. And they praiſed the people for their forwardneſs and faithfulneſs in it.

V. 9. *Queſtioned*—How it came to paſs that no more of their proviſion was ſpent and that there yet remained ſuch great heaps of it.

V. 14. *Moſt holy things*—The remainders of the freewill-offering, the ſin-offering,

and

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§ *Lev.* xxvii. 30. *Deut.* xiv. 28. ‖ *Mal.* iii. 10.

Imnah the Levite, the porter toward the eaſt, *was* over the free-
will-offerings of God, to diſtribute the oblations of the Lord, and
15 the moſt holy things. And next him *were* Eden, and Miniamin,
and Jeſhua, and Shemaiah, Amariah, and Shecaniah, in * the ci-
ties of the prieſts, in *their* ſet office, to give to their brethren by
16 courſes, as well to the great as to the ſmall. Beſides their genea-
logy of males, from three years old and upward, *even* unto every
one that entereth into the houſe of the Lord, his daily portion for
17 their ſervice in their charges, according to their courſes: Both to
the genealogy of the prieſts by the houſe of their fathers, and the
Levites, from twenty years old and upward, in their charges by
18 their courſes: And to the genealogy of all their little ones, their
wives and their ſons, and their daughters, through all the congre-
gation: for in their ſet office they ſanctified themſelves in holineſs.
19 Alſo the ſons of Aaron the prieſts, *who were* in † the fields of the
ſuburbs of their cities, in every ſeveral city, the men that were
expreſſed by name, to give portions to all the males among the
prieſts, and to all that were reckoned by genealogies, among the
20 Levites. And thus did Hezekiah throughout all Judah, and
wrought *that which was* good, and right, and truth, before the
21 Lord his God. And in every work that he began in the ſervice
of the houſe of God, and in the law, and in the commandments to
ſeek his God, he did *it* with all his heart, and proſpered.

CHAP. XXXII.

Sennacherib *invading* Judah, Hezekiah *fortifies himſelf*, ver. 1—8. *The inſolent letters and meſſages ſent by* Sennacherib, ver. 9—19. *The deſtruction of his army*, ver. 20—23 Hezekiah's *ſickneſs, riches, and death*, ver. 24—33.

1 AFTER ‡ *theſe* things, and the eſtabliſhment *thereof*, Sennache-
rib king of Aſſyria came, and entered into Judah, and en-

and treſpaſs-offering, and the ſhew-bread; to ſee that all had a competent maintenance for themſelves and their families.

V. 15. *And next*, &c.—Theſe were intruſted with receiving and diſtributing the ſeveral portions belonging to the prieſts who abode in their ſeveral cities, whilſt their brethren came up to *Jeruſalem*.

V. 18. *For*, &c.—This is alledged as a reaſon why their wives and children were provided for out of the holy things, becauſe they ſequeſtered themſelves from worldly affairs, by which they might otherwiſe have provided for their families.

V. 1. *After*, &c.—An emphatical preface, ſignifying, that notwithſtanding all

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* *Joſh.* 21. † *Lev.* xxv. 34. *Numb.* xxxv. 2. ‡ 2 *Kings* xviii. 13, &c. *Iſa.* xxxvi. 1, &c.

camped againſt the fenced cities, and thought to win them for himſelf.
2 And when Hezekiah ſaw that Sennacherib was come, and
3 that he was purpoſed to fight againſt Jeruſalem, He took counſel
with his princes, and his mighty men, to ſtop the waters of the
fountains, which *were* without the city: and they did help him.
4 So there was gathered much people together, who ſtopt all the
fountains, and the brook that ran through the midſt of the land,
ſaying, Why ſhould the kings of Aſſyria come and find much
5 water? Alſo § he ſtrengthened himſelf, and built up all the wall
that was broken, and raiſed *it* up to the towers, and another wall
without, and repaired ‖ Millo *in* the city of David, and made darts
6 and ſhields in abundance. And he ſet captains of war over the people,
and gathered them together to him in the ſtreet of the gate of
7 the city, and ſpake comfortably to them, ſaying, Be ſtrong and
courageous, be not afraid nor diſmayed for the king of Aſſyria, nor
for all the multitude that *is* with him: for * *there be* more with us
8 than with him. With him *is* an † arm of fleſh; but with us *is* the
LORD our God to help us, and to fight our battles. And the people
reſted themſelves upon the words of Hezekiah king of Judah.
9 After this did Sennacherib king of Aſſyria ſend his ſervants to Jeruſalem
(but he *himſelf laid ſiege* againſt Lachiſh, and all his power
with him) unto Hezekiah king of Judah, and unto all Judah, that
10 *were* at Jeruſalem, ſaying, Thus ſaith Sennacherib king of Aſſyria,
Whereon do ye truſt, that ye abide in the ſiege in Jeruſalem?
11 Doth not Hezekiah perſuade you to give over yourſelves to die by
famine and by thirſt, ſaying, The LORD our God ſhall deliver us
12 out of the hand of the king of Aſſyria? Hath not the ſame Hezekiah
taken away his high places, and his altars, and commanded
Judah and Jeruſalem, ſaying, Ye ſhall worſhip before one altar,
13 and burn incenſe upon it. Know ye not what I and my fathers
have done unto all the people of *other* lands? Were the gods of

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his zeal for God, God ſaw fit to exerciſe him with a ſore trial. And God ordered it at this time, that he might have an opportunity of ſhewing himſelf ſtrong, on the behalf of his returning people. It is poſſible, we may be in the way of our duty, and yet meet with trouble and danger. God permits this, for the trial of our confidence in him, and the manifeſtation of his care over us.

V. 3. *To ſtop*—And withal to draw the waters by ſecret pipes under ground to *Jeruſalem*.

V. 21. The

§ *Iſa.* xxii. 9. ‖ 2 *Sam.* v. 9. * 2 *Kings* vi. 16. † *Jer.* xvii. 5.

the nations of thoſe lands any ways able to deliver their lands out
14 of mine hand? Who *was there* among all the gods of thoſe nations,
that my fathers utterly deſtroyed, that could deliver his people
out of mine hand, that your God ſhould be able to deliver you
15 out of mine hand? Now therefore let not Hezekiah deceive you,
nor perſuade you on this manner, neither yet believe him: for no
god of any nation or kingdom was able to deliver his people out of
mine hand, and out of the hand my fathers: how much leſs ſhall
16 your God deliver you out of mine hand. And his ſervants ſpake
yet *more* againſt the Lord God, and againſt his ſervant Hezekiah.
17 ‡ He wrote alſo letters to rail on the Lord God of Iſrael, and to
ſpeak againſt him, ſaying, As the gods of the nations of *other* lands
have not delivered their people out of mine-hand, ſo ſhall not the
18 God of Hezekiah deliver his people out of mine hand. § Then
they cried with a loud voice in the Jews ſpeech unto the people
of Jeruſalem that *were* on the wall, to affright them, and to trouble
19 them, that they might take the city. And they ſpake againſt the
God of Jeruſalem, as againſt the gods of the people of the earth
20 *which were* the work of the hands of man. ‖ And for this *cauſe*
Hezekiah the king, and the prophet Iſaiah the ſon of Amoz, prayed
21 and cried to heaven. * And the Lord ſent an angel which cut off
all the mighty men of valour, and the leaders and captains in
the camp of the king of Aſſyria: ſo he returned with ſhame of
face to his own land. And when he was come into the houſe of
his god, they that came forth of his own bowels, ſlew him there
22 with the ſword. Thus the Lord ſaved Hezekiah, and the inhabitants
of Jeruſalem from the hand of Sennacherib the king of Aſſyria,
and from the hand of all *other*, and guided them on every
23 ſide. And many brought gifts unto the Lord to Jeruſalem, and
preſents to Hezekiah king of Judah: ſo that he was magnified in
24 the ſight of all nations, from thenceforth. † In thoſe days Hezekiah
was ſick to the death, and prayed unto the Lord: and he
25 ſpake unto him, and he gave him a ſign. But Hezekiah rendered not

V. 21. *The Lord ſent an angel*—The *Jewiſh* comment ſays the word of the Lord ſent *Gabriel* to do this execution, and that it was done with lightning, and in the paſſover night, the ſame night wherein the firſt-born in *Egypt* were ſlain.

V. 25. *Lifted up*—For that prodigious victory over the *Aſſyrians*, for his miracu-

‡ 2 *Kings* xix. 9. § 2 *Kings* xviii. 28. ‖ 2 *Kings* xix. 15. * 2 *Kings* xix. 35, &c.
† 2 *Kings* xx. 1. *Iſa.* xxxviii. 1.

again, according to the Benefit *done* unto him: for his
heart was lifted up; therefore there was wrath upon him, and upon
26 Judah and Jeruſalem. Notwithſtanding, Hezekiah humbled him-
ſelf, for the pride of his heart (*both* he and the inhabitants of Jeru-
ſalem) ſo that the wrath of the Lord came not upon them in the
27 days of Hezekiah. And Hezekiah had exceeding much riches and
honour: and he made himſelf treaſuries for ſilver, and for gold, and
forprecious ſtones, and for ſpices, and for ſhields, and for all manner
28 of pleaſant jewels; Store-houſes alſo for the increaſe of corn, and
wine, and oil, and ſtalls for all manner of beaſts, and cotes for
29 flocks. Moreover he provided him cities, and poſſeſſions of flocks,
and herds in abundance: for God had given him ſubſtance very
30 much. This ſame Hezekiah alſo ſtopped the upper water courſe
of Gihon, and brought it ſtraight down to the weſt-ſide of the city
31 of David. And Hezekiah proſpered in all his works. Howbeit,
in *the buſineſs of* the embaſſadors of the princes of Babylon, who ‡
ſent unto him to inquire of the wonder that was *done* in the land, God
left him to try him, that he might know all *that was* in his heart.
32 Now the reſt of the acts of Hezekiah, and his goodneſs, behold,
they *are* written in § the viſion of Iſaiah the prophet, the ſon of
33 Amoz, *and* in ‖ the book of the kings of Judah and Iſrael. And
Hezekiah ſlept with his fathers, and they buried him in the chiefeſt
of the ſepulchres of the ſons of David: and all Judah and the

lous reſtoration from ſickneſs, and for the honour ſince done him by an embaſſy from the great king of *Babylon.* All which probably raiſed in him too great an opinion of himſelf, as if theſe things were done for his piety and virtues.

V. 29. *Provided*—He repaired, fortified, and beautified them for the honour and ſafety of his kingdom.

V. 30. *Stopped,* &c.—A rivulet near *Jeruſalem* conſiſting of two ſtreams, the upper which was brought into one pool, called *the upper pool, Iſa.* vii. 3. and the lower which was brought into another, called *the lower pool, Iſa.* xxii. 9. The former he diverted and brought by pipes into *Jeruſalem,* which was a work of great art and labour.

V. 31. *Wonder that was done*—Either the deſtruction of the *Aſſyrians,* or the going back of the ſun. Theſe miracles were wrought to alarm and awaken a ſtupid, careleſs world, and to turn them from dumb and lame idols to the living God. *God left him*—To himſelf, and ſuffered Satan to try him; that he might know he had infiirmities and ſins as well as virtues. O what need have great men, and good men, and uſeful men, to ſtudy their own follies and infirmities, and to beg earneſtly of God, that he would hide pride from them!

V. 33. *Did him honour*—It is a debt we
owe

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‡ 2 *Kings* xx. 12. *Iſa.* xxxix. 1. § *Iſa.* xxxvi. 37. xxxviii. 39. ‖ 2 *Kings* xviii. 19, 20.

inhabitants of Jeruſalem did him honour at his death: and Manaſſeh his ſon reigned in his ſtead.

CHAP. XXXIII.

The wicked reign of Manaſſeh, ver. 1—10. *His captivity, prayer, and reformation,* ver. 11—17. *The concluſion of his reign,* ver. 18—20. *The wicked reign and death of* Amon, ver. 21—25.

1 MANASSEH * *was* twelve years old when he began to reign,
2 and he reigned fifty and five years in Jeruſalem: But did
that which was evil in the ſight of the LORD, like unto the † abominations
of the heathen, whom the LORD had caſt out before the
3 children of Iſrael. For he built again the high places which Hezekiah
his father had ‡ broken down, and he reared up altars for
Baalim, and § made groves, and worſhipped ‖ all the hoſt of heaven,
4 and ſerved them. Alſo he built altars in the houſe of the
LORD, whereof the LORD had ſaid, ** in Jeruſalem ſhall my name
5 be for ever. And he built altars for all the hoſt of heaven, in the
6 two courts of the houſe of the LORD. And he †† cauſed his children
to paſs through the fire in the valley of the ſon of Hinnom:
alſo he obſerved times, and uſed inchantments, and uſed witchcraft,
and ‡‡ dealt with a familiar ſpirit, and with wizards: he
wrought much evil in the ſight of the LORD to provoke him to anger.
7 And he ſet a carved image (the idol which he had made) in the
houſe of God, of which God had ſaid to David, and to Solomon
his ſon, In §§ this houſe, and in Jeruſalem, which I have choſen
8 before all the tribes of Iſrael, will I put my name for ever: ‖‖ Neither
will I any more remove the foot of Iſrael from out of the land
which I have appointed for your fathers: ſo that they will take
heed to do all that I have commanded them, according to the
whole law, and the ſtatutes, and the ordinances by the hand of
9 Moſes. So Manaſſeh made Judah and the inhabitants of Jeruſalem
to err, *and* to do worſe than the heathen, whom the LORD had de-

owe to thoſe who have been eminently uſeful, to do them honour at their death, when they are out of the reach of flattery, and we have ſeen the end of their converſation.

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* 2 *Kings* xxi. 1, &c. † *Deut.* xviii. 9. ‡ 2 *Kings* xviii. 4. Chap. xxx. 14. xxxi. 1. § *Deut.* xvi. 21. ‖ *Deut.* xvii. 3. ** *Deut.* xii. 11. 1 *Kings* viii. 29. ix 3. Chap. vi. 6. vii. 16. †† *Lev.* xviii. 21. *Deut.* xviii. 10. 2 *Kings* xxiii. 10. ‡‡ 2 *Kings* xxi. 6. §§ *Pſal.* cxxxii. 14. ‖‖ 2 *Sam.* vii. 10.

10 ſtroyed before the children of Iſrael. And the Lord ſpake to Manaſſeh,
11 and to his people: but they would not hearken. Wherefore
the Lord brought upon them the captains of the hoſt of the
king of Aſſyria, who took Manaſſeh among the thorns, and bound
12 him with fetters. and carried him to Babylon. And when he
was in affliction, he beſought the Lord his God, and humbled himſelf
13 greatly before the God of his fathers; And prayed unto him,
and he was intreated of him, and heard his ſupplication, and
brought him again to Jeruſalem into his kingdom. Then Manaſſeh
14 knew that the Lord he *was* God. Now after this he built a wall
without the city of David, on the weſt-ſide of Gihon, in the valley,
even to the entering in at the fiſh-gate, and compaſſed about Ophel,
and raiſed it up a very great height, and put captains of war in
15 all the fenced cities of Judah. And he took away the ſtrange gods,
and the idol out of the houſe of the Lord: and all the altars that
he had built in the mount of the houſe of the Lord, and in Jeruſalem,
16 and caſt them out of the city. And he repaired the altar of the Lord,
and ſacrificed thereon peace-offerings, and * thank-offerings, and commanded
17 Judah to ſerve the Lord God of Iſrael. Nevertheleſs, the
people did ſacrifice ſtill in the high places, *yet* unto the Lord their
18 God only. Now the reſt of the acts of Manaſſeh, and his prayer
unto his God, and the words of the † ſeers that ſpake to him in the
name of the Lord God of Iſrael, behold, they *are written* in the
19 book of the kings of Iſrael. His prayer alſo, and *how* God was

V. 11. *To Babylon*—The king of *Babylon* is here called *the king of Aſſyria*, becauſe he had added *Aſſyria* to his empire, who having been informed by his embaſſadors of the great riches which were in *Hezekiah*'s treaſures at *Jeruſalem*, and being aſſured of *Manaſſeh*'s degeneracy from the piety of his father, and from that God whoſe power alone made *Hezekiah* formidable, he thought this a fit ſeaſon to invade *Manaſſeh*'s kingdom. The *Jews* ſay, in the twenty ſecond year of his reign.

V. 12. *Beſought*—It becomes ſinners to humble themſelves before that God, whom they have offended. It becomes ſufferers to humble themſelves before him that correcŧs them, and to accept of the puniſhment of their iniquity.

V. 17. *Still*—*Manaſſeh* could not carry the reformation ſo far as he had carried the corruption. It is an eaſy thing to debauch mens manners; but not ſo eaſy to reform them again.

V. 18. *Of Iſrael*—Of *Judah*, often called *Iſrael*, he ſpeaks not of the *book of Kings*, for theſe things are not mentioned there, but of their publick records, whence the moſt important things were taken by the prophets, and put into thoſe canonical books.

V. 19. *Hoſai*—A writer ſo called.

V. 3. *Young*

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* *Lev.* vii. 12. † 1 *Sam.* ix. 9.

intreated of him, and all his ſin, and his treſpaſs, and the places
wherein he built high places, and ſet up groves and graven images,
before he was humbled, behold, they *are* written among the ſay-
20 ings of Hoſai. So Manaſſeh ſlept with his fathers, and they buried
him in his own houſe, and Amon his ſon reigned in his ſtead.
21 ‡ Amon *was* two and twenty years old when he began to reign,
22 and reigned two years in Jeruſalem. But he did *that which was* evil
in the ſight of the LORD, as did Manaſſeh his father: for Amon
ſacrificed unto all the carved images which Manaſſeh his father had
23 made, and ſerved them. And humbled not himſelf before the LORD as
Manaſſeh his father had humbled himſelf: but Amon treſpaſſed more
24 and more. And his ſervants conſpired againſt him, and ſlew him in
25 his own houſe. But the people of the land ſlew all them that had
conſpired againſt king Amon, and the people of the land made
Joſiah his ſon king in his ſtead.

CHAP. XXXIV.

The general character of Joſiah, ver. 1, 2. *He roots out idolatry,* ver. 3—7. *Repairs the temple,* ver. 8—13. *Rends his clothes on hearing the book of the law, and ſends to enquire of God;* ver. 14—22. Huldah *foretells the deſtruction of* Jeruſalem, ver. 23—28. Joſiah *and the people renew their covenant with God,* ver. 29—33.

1 JOSIAH § *was* eight years old when he began to reign, and
2 he reigned in Jeruſalem one and thirty years. And he did
that which was right in the ſight of the LORD, and walked in the ways
of David his father, and declined neither to the right hand nor to
3 the left. For in the eighth year of his reign, while he was yet
young, he began to ſeek after the God of David his father: and in
the twelfth year he began ‖ to purge Judah and Jeruſalem from the
high places, and the groves, and the carved images, and the molten
4 images. * And they brake down the altars of Baalim in his preſence; and the images that *were* on high above them, he cut down,
and the groves, and the carved images, and the molten images he
brake in pieces, and made duſt *of them,* and ſtrewed it upon the

V. 3. *Young*—In the ſixteenth year of his age; when he was entering into the age of temptation, and had the adminiſtration of his kingdom wholly in his own power, and none to reſtrain him; even then he begins to be religious in good earneſt.

V. 6. *Naphtali*

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‡ 2 *Kings* xxi. 19, &c. § 2 *Kings* xxii. 1, &c. ‖ 1 *Kings* xiii. 2. * *Lev.* xxvi. 30. 2 *Kings* xxiii. 4.

5 graves of them that had ſacrificed unto them. And † he burnt the
bones of the prieſts upon their altars; and cleanſed Judah and Jeru-
6 ſalem. And *ſo did he* in the cities of Manaſſeh, and Ephraim, and
Simeon, even unto Naphtali, with their mattocks round about.
7 And when he had broken down the altars and the groves, and had
beaten the graven images into powder, and cut down all the idols
8 throughout all the land of Iſrael, he returned to Jeruſalem. Now
in the ‡ eighteenth year of his reign, when he had purged the land,
and the houſe, he ſent Shaphan the ſon of Azaliah, and Maaſeiah
the governor of the city, and Joah the ſon of Joahaz the recorder,
9 to repair the houſe of the LORD his God. And when they came to
Hilkiah the high-prieſt, they delivered the money *that was* brought
into the houſe of God, which the Levites that kept the doors, had
gathered of the hand of Manaſſeh and Ephraim, and of all the
remnant of Iſrael, and of all Judah and Benjamin, and they re-
10 turned to Jeruſalem. And they put *it* in the hand of the workmen,
that had the overſight of the houſe of the LORD, and they gave it
to the workmen that wrought in the houſe of the LORD, to repair,
11 and mend the houſe: Even to the artificers and builders gave they
it, to buy hewn ſtone, and timber for couplings, and to floor the
12 houſes which the kings of Judah had deſtroyed. And the man did
the work faithfully: and the overſeers of them *were* Jahath and
Obadiah, the Levites, of the ſons of Merari; and Zechariah
and Meſhullam, of the ſons of the Kohathites, to ſet *it* forward:
and *other* of the Levites, all that could ſkill of inſtruments of muſick.
13 Alſo *they were* over the bearers of burdens, and *were* overſeers of
all that wrought the work in any manner of ſervice: and of the
14 Levites *there were* ſcribes, and officers, and porters. And when they

V. 6. *Naphtali*—Which was in the utmoſt borders of the kingdom of *Iſrael*. For it muſt be remembered, that the ten tribes were now gone into captivity; and thoſe who were come in their ſtead were weak and few, and not able to withſtand the power of *Joſiah*.

V. 8. *The houſe*—The houſe of God, called *the houſe* by way of eminency.

V. 11. *Houſes*—The chambers joining to the temple.

V. 12. *Muſick*—*All* theſe here named, were *ſkilful in inſtruments of muſick*. Which may be here mentioned, to intimate, that as they were ſkilful, ſo they were exerciſed in both employments, and did ſucceſſively overſee the work, and praiſe God with their voices and inſtruments.

V. 19. *Rent*

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† 2 *Kings* xxiii. 20. ‡ 2 *Kings* xxii. 3.

brought out the money *that* was brought into the houſe of the Lord,
Hilkiah the prieſt § found the book of the law of the Lord, *given*
15 by Moſes. And Hilkiah anſwered and ſaid to Shaphan the ſcribe,
I have found the book of the law in the houſe of the Lord. And
16 Hilkiah delivered the book to Shaphan. And Shaphan carried the
book to the king, and brought the king word back again, ſaying,
17 all that was committed to thy ſervants, they do *it*. And they have
gathered together the money *that was* found in the houſe of the
Lord, and have delivered it into the hand of the overſeers, and to
18 the hand of the workmen. Then Shaphan the ſcribe told the king,
ſaying, Hilkiah the prieſt hath given me a book. And Shaphan
19 read it before the king. And it came to paſs when the king had
20 heard the words of the law, that he rent his clothes. And the king
commanded Hilkiah, and Ahikam the ſon of Shaphan, and Abdon
the ſon of Micah, and Shaphan the ſcribe, and Aſaiah a ſervant of
21 the king's, ſaying, Go, enquire of the Lord for me, and for them
that are left in Iſrael, and in Judah, concerning the words of the
book that is found: for great *is* the wrath of the Lord that is poured
out upon us, becauſe our fathers have not kept the word of the
22 Lord, to do after all *that is* written in this book. And Hilkiah and
they that the king had *appointed*, went to Huldah the propheteſs, the
wife of Shallum the ſon of Tikvath, the ſon of Haſrah, keeper of
the wardrobe; (now ſhe dwelt in Jeruſalem in the college) and
23 they ſpake to her to that *effect*. And ſhe anſwerd them, Thus ſaith
the Lord God of Iſrael, Tell ye the man that ſent you to me,
24 Thus ſaith the Lord, Behold, I will bring evil upon this place, and
upon the inhabitants thereof, *even* all the curſes *that are* written in
25 the book which they have read before the king of Judah: Becauſe
they have forſaken me, and have burnt incenſe unto other gods,
that they might provoke me to anger with all the works of their
hands; therefore my wrath ſhall be poured out upon this place,
26 and ſhall not be quenched. And as for the king of Judah, who
ſent you to enquire of the Lord, ſo ſhall ye ſay unto him, Thus

V. 19. *Rent his clothes*—Were the things contained in ſcripture new to us, as they were here to *Joſiah*, ſurely they would make deeper impreſſions upon us than they commonly do. But they are not the leſs weighty, and therefore ſhould not be the leſs regarded, becauſe they are well known.

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§ 2 *Kings* xxii. 8, &c.

ſaith the Lord God of Iſrael *concerning* the words which thou haſt
27 heard. Becauſe thine heart was tender, and thou didſt humble
thyſelf before God when thou heardeſt his words againſt this place,
and againſt the inhabitants thereof, and humbledſt thyſelf before me,
and didſt rend thy clothes, and weep before me; I have even heard
28 *thee* alſo, ſaith the Lord. Behold, I will gather thee to thy fathers,
and thou ſhalt be gathered to thy grave in peace, neither ſhall
thine eyes ſee all the evil that I will bring upon this place, and upon
the inhabitants of the ſame. So they brought the king word again.
29 ‖ Then the king ſent, and gathered together all the elders of Judah
30 and Jeruſalem. And the king went up into the houſe of the Lord,
and all the men of Judah and the inhabitants of Jeruſalem, and the
prieſts, and the Levites, and all the people great and ſmall: and
he read in their ears all the words of the book of the covenant, *that*
31 *was* found in the houſe of the Lord. And the king ſtood in his
place, and made a covenant before the Lord, to walk after the
Lord, and to keep his commandments, and his teſtimonies, and
his ſtatutes, with all his heart, and with all his ſoul, to perform the
32 words of the covenant *which are* written in this book. And he cauſed all *that were* preſent in Jeruſalem and Benjamin * to ſtand to *it*.
And the inhabitants of Jeruſalem did according to the covenant
33 of God, the God of their fathers. And Joſiah took away all the
abominations out of all the countries that *pertained* to the children
of Iſrael, and made all *that were* preſent in Iſrael to ſerve, *even* to
ſerve the Lord their God. *And* all his days they departed not from
following the Lord, the God of their fathers.

CHAP. XXXV.

Joſiah *keeps a ſolemn paſſover,* ver. 1—19. *He goes againſt* Pharaoh-necho, *and is ſlain,* ver. 20—24. *He is bitterly lamented,* ver. 25—27.

1 MOREOVER † Joſiah kept a paſſover unto the Lord in Jeruſalem: and they killed the paſſover on the ‡ fourteenth *day*

V. 32. *To ſtand to it*—He cauſed them to engage by an oath or covenant, that they would obſerve the laws of God, as his predeceſſors had formerly done, and which indeed they were before obliged to do.

V. 33. *Even to ſerve*—The repetition ſhews, that this was the only thing his heart was ſet upon. He aimed at nothing in all he did, but to engage them to God and their duty.

V. 3. *The*

‖ 2 *Kings* xxiii. 1. * *Deut.* xxv. 8. † 2 *Kings* xxiii. 21, 22. ‡ *Exod.* xii. 6.

2 of the firſt month. And he ſet the prieſts in their charges, and encouraged
3 them to the ſervice of the houſe of the Lord. And ſaid
unto the Levites that taught all Iſrael who were holy unto the
Lord, Put the holy ark in the houſe which Solomon the ſon of
David king of Iſrael did build: § *it ſhall* not *be* a burden upon your
ſhoulders: ſerve now the Lord your God, and his people Iſrael,
4 And prepare yourſelves by the ‖ houſes of your fathers, after your
courſes, according to the * writing of David king of Iſrael, and
5 according to the † writing of Solomon his ſon. And ſtand in the
holy *place,* according to the diviſions of the families of the fathers of
your brethren the people, and after the diviſion of the families of
6 the Levites. So kill the paſſover, and ‡ ſanctify yourſelves and
prepare your brethren, that they may do according to the word of
7 the Lord, by the hand of Moſes. And Joſiah gave to the people
of the flock, lambs and kids, all for the paſſover-*offerings,* for all
that were preſent, to the number of thirty thouſand, and three thouſand
8 bullocks: theſe *were* of the king's ſubſtance. And his princes
gave willingly unto the people, to the prieſts, and to the Levites:
Hilkiah, and Zechariah, and Jeiel, rulers of the houſe of God,
gave unto the prieſts for the paſſover-*offerings,* two thouſand and ſix

V. 3. *The houſe*—In the holy of holies. Whence, it may ſeem, it had been removed, by ſome of the wicked kings of *Judah,* poſſibly by *Joſiah*'s father *Amon. A burden*—Or, that it might *not* be *a burden,* ſo theſe words are to be joined with the former, as the reaſon why *Solomon* built this houſe, that the ark might have a conſtant and fixed habitation, and not need to be carried from place to place upon their ſhoulders, as it had been done while it was in the tabernacle. Miniſters muſt look upon themſelves as ſervants both to Chriſt, and to the people, for his ſake. They muſt take care and take pains, and lay themſelves out to the utmoſt, both for the honour and glory of God, and for the benefit of his people, *not as having dominion over* their *faith, but as helpers* of their holineſs and *joy.*

V. 5. *Stand*—Or, *miniſter,* (as that word is frequently uſed) in the court of the prieſts. *According*—According to the ſeveral families both of the people, whom he calls *their brethren,* leſt they ſhould deſpiſe them, or grudge to ſerve them, and of the *Levites.* For the paſſover was to be eaten by the ſeveral families according to their numbers, and therefore he commands theſe perſons, that when the paſchal lambs were brought to them to be killed, they might ſo order the matter, that they might be diſtributed to the ſeveral families whether of the Levitical or other tribes.

V. 8. *Princes*—Not the political, but eccleſiaſtical princes, or the chief of the prieſts and *Levites,* whoſe names here follow. *Levites*—For the uſe of any of the families of them, as need ſhould be. For they ſuppoſed the thirty thouſand which the king had given were not ſufficient for all the families.

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§ 1 *Chron.* xxiii. 26. ‖ 1 *Chron.* ix. 10. * 1 *Chron.* 23, 24, 25, 26. † Chap. viii. 14.
‡ Chap. xxix. 5. 15. xxx. iii. 15. *Ezra.* vi. 20.

9 hundred *ſmall cattle*, and three hundred oxen. Conaniah alſo, and
Shemaiah, and Nethaneel, his brethren, and Haſhabiah, and Jeiel,
and Jozabad, chief of the Levites, gave unto the Levites for
paſſover-*offerings*, five thouſand *ſmall cattle*, and five hundred oxen.
10 So the ſervice was prepared, and the prieſts ſtood in their place,
and the Levites in their courſes, according to the king's commandment.
11 And they killed the paſſover, and the prieſts ſprinkled *the*
12 *blood* from their hands, and the Levites § flayed them. And they
removed the burnt-offerings, that they might give according to the
divisions of the families of the people, to offer unto the Lord, as
it is written ‖ in the book of Moſes. And ſo *did they* with the oxen.
13 And they * roſted the paſſover with fire, according to the ordinance:
but the *other* holy *offerings* ſod they in pots, and in chaldrons,
and in pans, and divided *them* ſpeedily among all the people.
14 And afterward they made ready for themſelves, and for the
prieſts: becauſe the prieſts the ſons of Aaron *were buſied* in offering
of burnt-offerings and the fat until night; therefore the Levites
prepared for themſelves, and for the prieſts the ſons of Aaron.
15 And the ſingers the ſons of Aſaph *were* in their place, according to
the † commandment of David, and Aſaph, and Heman, and Jeduthun
the king's ſeer: and the porters ‡ *waited* at every gate; they
might not depart from their ſervice; for their brethren the Levites
16 prepared for them. So all the ſervice of the Lord was prepared
the ſame day, to keep the paſſover, and to offer burnt-offerings
upon the altar of the Lord, according to the commandment of king
17 Joſiah. And the children of Iſrael *that were* preſent kept the paſſover
at that time, and the feaſt of unleavened bread ſeven days.

V. 12. *Removed*—Some of the leſſer cattle; for theſe alſo might be offered as burnt-offerings, *Lev.* i. 10. and hence it may ſeem that all theſe ſmall cattle were not given for paſchal-lambs, but were to be offered as burnt-offerings for the people. And theſe they put apart leſt they ſhould be confounded with them which were for another uſe; and, that they might not be hindred from that which was their preſent work, *that they might give*, the paſchal-lambs or kids. *To offer*—Theſe words may belong to the laſt words, and to the paſchal-lambs, which they were firſt *to offer to the Lord*, by killing them and ſprinkling the blood, and then to *give* to the people; though the *giving* be here mentioned before the *offering*, ſuch tranſpoſitions being uſual in ſcripture. *Oxen*—As they did with the leſſer cattle, they removed thoſe oxen which were to be offered as burnt-offerings, from thoſe which were to be offered as peace-offerings.

V. 18. *Like*

§ Chap. xxix. 34. ‖ *Lev.* iii. 3. * *Exod.* xii. 8, 9. † 1 *Chron.* xxv. 1, &c.
‡ 1 *Chron.* ix. 17, 18. xxvi. 14, &c.

18 And § there was no paſſover like to that kept in Iſrael, from the
days of Samuel the prophet; neither did all the kings of Iſrael keep
ſuch a paſſover as Joſiah kept, and the prieſts, and the Levites,
and all Judah and Iſrael *that were* preſent, and the inhabitants of
19 Jeruſalem. In the eighteenth year of the reign of Joſiah, was this
20 paſſover kept. ‖ After all this, when Joſiah had prepared the
temple, Necho king of Egypt came up to fight againſt Carchemiſh
21 by Euphrates: and Joſiah went out againſt him. But he ſent ambaſſadors
to him, ſaying. What have I to do with thee, thou king
of Judah? *I come* not againſt thee this day, but againſt the houſe
wherewith I have war: for God commanded me to make haſte:
forbear thee from *meddling* with God, who *is* with me, that he deſtroy
22 thee not. Nevertheleſs, Joſiah would not turn his face from
him, but * diſguiſed himſelf that he might fight with him, and
hearkened not unto the words of Necho from the mouth of God,
23 and came to fight in the valley of Megiddo. And the archers ſhot
at king Joſiah: and the king ſaid to his ſervant, Have me away for
24 I am ſore wounded. His ſervants therefore took him out of that chariot
and put him in the ſecond chariot that he *had;* and they brought
him to Jeruſalem, and he died, and was buried in *one of the* ſepulchres
of his fathers. And † all Judah and Jeruſalem mourned for
25 Joſiah. And Jeremiah lamented for Joſiah: and all the ſinging-men
and the ſinging-women ſpake of Joſiah in their lamentations
to this day, and made them an ordinance in Iſrael: and behold,
26 they *are* written in the lamentations. Now the reſt of the acts of

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V. 18. *Like to that*—The whole ſolemnity was performed exactly according to the law, whereas in *Hezekiah's* paſſover there were ſeveral irregularities: likewiſe *Joſiah* furniſhed the whole congregation with beaſts for ſacrifice at his own charge, which no king ever did before him.

V. 20. *After all*—When he and his people hoped that God was reconciled, and the foundation of a laſting happineſs laid, their hopes were quickly blaſted. So much are men often miſtaken in their judgments about the deſigns of God's providence.

V. 21. *The houſe*—Againſt the houſe of the king of *Aſſyria,* between whom and me there is war. It is at thy peril, if thou engage againſt one who has both a better army, and a better cauſe and God on his ſide.

V. 22. *Hearkened not*—How can we think to proſper in our ways, if we do not acknowledge God in them!

V. 25. *To this day*—In all their ſucceeding lamentations for their publick calamities, they remembered *Joſiah's* death as their firſt and fatal blow, which opened the flood-gates to all their following miſeries.

V. 8. *Found*

§ 2 *Kings* xxiii. 22. ‖ 2 *Kings* xxiii. 29. *Jer.* xlii. 2. * 1 *Kings* xxii. 30. † *Zech.* xii. 11.

Joſiah : and his goodneſs, according to *that which was* written in the
27 law of the Lord, And his deeds, firſt and laſt, behold, they *are*
written in the book of the kings of Iſrael and Judah.

CHAP. XXXVI.

The wicked reigns of Jehoahaz, ver. 1—4. Jehoiakim, ver. 5—8. Jehoiachin *and* Zedekiah, ver. 9—13. *The wickedneſs of the people*, ver. 14—16. Jeruſalem *deſtroyed*, Judah *laid waſte, the people ſlain or led away captive, according to God's word*, ver. 17—21. *The proclamation of* Cyrus, ver. 22, 23.

1 THEN * the people of the land took Jehoahaz the ſon of Joſiah,
2 and made him king in his father's ſtead in Jeruſalem. Jehoahaz was twenty and three years old when he began to reign,
3 and he reigned three months in Jeruſalem. And the king of Egypt
put him down at Jeruſalem, and condemned the land in an hun-
4 dred talents of ſilver, and a talent of gold. And the king of Egypt
made Eliakim his brother, king over Judah and Jeruſalem, and
turned his name to Jehoiakim. And Necho took Jehoahaz his bro-
5 ther, and carried him to Egypt. Jehoiakim *was* twenty and five
years old when he began to reign, and he reigned eleven years in
Jeruſalem; and he did that which was evil in the ſight of the Lord
6 his God. † Againſt him came up Nebuchadnezzar king of Babylon,
7 and bound him in fetters to carry him to Babylon. ‡ Nebuchadnezzar alſo carried off the veſſels of the houſe of the Lord to Ba-
8 bylon, and put them in his temple at Babylon. Now the reſt of the
acts of Jehoiakim, and his abominations which he did, and *that
which was* found in him, behold, they are written in the book of the
kings of Iſrael and Judah: and Jehoiachin his ſon reigned in his
9 ſtead. § Jehoiachin *was* eight years old when he began to reign,
and he reigned three months, and ten days in Jeruſalem, and he
10 did *that which was* evil in the ſight of the Lord. And when the
year was expired, king Nebuchadnezzar ſent, and brought him to
Babylon, with the goodly veſſels of the houſe of the Lord, and

V. 8. *Found in him*—That crime of rebellion againſt the king of *Babylon*, which for a time he kept in his own breaſt, but when he ſaw fit, diſcovered it, and was convicted of it.

V. 10. *Expired*—Heb. *at the return of the year:* at the beginning of the next year, according to the ſacred account of the *Hebrews*, at the ſpring of the year, the time when kings go forth to battle, as is elſewhere

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* 2 *Kings* xxiii. 30, &c. † 2 *Kings* xxiv. 1. ‡ 2 *Kings* xxiv. 13 *Dan.* i. 1, 2.
§ 2 *Kings* xxiv. 8.

11 made ‖ Zedekiah his brother king over Judah and Jeruſalem. * Zedekiah *was* one and twenty years old when he began to reign, and
12 reigned eleven years in Jeruſalem. And he did *that which was* evil in the ſight of the LORD his God, *and* humbled not himſelf before
13 Jeremiah the prophet, *ſpeaking* from the mouth of the LORD. And he alſo rebelled againſt king Nebuchadnezzar, who had made him ſwear by God: but he ſtiffened his neck, and hardened his heart
14 from turning unto the LORD God of Iſrael. Moreover, all the chief of the prieſts, and the people tranſgreſſed very much, after all the abominations of the heathen, and polluted the houſe of the
15 LORD which he had hallowed in Jeruſalem. † And the LORD God of their fathers ſent to them by his meſſengers, riſing up betimes, and ſending; becauſe he had compaſſion on his people, and on his
16 dwelling place: But they mocked the meſſengers of God, § and deſpiſed his words, and miſuſed his prophets, until the wrath of the
17 LORD aroſe againſt his people, till there *was* no remedy. ‡ Therefore he brought upon them the king of the Chaldees, who ſlew their young men with the ſword, in the houſe of their ſanctuary, and had no compaſſion upon young man or maiden, old man, or him
18 that ſtooped for age: he gave *them* all into his hand. And all the veſſels of the houſe of God, great and ſmall, and the treaſures of the houſe of the LORD, and the treaſures of the king, and
19 of his princes: all *theſe* he brought to Babylon. And they burnt the houſe of God, and brake down the wall of Jeruſalem, and burnt all the places thereof with fire, and deſtroyed all the

elſewhere ſaid, when *Nebuchadnezzar*, among others, went forth to ſettle and enlarge his conqueſts. *His brother*—Largely ſo called, for this was his uncle, or his father's brother, being the ſon of *Joſiah*.

V. 13. *By God*—Who had required him to ſwear fealty and conſtant obedience to him by the true God, whom he called upon to be a witneſs againſt him if he broke his oath. So his rebellion was aggravated with perjury, and horrid contempt of God.

V. 15. *Riſing*—Sending them early and diligently, as a careful houſe-holder, who riſes betimes about his buſineſs. God ſent them many prophets and meſſages, ſome at the very beginning of their apoſtacy, and others afterward, 'till the very day of their captivity.

V. 16. *No remedy*—Becauſe the people would not repent, and God would not pardon them.

V. 17. *Chaldees*—*Abraham* was called out of *Ur* of the *Chaldees*, when God took him into covenant with himſelf. And now his degenerate ſeed are carried into that country again, to ſignify that they had forfeited all that kindneſs wherewith they had been loved for their father's ſake, and the benefit of the covenant into which he was called.

V. 21. *Sabbaths*

‖ *Jer.* xxxvii. 1. * 2 *Kings* xxiv. 18. *Jer.* lii. 1, &c. † *Jer.* xxv. 3, 4. xxxv. 15. § *Ezek.* xi. 3. xx. 49. ‡ 2 *Kings* xxv. 1, &c.

20 goodly veſſels thereof. And them that had eſcaped from the ſword,
carried he away to Babylon: where they were ſervants to him and
21 his ſons, until the reign of the kingdom of Perſia. To fulfil the
word of the LORD by the mouth of § Jeremiah, until the land ‖ had
enjoyed her ſabbaths: *for*, as long as ſhe lay deſolate, ſhe kept ſab-
22 bath, to fulfil threeſcore and ten years. * Now in the firſt year of
Cyrus king of Perſia, (that the word of the LORD *ſpoken* by the mouth
of † Jeremiah might be accompliſhed) the LORD ſtirred up the ſpi-
rit of Cyrus king of Perſia, that he made a proclamation throughout
23 all his kingdoms, and *put it* alſo in writing, ſaying, Thus ſaith
Cyrus king of Perſia, All the kingdoms of the earth hath the LORD
God of heaven given me, and he hath charged me to build him an
houſe in Jeruſalem, which *is* in Judah; who *is there* among you of
all his people? The LORD his God *be* with him, and let him go up.

V. 21. *Sabbaths*—Had reſted from the labour of the huſbandman in plowing and harrowing it; the people that ſhould have managed it being deſtroyed. Many a time had they ploughed and ſowed their land in the ſeventh year, when it ſhould have reſted: and now it lay unploughed and unſown for ten times ſeven years. Yet even this might encourage them to hope, that they ſhould in due time return to it again. Had others come and taken poſſeſſion of it, they might have deſpaired of ever recovering it. But while it lay deſolate, it as it were waited for them, and refuſed to acknowledge any other owners.

§ *Jer.* xxv. 9. 12. xxvi. 6, 7. xxix. 10. ‖ *Lev.* xxvi. 34, 35. 43. * *Ezra* i. 1.
† *Jer.* xxv. 12, 13. xxix. 10.

NOTES

ON

The Book of *EZRA*.

The hiſtory of this book is the accompliſhment of Jeremiah'*s prophecy, concerning the return of the* Jews *out of* Babylon, *at the end of ſeventy years, and a type of the accompliſhment of the prophecies in the* Revelation, *touching the deliverance of the Goſpel Church from Spiritual Babylon.* Ezra *preſerved the records of that great revolution, and tranſmitted them to the church in this book. It gives us an account of the* Jews *return from their captivity,* chap. 1, 2. *Of the building of the temple, notwithſtanding the oppoſition it met with,* chap. 3—6. *Of* Ezra'*s coming to* Jeruſalem, chap. 7, 8. *Of his obliging thoſe that had married ſtrange wives to put them away,* chap. 9, 10.

EZRA.

CHAP. I.

The proclamation of Cyrus, *for the releaſe of the* Jews, *and building of the temple,* ver. 1—4. *The return of many of them,* ver. 5, 6. *Orders given for reſtoring the veſſels of the temple,* ver. 7—11.

1 NOW in the firſt year of Cyrus king of Perſia, (that the word of
the LORD * by the mouth of Jeremiah might be fulfilled) the
LORD ſtirred up the ſpirit of Cyrus king of Perſia, that he made a
proclamation throughout all his kingdom, and *put* it alſo in writing,
2 ſaying, Thus ſaith Cyrus king of Perſia, The LORD God of heaven
hath given me all the kingdoms of the earth, and he hath † charged

V. 1. *Fulfilled—Nebuchadnezzar* carried many of the *Jews* into captivity in the firſt year of his reign (the fourth of *Jehoiakim*). He reigned forty-five years, his ſon *Evil-merodach* twenty-three, and his grandſon *Belſhazzar*, three years, which make up the ſeventy years foretold by *Jeremiah*. *Firſt year*—Of his reign in *Babylon:* for he had been king of *Perſia* for many years.

V. 2. *All*, &c.—In thoſe part of the

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* 2 *Chron.* xxxvi. 22. *Jer.* xxv. 12. xix. 10. † *Iſa.* xliv. 28. xlv. 13.

3 me to build him an houſe at Jeruſalem, which *is* in Judah. Who *is*
there among you of all his people? His God be with him, and let
him go up to Jeruſalem, which *is* in Judah, and build the houſe of
4 the Lord God of Iſrael, (he *is* the God) in Jeruſalem. And whoſoever
remaineth, in any place where he ſojourneth, let the men of
his place help him with ſilver, and with gold, and with goods, and
with beaſts, beſides the free-will-offering for the houſe of God
5 in Jeruſalem. Then roſe up the chief of the fathers of Judah
and Benjamin, and the prieſts and the Levites, with all *them* whoſe
ſpirit God had raiſed to go up, to build the houſe of the Lord in
6 Jeruſalem. And all they that *were* about them, ſtrengthened their
hands with veſſels of ſilver, with gold, with goods, and with beaſts,
and with precious things, beſides all *that* was willingly offered.
7 Alſo Cyrus the king brought forth the veſſels of the houſe of the
Lord, ‡ which Nebuchadnezzar had brought forth out of Jeruſalem,
8 and had put them in the houſe of his gods: Even thoſe did Cyrus
king of Perſia bring forth by the hand of Mithredath the treaſurer,
9 and numbered them unto § Sheſhbazzar the prince of Judah. And
this *is* the number of them: thirty chargers of gold, a thouſand
10 chargers of ſilver, nine and twenty knives: Thirty baſons of gold,
ſilver baſons of a ſecond *ſort*, four hundred and ten: *and* other veſſels
11 a thouſand. All the veſſels of gold, and of ſilver, *were* five
thouſand and four hundred. All *theſe* did Sheſhbazzar bring up
with *them of* the captivity, that were brought up from Babylon unto
Jeruſalem.

world; all that vaſt empire formerly under the *Aſſyrians* and *Babylonians*. The gift of which he aſcribes to the great God; by that expreſs prophecy of *Iſaiah* concerning him, *Iſa.* xliv. 28. xlv. 1. 13. ſo long before he was born; which prophecy the *Jews* had doubtleſly ſhewed him, which alſo carried a great evidence with it, eſpecially to him who was ſo highly encouraged by it: or by a ſpecial illumination which God vouchſafed to him, as he did to *Nebuchadnezzar* and *Darius*, and ſome other Heathen princes.

V. 5. *Then roſe up*, &c.—Theſe being a new generation, went out like their father *Abraham*, from this land of the *Chaldees*, not *knowing whither they went.*

V. 6. *Strengthened their hands*—God can, when he pleaſes, incline the hearts of ſtrangers to be kind to his people; yea, make thoſe ſtrengthen their hands, who formerly weakened them.

V. 8. *Sheſhbazzar—Zerubbable;* the *Chaldeans* called him *Sheſhbazzar*, that is, *Joy in tribulation*, but among his own people he was called *Zerubbabel*, *a ſtranger in Babylon.* So he looked upon himſelf, tho' (*Joſephus* ſays) he was captain of the life-guard.

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‡ 2 *Kings* xxiv. 13. 2 *Chron.* xxxvi. 7. § Chap. v. 14.

CHAP. II.

The leaders that returned, ver. 1, 2. *The people,* ver. 3—35 *The prieſts,* Levites *and retainers to the temple,* ver. 36—63. *The ſum total and their ſubſtance,* ver. 64—67. *Their offerings,* ver. 68—70.

1 NOW * theſe *are* the children of the province that went up out
of the captivity, of thoſe who had been carried away, whom
Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jeruſalem and Judah, every one unto
2 his city; Who came with Zerubbabel: Jeſhua, Nehemia, Seraiah,
Reelaiah, Mordecai, Bilſham, Miſpar, Bigvai, Rehum, Baanah:
3 the number of the men of the people of Iſrael. The children of Pa-
4 roſh, two thouſand an hundred ſeventy and two. The children of
5 Shephatiah, three hundred and ſeventy and two. The children of
6 Arah, ſeven hundred ſeventy and five. The children of † Pahath-
moab, of the children of Jeſhuah, *and* Joab, two thouſand eight
7 hundred and twelve. The children of Elam, a thouſand two hun-
8 dred fifty and four. The children of Zattu, nine hundred forty
9 and five. The children of Zaccai, ſeven hundred and threeſcore.
10, 11 The children of Bani, ſix hundred forty and two. The children
12 of Bebai, ſix hundred twenty and three. The children of Azgad,
13 a thouſand two hundred twenty and two. The children of Adoni-
14 kam, ſix hundred ſixty and ſix. The children of Bigvai, two
15 thouſand fifty and ſix. The children of Adin, four hundred

V. 1. *The province*—Of *Judah,* called *a province,* chap. v. 8. And he calls it thus emphatically to mind himſelf and his brethren of that ſad change which their ſins had made among them, that from an illuſtrious, independent, and formidable kingdom, were fallen to be an obſcure, ſervile, and contemptible province, firſt under the *Chaldeans,* and now under the *Perſians*

V. 2. *Who came,* &c.—This catalogue, differs in ſome names and numbers from that *Neh.* 7. which might be becauſe ſeveral names were given to the ſame perſons; and becauſe of the many changes which might happen in the ſame families between the time of the firſt making of this catalogue by *Ezra,* and the making it anew ſo many years after.

V. 3. *The children*—The poſterity, as that word is conſtantly taken in this catalogue. *Of Paroſh*—That deſcend either from *Paroſh,* or from that family whereof *Paroſh* was the chief. And ſo for the reſt.

V. 5. *Seven hundred,* &c.—In *Neh.* vii. 10. they were only ſix hundred and fifty two, it ſeems ſeven hundred and ſeventy five marched out of *Babylon,* but ſome of them died, others were hindered by ſickneſs, or other caſualties, and ſo there came only ſix hundred and fifty two to *Jeruſalem.* And the like is to be ſaid in the like differences: which it ſuffices to hint once for all.

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* *Neh.* vii. 6, &c. † *Neh.* vii. 11

16 fifty and four. The children of Ater of Hezekiah, ninety and
17 eight. The children of Bezai, three hundred twenty and three.
18, 19 The children of Jorah, an hundred and twelve. The children
20 of Haſhum, two hundred twenty and three. The children of Gib-
21 bar, ninety and five. The children of Beth-lehem, an hundred
22, 23 twenty and three. The men of Netophah, fifty and ſix. The
24 men of Anathoth, an hundred twenty and eight. The children of
25 Azmaveth forty and two. The children of Kirjath-arim, Chephirah,
26 and Beeroth, ſeven hundred and forty and three. The children
27 of Ramah, and Gaba, ſix hundred twenty and one. The men of
28 Michmas, an hundred twenty and two. The men of Beth-el and
29 Ai, two hundred twenty and three. The children of Nebo, fifty
30 and two. The children of Magbeſh, an hundred fifty and ſix.
31 The children of the other ‡ Elam, a thouſand two hundred fifty
32 and four. The children of Harim, three hundred and twenty.
33 The children of Lod, Hadid, and Ono, ſeven hundred twenty
34 and five. The children of Jericho, three hundred forty and five.
35 The children of Senaah, three thouſand and ſix hundred and thirty.
36 The prieſts: the children of § Jedaiah of the houſe of Jeſhua,
37 nine hundred ſeventy and three. The children of || Immer, a thou-
38 ſand fifty and two. The children of * Paſhur, a thouſand two
39 hundred forty and ſeven. The children of † Harim a thouſand
40 and ſeventeen. The Levites: the children of Jeſhua, and Kad-
41 miel, of the children of Hodaviah, ſeventy and four. The ſingers:
42 the children of Aſaph, an hundred twenty and eight. The chil-
dren of the porters: the children of Shallum, the children of Ater, the
children of Talmon, the children of Akkub, the children of Hatita,
43 the children of Shobai, *in* all, an hundred thirty and nine. The
Nethinims: the children of Ziha, the children of Haſupha, the

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V. 21. *Beth-lehem*—And ſo theſe were the remainders of the inhabitants of that city. (And the like may be ſaid of the two following names, *Netophah* and *Anathoth*, or others of the like nature.) So *little* was *Beth-lehem among the thouſands of Judah!* Yet thence muſt the Meſſiah ariſe.

V. 39. *Harim*—The head of one of the twenty four courſes which *David* appointed, 1 *Chron.* xxiv. 8. of all which courſes, ſome obſerve here are not above four or five that returned. There is another *Harim* mentioned above, ver. 32. but that was no prieſt as this was, ver. 36.

V. 43. *Nethinims*—Perſons devoted to the inferior ſervices of the prieſts and *Levites.* Commonly ſuppoſed to be the *Gibeonites, given,* (ſo their name ſignifies) by *Joſhua* firſt, and again by *David,* when *Saul* had expelled them, to the prieſts and *Levites,* for thoſe ſervices.

V. 55. *Servants*

‡ Ver. 7. § 1 *Chron.* xxiv. 7. || 1 *Chron.* xxiv. 14. * 1 *Chron.* ix. 12. † 1 *Chron.* xxiv. 8.

44 children of Tabbaoth, The children of Keros, the children of Siaha,
45 the children of Padon, The children of Lebanah, the children of
46 Hagabah, the children of Akkub, The children of Hagab, the
47 children of Shalmai, the children of Hanan, The children of Giddel,
48 the children of Gahar, the children of Reaiah, The children
49 of Rezin, the children of Nekoda, the children of Gazzam, The
children of Uzza, the children of Paſeah, the children of Beſai,
50 The children of Aſnah, the children of Mehunim, the children of
51 Nephuſim, The children of Bakbuk, the children of Hakupha, the
52 children of Harhur, The children of Bazluth, the children of Mehida,
53 the children of Harſha, The children of Barkos, the children
54 of Siſera, the children of Thamah, The children of Neziah,
55 the children of Hatipha, The children of Solomon's ſervants: *the
children of Sotai, the children of Sophereth, the children of Peruda,
56 The children of Jaalah, the children of Darkon, the children of
57 Giddel, The children of Shephatiah, the children of Hattil, the
58 children of Pochereth of Zebaim, the children of Ami, All the
‡ Nethinims, and the children of § Solomon's ſervants, *were* three
59 hundred ninety and two. And theſe *were they* which went up from
Tel-melah, Tel-harſa, Cherub, Addan, *and* Immer: but they
could not ſhew their fathers houſe, and their ſeed, whether they
60 *were* of Iſrael: The children of Delaiah, the children of Tobiah,
61 the children of Nekoda, ſix hundred fifty and two. And of the
children of the prieſts: the children of Habaiah, the children of
Koz, the children of Barzillai: (who took a wife of the daughter
62 of || Barzillai the Gileadite and was called after their name.) Theſe
ſought their regiſter *among* thoſe that were reckoned by genealogy,
but they were not found: therefore were they as polluted, put
63 from the prieſthood. And the Tirſhatha ſaid unto them, that they

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V. 55. *Servants*—Who had lived in *Solomon's* family, and after his death, called themſelves and their families by that name, eſteeming it a great honour, that they had been ſervants to ſo great a prince.

V. 62. *Genealogy*—The *Jews* were generally very exact in their genealogies, from their own choice and intereſt, that they might preſerve the diſtinctions of the ſeveral tribes and families, which was neceſſary both to make out their titles to offices or inheritances, and to govern themſelves thereby in the matter of marriages, and from the ſpecial providence of God, that ſo it might be certainly known of what tribe and family the Meſſiah was born.

V. 63. *Tirſhatha*—The governor, *Zerubbabel. With Urim,* &c.—That this point which could not be found out by human ſkill,

‡ 1 *Chron.* ix. 2. § 1 *Kings* ix. 21. || 2 *Sam.* xvii. 27.

ſhould not eat of the moſt holy things, till there ſtood up a prieſt
64 with [*] Urim and with Thummim. The whole congregation
together *was* [†] forty and two thouſand three hundred *and* threeſcore:
65 Beſides their ſervants, and their maids, of whom *there were*
ſeven thouſand three hundred thirty and ſeven: and *there were*
66 among them two hundred ſinging-men and ſinging-women. Their
horſes *were* ſeven hundred thirty and ſix: their mules two hundred
67 forty and five: Their camels four hundred thirty and five: *their*
68 aſſes ſix thouſand ſeven hundred and twenty. And ſome of the
chief of the fathers, when they came to the houſe of the LORD which
is at Jeruſalem, offered freely for the houſe of God to ſet it up in
69 his place. They gave after their ability unto the [‡] treaſure of the
work, threeſcore and one thouſand drams of gold, and five thouſand
70 pound of ſilver, and one hundred prieſts garments. So the
prieſts and the Levites, and *ſome* of the people, and the ſingers,
and the porters, and the Nethinims, dwelt in their cities, and all
Iſrael in their cities.

CHAP. III.

They ſet up the altar, offer ſacrifices thereon, and keep the feaſts, ver. 1—6. *They contribute, and lay the foundation of the temple,* ver. 7—13.

1 AND when the ſeventh month drew near, and the children of Iſrael *were* in the cities, the people gathered themſelves toge-

ſkill, might be determined by Divine direction. Hereby it appears that the *Urim* and *Thummim* were loſt in the deſtruction of the city and temple, tho' the *Jews* fed themſelves with hopes of recovering them, but in vain. And by the want of that oracle, they were taught to expect the great oracle, the Meſſiah.

V. 64. *The whole,* &c.—The particular ſums here recited come only to twenty and nine thouſand eight hundred and eighteen. Unto whom are added in this total ſum twelve thouſand five hundred and forty two. Which either were of the other tribes beſide *Judah* and *Benjamin:* or where ſuch as were ſuppoſed to be *Iſraelites,* but could not prove their pedigree by their genealogies.

V. 65. *Women*—For women as well as men were employed in this exerciſe in the temple-ſervice.

V. 68. *The houſe*—That is, to the ruins of the houſe; or to the place were it ſtood.

V. 69. *Sixty one thouſand drams*—Sixty one thouſand drams of gold amount to ſomething more than ſo many pounds of our money. So biſhop *Cumberland,* who likewiſe ſuppoſes five thouſand pounds of ſilver, to be about thirty ſeven thouſand pounds ſterling.

V. 70. *And all Iſrael in their cities*—And they dwelt in peace, in perfect harmony, a bleſſed preſage of their ſettlement, as their diſcord in the latter times of that ſtate, was of their ruin.

V. 1. *Seventh month*—This was a ſacred
kind

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[*] *Exod.* xxviii. 30. [†] *Neh.* vii. 66. [‡] 1 *Chron.* xxvi. 2.

2 ther, as one man to Jeruſalem. Then ſtood up Jeſhua the ſon of
Jozadak, and his brethren the prieſts, and Zerubbabel, the ſon Shealtiel,
and his bretheren, and built the altar of the God of Iſrael,
to offer burnt-offerings thereon, as *it is* § written in the law of
3 Moſes the man of God. And they ſet the altar upon his baſes, (for
fear *was* upon them, becauſe of the people of thoſe countries) and
they offered burnt-offerings thereon unto the Lord, *even* burnt-offerings
4 morning and evening. They kept alſo the feaſt of tabernacles,
‖ as *it is* written, and * *offered* the daily burnt-offerings by
number, according to the cuſtom, as the duty of every day required;
5 And afterward *offered* the continual burnt-offering, both of the newmoons,
and of all the ſet-feaſts of the Lord, *that were* conſecrated,
and of every one that willingly offered a free-will-offering unto the
6 Lord. From the firſt day of the ſeventh month began they to offer
burnt-offerings unto the Lord: but the foundation of the temple of
7 the Lord was not *yet* laid. They gave money alſo unto the maſons,
and to the carpenters, and meat, and drink, and oil, unto
them of Zidon, and to them of Tyre, to bring cedar-trees from
Lebanon to the ſea of † Joppa, according to the grant that they had
8 of Cyrus king of Perſia. Now in the ſecond year of their coming
unto the houſe of God at Jeruſalem, in the ſecond month, began
Zerubbabel the ſon of Shealtiel, and Jeſhua the ſon of Jozadak,

kind of month wherein there were divers feſtivals, for which the people had been preparing themſelves, and now came to *Jeruſalem* to the celebration of them.

V. 2. *Altar*—Which was of more preſent neceſſity than the temple, both to make atonement to God for all their ſins, and to obtain God's aſſiſtance for the building of the temple, and to ſtrenghten their own hearts and hands in that great work.

V. 3. *For fear*—So they made the more haſte, leſt they ſhould be hindred. Apprehenſion of dangers ſhould quicken us in our duty. Have we many enemies? We have the more need to have God for our friend and to keep up our correſpondence with him.

V. 4. *Tabernacles*—This ſeems to be mentioned for all the ſolemnities of this month, whereof this was the moſt eminent, otherwiſe it is not probable, that they would neglect the day of atonement which was ſo ſeverely enjoined, *Lev.* xxiii. 27, 28, 29. and was ſo exceeding ſuitable to their preſent condition.

V. 5. *Offering*—The morning and evening ſacrifice. The law required much; but they offered more; for tho' they had little wealth, they had much zeal. Happy they that bring with them out of the furnace of affliction, ſuch a holy heat as this!

V. 6. *Burnt-offerings*—And the other ſacrifices which were to be offered with them upon that day, being the feaſt of trumpets. *Burnt-offerings* are often put for all ſacrifices.

V. 9. *Jeſhua*

§ *Deut.* xii. 5. ‖ *Exod.* xxiii. 16. * *Numb.* xxix. 12. † *Acts* ix. 36.

and the remnant of their brethren the prieſts and the Levites and
all they that where come out of the captivity unto Jeruſalem, and
appointed the Levites from twenty years old and upward, to ſet
9 forward the work of the houſe of the Lord. Then ſtood Jeſhua
with his ſons, and his brethren, Kadmiel and his ſons, the ſons of
Judah together, to ſet forward the workmen in the houſe of God:
the ſons of Henadad, *with* their ſons and their brethren the Levites.
10 And when the builders laid the foundation of the temple of the Lord,
they ſet the prieſts in their apparel with trumpets, and the Levites
the ſons of Aſaph, with cymbals to praiſe the Lord, after the [‡]
11 ordinance of David king of Iſrael. And they [§] ſung together by
courſe, in praiſing and giving thanks unto the Lord; becauſe *he is*
good for his mercy *endureth* for ever toward Iſrael: And all the
people ſhouted with a great ſhout, when they praiſed the Lord,
12 becauſe the foundation of the houſe of the Lord was laid. But
many of the prieſts and the Levites, and the chief of the fathers,
who were ancient men, that had ſeen the firſt houſe, when the
foundation of this houſe was laid before their eyes, wept with a
13 loudvoice; and many ſhouted aloud for joy. So that the people
not diſcern the noiſe of the ſhout of joy, from the noiſe of the

V. 9. *Jeſhua*—Not the high-prieſt ſo called, but a *Levite*, of whom ſee chap. ii. 40. *To ſet forward*—To encourage them to a vigorous proſecution of the work.

V. 11. *Sung*—That everlaſting hymn, which will never be out of date, and to which our tongue ſhould never be out of tune, the burden of *Pſalm* 136. Whatever our condition is, let it be owned, that God is good, and whatever fails, that his mercy fails not.

V. 12. *Had ſeen*—Which divers of them might well do; becauſe it was deſtroyed not ſixty years ago. *Wept*—Becauſe of the poor preparations made for this in comparriſon of what was made for the other temple: becauſe this was deſtitute of thoſe things which were the principal glory of the former temple, namely, the ark, and the *Urim* and *Thummim;* becauſe theſe foundation-ſtones were far inferior to the former, both for quantity and price, 1 *Kings* vii. 9, 10. and becauſe theſe foundations were of a far narrower compaſs than the former: for although the foundations of this houſe of the Lord, ſtrictly ſo called, were of equal largeneſs with thoſe of the former, yet the foundations of the whole building belonging to the firſt temple, were far larger than theſe.

V. 13. *Could not diſcern*—The mixture of ſorrow and joy here, is a repreſentation of this world. In heaven all are ſinging and none ſighing; in hell all are wailing, and none rejoicing: but here on earth we can ſcarce *diſcern the ſhouts of joy from the noiſe of the weeping*, let us learn to *rejoice with them that rejoice, and weep with them that weep*. Meantime let us ourſelves rejoice as

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[‡] 1 *Chron.* vi. 31. xvi. 7. xxv. 1.

[§] *Exod.* xv. 21. 2 *Chron.* vii. 3.

weeping of the people: for the people ſhouted with a loud ſhout, and the noiſe was heard afar off.

CHAP. IV.

The adverſaries, not being allowed to build with them, endeavour to hinder the work, ver. 1—5. *They falſely accuſe them to Artaxerxes,* ver. 6—16. *Who thereupon orders the work to be ſtopt,* ver. 17—22. *It is ſtopt,* ver. 23, 24.

1 NOW when the adverſaries of Judah and Benjamin, heard that
the children of the captivity builded the temple unto the LORD
2 God of Iſrael: Then they came to Zerubbabel, and to the chief
of the fathers, and ſaid unto them, let us build with you; for we
ſeek your God, as ye *do*, and we do ſacrifice unto him,
ſince the days of Eſarhaddon king of Aſſur, who brought us up hither.
3 But Zerubbabel, and Jeſhua, and the reſt of the chief of the
fathers of Iſrael, ſaid unto them, Ye have nothing to do with us,
to build an houſe unto our God, but we ourſelves together will
build unto the LORD God of Iſrael, as king Cyrus the king of Perſia
4 hath commanded us. Then the people of the land weakned the
5 hands of the people of Judah, and troubled them in building: And
hired counſellors againſt them, to fruſtrate their purpoſe, all the
days of Cyrus king of Perſia, and until the reign of Darius king of
6 Perſia. And in the reign of Ahaſuerus, in the beginning of his

though we rejoiced not, and weep as though we wept not.

V. 1. *The adverſaries*—The *Samaritans.* The relicks of the ten tribes, and the foreigners who had joined with them.

V. 2. *With you*—This they ſpake not ſincerely, but that by this conjunction with them they might pry into their counſels, and thereby find ſome matter of accuſation againſt them. *We ſeek*—For ſo they did, though in a mungrel way, 2 *Kings* xxvii. 26, &c. *Eſarhaddon*—Son of *Sennacherib,* and after him king of *Aſſyria,* who brought or ſent theſe perſons hither, either 1. in the days of *Salmanaſar,* who reigned in *Aſſyria* but eight years before *Eſarhaddon*; and ſo *Eſarhaddon* might be one of his commanders, and the man by whom that colony was ſent. Or, 2. in the reign of *Eſarhaddon,* who ſent this ſecond colony to ſtrengthen the firſt.

V. 3. *With us*—As being of another nation and religion, and therefore not concerned in *Cyrus's* grant, which was confined to the *Iſraelites.* Take heed, whom you go partners with, and on whoſe hand you lean. While we truſt God with an abſolute confidence, we muſt truſt men with a prudent caution.

V. 5. *Cyrus*—For though *Cyrus* ſtill favoured the *Jews,* yet he was then diverted by his wars, and his ſon *Cambyſes* was left his vice-roy, who was a wicked prince, and an enemy to the *Jews.* *Until*—Heb. *and until,* &c. not only in the reign of *Cyrus* but alſo of *Cambyſes,* and of the magician, after whom was *Darius.*

V. 6. *Ahaſuerus*—A common name to

reign, wrote they *unto him* an accuſation againſt the inhabitants of
7 Judah and Jeruſalem. And in the days of Artaxerxes wrote Biſh-
lam, Mithridath, Tabeel, and the reſt of their companions, unto
Artaxerxes king of Perſia; and the writing of the letter *was* written
8 in the Syrian tongue, and interpreted in the Syrian tongue. Re-
hum the chancellor, and Shimſhai the ſcribe, wrote a letter a-
9 gainſt Jeruſalem to Artaxerxes the king in this ſort: Then wrote
Rehum the chancellor, and Shimſhai the ſcribe, and the reſt of
their companions; the Dinaites, the Apharſathchites, the Tarpe-
lites, the Apharſites, the Archevites, the Babylonians, the Suſan-
10 chites, the Dehavites, *and* the Elamites, And the reſt of the na-
tions, whom the great and noble Aſnapper brought over, and ſet
in the cities of Samaria: and the reſt that *are* on this ſide the river,
11 and at ſuch a time. This *is* the copy of the letter that they ſent unto
him, *even* unto Artaxerxes the king; Thy ſervants, the men on
12 this ſide the river, and at ſuch a time. Be it known unto the king,
that the Jews which came up from thee to us, are come unto Jeruſa-
lem, building the rebellious and the bad city, and have ſet up the
13 walls thereof, and joined the foundations. Be it known now unto
the king, that if this city be built, and the walls ſet up *again*, then
will they not pay toll, tribute, and cuſtom, and ſo thou ſhalt
14 endamage the revenew of the kings. Now, becauſe we have main-
tenance from *the king's* palace, and it was not meet for us to ſee
the king's diſhonour; therefore have we ſent and certified the king,
15 That ſearch may be made in the book of the records of thy
fathers: ſo ſhalt thou find in the book of the records, and know,
that this city *is* a rebellious city, and hurtful unto kings and provinces,

divers kings of *Perſia*. *Cambyſes* the ſon and ſucceſſor of *Cyrus*, was known to be no friend to the *Jewiſh* nation.

V. 7. *Artaxerxes—Cambyſes*, called by his *Chaldee* name *Ahaſhuerus*, ver. 6. and here by his *Perſian* name *Artaxerxes*: by which he is here called in the inſcription of this letter, becauſe ſo he was called by himſelf and others in the letters written either by him, or to him. *Interpreted*—It was written in the *Chaldee* or *Syrian* language, and in the *Syrian* character: for ſometimes the *Chaldee* or *Syrian* words are written in the *Hebrew* character.

V. 10. *Aſnapper*—Either *Eſarhaddon*, or ſome other perſon of eminency, who was captain of this colony, and conducted them hither. *The river—Euphrates*. *Time*—The date of the epiſtle was particularly expreſſed therein but here it was ſufficient to note it in general.

V. 12. *Be it known*, &c.—This is a meer fiction, which being confidently affirmed, they thought would eaſily find belief with a king whoſe heart and ears they poſſeſſed by their hired counſellors.

and that they have moved ſedition within the ſame of old time:
16 for which cauſe was this city deſtroyed. We certify the king,
that if this city be builded *again*, and the walls thereof ſet up, by
this means thou ſhalt have no portion on this ſide the river.
17 *Then* ſent the king an anſwer unto Rehum the chancellor, and *to*
Shimſhai the ſcribe, and *to* the reſt of their companions that dwelt
in Samaria, and *unto* the reſt beyond the river; Peace, and at ſuch
18 a time. The letter which ye ſent unto us hath been plainly read
19 before me. And I commanded, and ſearch hath been made, and
it is found, that this city of old time hath made inſurrection
againſt kings, and *that* rebellion and ſedition have been made
20 therein. There have been made mighty kings alſo over Jeruſalem,
which have ruled over all *countries* beyond the river; and toll,
21 tribute, and cuſtom was paid unto them. Give ye now commandment to cauſe theſe men to ceaſe, and that this city be not builded,
22 until *another* commandment ſhall be given from me. Take heed
now that ye fail not to do this: why ſhould damage grow to the
23 hurt of the kings? Now, when the copy of king Artaxerxes letter
was read before Rehum, and Shimſhai the ſcribe, and their companions, they went up in haſte to Jeruſalem unto the Jews, and
24 made them to ceaſe by force and power. Then ceaſed the work
of the houſe of God, which *is* at Jeruſalem. So it ceaſed unto the
ſecond year of the reign of Darius king of Perſia.

CHAP. V.

Zerubbabel *encouraged by* Haggai *and* Zechariah, *ſets the work forward again*, ver. 1, 2. *Their adverſaries oppoſe them again*, ver. 3—5. *Write to* Darius, ver. 6—17.

1 THEN the prophets, * Haggai the prophet, and † Zechariah the
ſon of Iddo, propheſied unto the Jews that *were* in Judah

V. 23. *To ceaſe*, &c.—As they abuſed the king by their miſinformations, in the obtaining of this order, ſo they abuſed him in the execution of it; for the order was only to prevent the walling of the city. But having power in their hands, they on this pretence ſtopt the building of the temple. See what need we have to pray, not only for kings but for *all in authority* under them: becauſe the quietneſs of our lives depends much on the integrity and wiſdom of inferior magiſtrates as well as the ſupreme.

V. 24. *Darius*—*Darius* the ſon of *Hyſtaſpes*, ſucceſſor of *Cambyſes*.

V. 1. *The ſon*—His grand-child; for he was

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* *Hag*. i. 1. † *Zech*. i. 1.

and Jeruſalem, in the name of the God of Iſrael, *even* unto them.
2 Then roſe up Zerubbabel the ſon of Shealtiel, and Jeſhua the ſon
of Jozadak, and began to build the houſe of God which *is* at Jeruſalem:
and with them *were* the prophets of God helping them.
3 At the ſame time came to them Tatnai, governor on this ſide the
river, and Shethar-boznai, and their companions, and ſaid thus
unto them, Who hath commanded you to build this houſe, and
4 to make up this wall? ‡ Then ſaid we unto them after this manner,
5 What are the names of the men that make this building? But
the eye of their God was upon the elders of the Jews, that they could
not cauſe them to ceaſe, till the matter came to Darius: and then they
6 returned anſwer by letter concerning this *matter*. The copy of the
letter that Tatnai governor on this ſide the river, Shethar-boznai
and his companions the Apharſachites, which *were* on this ſide the river,
7 ſent unto Darius the king: They ſent a letter unto him,
8 wherein was written thus: Unto Darius the king, all peace. Be it
known unto the king, that we went into the province of Judea, to
the houſe of the great God, which is builded with great ſtones, and
timber is laid in the walls, and this work goeth faſt on, and proſpereth
9 in their hands. Then aſked we thoſe elders, *and* ſaid unto
them thus, Who commanded you to build this houſe, and to make
10 up theſe walls? We aſked their names alſo, to certify thee, that
we might write the names of the men that *were* the chief of them.
11 And thus they returned us anſwer, ſaying, We are the ſervants of the
God of heaven and earth, and build the houſe that was builded theſe
12 many years ago, which a great king of Iſrael builded, § and ſet up. But
after that our fathers had provoked the God of heaven unto wrath,
he gave them into the hand of ‖ Nebuchadnezzar the king of Babylon
the Chaldean, who deſtroyed this houſe, and carried the peo-

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was the ſon of *Baraciah*. *Propheſied*—Commanding them from God to return to building the temple, with a promiſe of his favour and aſſiſtance.

V. 2. *Helping*—Encouraging the people to work by their preſence, and aſſurance of ſucceſs. It is ſuppoſed, the work had ſtopt about fifteen years. The firſt chapter of *Haggai* is the beſt comment on theſe two verſes.

V. 3. *Shethar-boznai*—Not *Rehum* and *Shimſhai*, &c. who were either dead, or removed from their office by *Darius*.

V. 4. *We*—*Jews*. *Accordingly*—According to what they aſked. *That made this building*—That were the undertakers and encouragers of it.

V. 8. *Great God*—And indeed thus far the greater part of the *Samaritans* agreed with them.

V. 17. *Now*

‡ Ver. 10. § 1 *Kings* vi. 1. ‖ 2 *Kings* xxiv. 2. xxv. 8.

13 ple away into Babylon. But in the firſt year of * Cyrus the king of
Babylon, *the ſame* king Cyrus made a decree to build this houſe
14 of God. And † the veſſels alſo of gold and ſilver of the houſe of
God, which Nebuchadnezzar took out of the temple that *was* in
Jeruſalem, and brought them into the temple of Babylon, thoſe did
Cyrus the king take out of the temple of Babylon, and they were
delivered unto *one*, whoſe name *was* Sheſhbazzar, whom he had
15 made governor; And ſaid unto him, Take theſe veſſels, go carry
them into the temple that *is* in Jeruſalem, and let the houſe of God
16 be builded in his place. Then came the ſame Sheſhbazzar, *and* laid
the foundation of the houſe of God which is in Jeruſalem. And ſince
that time even until now, hath it been in building, and *yet* it is not
17 finiſhed. Now therefore, if *it ſeem* good to the king, let there be
ſearch made in the king's treaſure-houſe, which *is* there at Babylon,
whether it be *ſo* that a decree was made of Cyrus the king, to build
this houſe of God at Jeruſalem, and let the king ſend his pleaſure
to us concerning this matter.

CHAP. VI.

Darius's *anſwer*, ver. 1—7. *His decree*, ver. 8—12. *The temple is finiſhed*, ver. 13—15. *The dedication of it*, ver. 16—18. *The paſſover kept*, ver. 19—22.

1 THEN Darius the king made a decree, and ſearch was made in
the houſe of the rolls, where the treaſures were laid up in
2 Babylon. And there was found at Achmetha, in the palace, that
is in the province of the Medes, a roll, and therein *was* a record
3 thus written: In the firſt year of Cyrus the king, *the ſame* Cyrus
the king made a decree *concerning* the houſe of God at Jeruſalem,

V. 17. *Now therefore*, &c.—If the caſe had been ſo fairly ſtated to *Artaxerxes*, he would hardly have hindered the work. The people of God could not be perſecuted, if they were not belied.

V. 1. *A decree*—To ſearch the rolls in *Babylon*, where ſearch was firſt made; but not finding the edict there, they ſearched in *Achmetha*, or *Ecbatana*, and found it.

V. 2. *Achmetha*—The royal city of the *Medes* and *Perſians*.

V. 3. *Cubits*—Thoſe proportions differ from thoſe of *Solomon*'s temple, which was but thirty cubits high, only the porch was a hundred and twenty cubits high, and but twenty cubits in breadth. Either therefore *Solomon*'s cubits were ſacred cubits, which were larger than the other, and

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* Chap. i. 1. † Chap. i. 7, 8. vi. 5.

Let the houſe be builded, the place where they offered ſacrifices, and
let the foundations thereof be ſtrongly laid, the height thereof
4 threeſcore cubits, and the breadth thereof threeſcore cubits: *With*
three rows of great ſtones, and a row of new timber: and let the
5 expences be given out of the king's houſe. And alſo let the golden
and ſilver veſſels of the houſe of God, which Nebuchadnezzar took
forth out of the temple which *is* at Jeruſalem, and brought unto
Babylon, be reſtored, and brought again unto the temple which *is*
at Jeruſalem, *every one* to his place; and place *them* in the houſe of
6 God. Now *therefore* Tatnai, governor beyond the river, Shethar-boznai,
and your companions the Apharſachites which *are* beyond
7 the river, be ye far from thence: Let the work of this houſe of
God alone: let the governor of the Jews, and the elders of the
8 Jews, build this houſe of God in his place. Moreover I make
a decree, what ye ſhall do to the elders of the Jews, for the building
of this houſe of God: that of the king's goods, *even* of the tribute
beyond the river, forthwith expences be given unto theſe men, that
9 they be not hindered. And that which they have need of, both
young bullocks, and rams, and lambs, for the burnt-offerings of the
God of heaven, wheat, ſalt, wine, and oil, according to the appointment
of the prieſts which *are* at Jeruſalem, let it be given them day
10 by day without fail: That they may offer ſacrifices of ſweet ſavours
unto the God of heaven, and pray for the life of the king,
11 and of his ſons. Alſo I have made a decree, that whoſoever ſhall
altar this word, let timber be pulled down from his houſe, and being
ſet up, let him be hanged thereon, and let his houſe be made a
12 dunghil for this. And the God that hath cauſed his name to dwell
there, deſtroy all kings and people that ſhall put to their hand, to
altar *and* to deſtroy this houſe of God which *is* at Jeruſalem: I Darius
13 have made a decree, let it be done with ſpeed. Then Tatnai,
governor on this ſide the river, Shethar-boznai, and their companions,
according to that which Darius the king had ſent, ſo they did

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theſe but common cubits. Or, the ſixty cubits of heighth are meant only for the porch. And the word rendered *breadth*, may be rendered *the extenſion* or *the length* of it; it being improbable that the king ſhould give orders about the breadth, and none about the length of it.

V. 12. *Deſtroy*—Tho' this temple was at length moſt juſtly deſtroyed by the righteous hand of God, yet perhaps the *Romans*, who were the inſtruments of that deſtruction, felt the effects of this curſe. For that empire ſenſibly declined ever after, 'till it was wholly deſtroyed.

14 ſpeedily. And the elders of the Jews builded, and they proſpered
through the prophecying of Haggai the prophet, and Zechariah the
ſon of Iddo, and they builded and finiſhed *it*, according to the commandment
of the God of Iſrael, and according to the commandment
15 of Cyrus, and Darius, and Artaxerxes, kings of Perſia. And
this houſe was finiſhed on the third day of the month [*] Adar, which
16 was in the ſixth year of the reign of Darius the king. And the
children of Iſrael, the prieſts and the Levites, and the reſt of the
children of the captivity, kept the dedication of this houſe of God
17 with joy. And offered at the dedication of this houſe of God, an
hundred bullocks, two hundred rams, four hundred lambs: and
for a ſin-*offering* for all Iſrael, [†] twelve he-goats according to the
18 number of the tribes of Iſrael. And they ſet the prieſts in their diviſions,
and the Levites in their courſes, for the ſervice of God,
which *is* at Jeruſalem; [‡] as it is written in the book of Moſes.
19 And the children of the captivity kept the paſſover [§] upon the
20 fourteenth *day* of the firſt month. For the prieſts and the Levites
were purified together, all of them *were* pure, and killed the paſſover
for all the children of the captivity, and for their brethren the
21 prieſts, and for themſelves. And the children of Iſrael, who were
come again out of captivity, and all ſuch as had ſeparated themſelves
unto them from the filthineſs of the heathen of the land, to
22 ſeek the Lord God of Iſrael, did eat: And kept the feaſt of unleavened
bread ſeven days with joy: for the Lord had made them
joyful, and turned the heart of the king of Aſſyria unto them, to
ſtrengthen their hands in the work of the houſe of God, the God of
Iſrael.

V. 14. *Through the prophecying*—This is a ſeaſonable intimation that this great and unexpected ſucceſs was not to be aſcribed to chance, or to the kindneſs or good humour of *Darius*, but unto God only, who by his prophets had required and encouraged them to proceed in the work, and by his mighty power diſpoſed *Darius*'s heart to ſuch kind and noble purpoſes.

V. 21. *Children of Iſrael*—Probably ſome out of each of the twelve tribes.

V. 22. *Joyful*—He had given them both cauſe to rejoice, and hearts to rejoice. God is the fountain whence all the ſtreams of true joy flow. *Of Aſſyria*—Of the king of *Perſia*, who was now king of *Aſſyria* alſo, here ſo called emphatically, to note the great power and goodneſs of God in turning the hearts of theſe great monarchs, whoſe predeceſſors had been the chief perſecutors and oppreſſors of God's people.

CHAP.

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[*] *Eſth.* iii. 13.
[†] Chap. viii. 35. 1 *Kings* viii. 63. 2 *Chron.* vii. 5.
[‡] *Numb.* iii. 6. viii. 9.
[§] *Exod.* xii. 6.

CHAP. VII.

An account of Ezra *and his expedition to* Jeruſalem, ver. 1—10. *The commiſſion which* Artaxerxes *gave him*, ver. 11—26. *His thankfulneſs to God for it*, ver. 27, 28.

1 NOW after theſe things, in the reign of * Artaxerxes king of
Perſia, Ezra † the ſon of Seraiah, the ſon of Azariah, the ſon
2 of Hilkiah, The ſon of Shallum, the ſon of Zadok, the ſon of Ahi-
3 tub, The ſon of Amariah, the ſon of Azariah, the ſon of Meraioth,
4, 5 The ſon of Zeraiah, the ſon of Uzzi, the ſon of Bukki, The ſon
of Abiſhua, the ſon of Phinehas, the ſon of Eleazar, the ſon of
6 Aaron the chief prieſt: This Ezra went up from Babylon, and he
was a ready ſcribe in the law of Moſes, which the Lord God of
Iſrael had given, and the king granted him all his requeſt, accord-
7 ing to the hand of the Lord his God upon him. And there went
up *ſome* of the children of Iſrael, and of the prieſts, and the Levites,
and the ſingers, and the porters, and ‡ the Nethinims, unto Jeruſa-
8 lem, in the ſeventh year of Artaxerxes the king. And he came to
Jeruſalem in the fifth month, which *was* in the ſeventh year of the
9 king. For upon the firſt *day* of the firſt month began he to go up
from Babylon, and on the firſt *day* of the fifth month came he to
10 Jeruſalem, according to the good hand of his God upon him. For
Ezra had prepared his heart to ſeek the law of the Lord, and to do
11 it, and to teach in Iſrael ſtatutes and judgments. Now this is the
copy of the letter that the king Artaxerxes gave unto Ezra the prieſt,
the ſcribe, *even* a ſcribe of the words of the commandments of the

V. 1. *Artaxerxes*—The ſame of whom he ſpeaks, chap. vi. 14. *The ſon*—His grandſon. Here are divers perſons omitted for brevity ſake, which may be ſupplied out of 1 *Chron.* 6, 7, 8, 9, 10, 11. *Ezra* was not himſelf the high prieſt; but he was nearly related to him.

V. 6. *Went*—With the king's conſent and commiſſion. *Scribe*—A learned and expert doctor. The *Jews* ſay, he collected and collated all the copies of the law, and publiſhed an accurate edition of it, with all the books that were given by Divine inſpiration, and ſo made up the canon of the Old Teſtament. *Moſes* in *Egypt*, and *Ezra* in *Babylon*, were wonderfully fitted for eminent ſervice to the church. *According*, &c.—By the favour of God ſo diſpoſing the heart of the king.

V. 10. *To teach*—The order of things in this verſe is very obſervable; firſt he endeavours to underſtand God's law and word, and that not for curioſity or oſtentation, but in order to practice: next he conſciouſly practiſes what he did underſtand, which made his doctrine much more effectual: and then he earneſtly deſires and labours to inſtruct others, that they alſo might know and do it.

V. 11. *Words*—The phraſe ſeems emphatical,

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* *Neh.* iii. 1. † 1 *Chron.* vi. 14. ‡ Chap. ii. 43.

12 LORD, and of his ſtatutes to Iſrael. Artaxerxes king of kings, unto
Ezra the prieſt, a ſcribe of the law of the God of heaven, perfect
13 *peace*, and at ſuch a time. I make a decree, that all they of the
people of Iſrael, and of his prieſts, and Levites in my realm, who
are minded of their own free will to go up to Jeruſalem, go with
14 thee. Foraſmuch as thou art ſent of the king, and of his * ſeven
counſellors to inquire concerning Judah and Jeruſalem, according
15 to the law of thy God which *is* in thine hand: And to carry the
ſilver and gold which the king and his counſellors have freely
offered unto the God of Iſrael, whoſe habitation *is* in Jeruſalem.
16 † And all the ſilver and gold that thou canſt find in all the province
of Babylon, with the free-will-offering of the people, and of the
prieſts, offering willingly for the houſe of their God, which *is* in Jeru-
17 ſalem: That thou mayſt buy ſpeedily with this money, bullocks,
rams, lambs, with their meal-offerings, and their drink-offerings,
and offer them upon the altar of the houſe of your God, which *is*
18 in Jeruſalem: And whatſoever ſhall ſeem good to thee, and to
thy brethren, to do with the reſt of the ſilver, and gold, that do
19 after the will of your God. The veſſels alſo that are given thee
for the ſervice of the houſe of thy God, *thoſe* deliver thou before
20 the God of Jeruſalem. And whatſoever more ſhall be needful for
the houſe of thy God, which thou ſhalt have occaſion to beſtow,
21 beſtow *it* out of the king's treaſure houſe. And I, *even* I Artaxerxes
the king, do make a decree to all the treaſurers which *are* beyond
the river, that whatſoever Ezra the prieſt, the ſcribe of the law of
22 the God of heaven, ſhall require of you, it be done ſpeedily; Unto
an hundred talents of ſilver, and to an hundred meaſures of wheat,
and to an hundred baths of wine, and to an hundred baths of oil,
23 and ſalt without preſcribing *how much*; Whatſoever is commanded
by the God of heaven, let it be diligently done for the houſe of the
God of heaven: for why ſhould there be wrath againſt the realm of
24 the king and his ſons? Alſo we certify to you, that touching any

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phatical, noting that he explained both the words and the things: for the *Jews* in the land of their captivity had in a great meaſure loſt both the language, and the knowledge of God's commands, and therefore *Ezra* and his companions inſtructed them in both.

V. 14. *According,* &c.—To make inquiry into all abuſes and deviations from your law, and to redreſs them. *Which*—Which is now and always in thine hand, being the matter of thy daily ſtudy.

* *Eſth.* i. 14. † Chap. viii. 25.

of the prieſts and Levites, ſingers, porters, Nethinims, or mini-
ſters of this houſe of God, it ſhall not be lawful to impoſe toll,
25 tribute or cuſtom upon them. And thou, Ezra, after the wiſdom
of thy God, that *is* in thine hand, ſet magiſtrates and judges, which
may judge all the people that *are* beyond the river, all ſuch as
know the laws of thy God; and teach ye them that know *them* not.
26 And whoſoever will not do the law of thy God, and the law of
the king, let judgment be executed ſpeedily upon him, *whether it be*
unto death, or to baniſhment, or to confiſcation of goods, or to
27 impriſonment. Bleſſed *be* the LORD God of our fathers, which
hath put ſuch a thing as this in the king's heart, to beautify the
28 houſe of the LORD, which *is* in Jeruſalem: And hath extended
mercy unto me, before the king and his counſellors, and before all
the king's mighty princes: and I was ſtrengthened as the hand of
the LORD my God *was* upon me, and I gathered together out of
Iſrael, chief men to go up with me.

C H A P. VIII.

The company that went up with Ezra, ver. 1—15. *He ſends for the* Levites, ver. 16—20. *Proclaims a faſt* ver. 21—23. *Delivers the treaſure he brought to the prieſts and* Levites, ver. 24—30. *Goes on to* Jeruſalem, ver. 31, 32. *The treaſure delivered in there,* ver. 33, 34. *The people offer,* ver. 35. *The king's commiſſions delivered to his lieutenants,* ver. 36.

1 THESE *are* now the chief of their fathers, and *this is* the genea-
logy of them that went up with me from Babylon, in
2 the reign of Artaxerxes the king. Of the ſons of Phinehas; Ger-
ſhom: of the ſons of Ithamar; Daniel: of the ſons of David;

V. 26. *Find*—Procure, as that word is uſed, *Gen.* vi. 8. xxvi. 12. *Pſal.* lxxxiv. 3. Whatſoever thou canſt get of my ſubjects by way of free gift. *The people*—Of *Iſrael.*

V. 25. *The wiſdom*—Which God hath put into thy heart, and which appears in the works of thy hand. All that profeſſed the *Jewiſh* religion, were to be under the juriſdiction of theſe judges.

V. 26. *Let judgment*—What could *David* himſelf, as king, have done more, for the honour of God, and the furtherance of religion?

V. 27. *Bleſſed,* &c.—*Ezra* cannot proceed in his ſtory, without inſerting this thankful acknowledgment of God's goodneſs to him and the people.

V. 28. *As the hand,* &c.—If God gives us his hand, we are bold and chearful: if he withdraws it, we are weak as water. Whatever ſervice we are enabled to do for God and our generation, God muſt have all the glory of it.

V. 3. *Males*

3 Hattuſh. Of the ſons of Shecaniah, of the ſons of ‡ Pharoſh; Zechariah:
and with him were reckoned by genealogy of the males, an hundred
4 and fifty. Of the ſons of Pahath-moab; Elihoenai the ſon of
5 Zerahiah, and with him two hundred males. Of the ſons of Shechaniah;
the ſon of Jahaziel, and with him three hundred males.
6 Of the ſons alſo of Adin; Ebed the ſon of Jonathan, and with
7 him fifty males. And of the ſons of Elam; Jeſhaiah the ſon of
8 Athaliah, and with him ſeventy males. And of the ſons of Shephatiah;
Zebadiah the ſon of Michael, and with him fourſcore
9 males. Of the ſons of Joab; Obadiah the ſon of Jehiel, and with
10 him two hundred and eighteen males. And of the ſons of Shelomith;
the ſon of Joſiphiah, and with him an hundred and threeſcore
11 males. And of the ſons of Bebai; Zechariah the ſon of
12 Bebai, and with him twenty and eight males. And of the ſons of
Azgad; Johanan the ſon of Hakkatan, and with him an hundred
13 and ten males. And of the laſt ſons of Adonikam, whoſe names
are theſe; Eliphelet, Jeiel, and Shemaiah, and with them threeſcore
14 males. Of the ſons alſo of Bigvai; Uthai, and Zabbud, and with
15 them ſeventy males. And I gathered them together to the river
that runneth to Ahava; and there abode we in tents three days:
and I viewed the people and the prieſts, and found there none
16 of the ſons of Levi. Then ſent I for Eliezer, for Ariel, for
Shemaiah, and for Elnathan, and for Jarib, and for Elnathan,
and for Nathan, and for Zechariah, and for Meſhullam, chief
men; alſo for Joiarib, and for Elnathan, men of underſtanding.
17 And I ſent them with commandment unto Iddo the chief, at the
place Caſiphia, and I told them what they ſhould ſay unto Iddo,
and to his brethren the Nithinims, at the place Caſiphia, that they
18 ſhould bring unto us miniſters for the houſe of our God. And by
the good hand of our God upon us, they brought us a man of underſtanding,
of the ſons of Mahli, the ſon of Levi, the ſon of

V. 3. *Males*—Though *the males* only be expreſſed yet doubtleſs they carried the women along with them, as they did *the little ones*.

V. 13. *Whoſe names are*, &c.—It ſeems the reſt came before; ſo that now all the ſons of that family returned.

V. 15. *Of Levi*—None who were ſimple *Levites*, and not the prieſts. And therefore the *Levites* mentioned, chap. vii. 7. by anticipation were not yet come to him.

V. 18. *By the good hand*—If where miniſters have been wanting the vacancies are well ſupplied, let us aſcribe it to *the good hand of God*, qualifying them for the ſervice, inclining them to it, and opening a door for them.

‡ Chap. ii. 3.

Iſrael, and Sherebiah, with his ſons and his brethren, eighteen:
19 And Haſhabiah, and with him Jeſhaiah of the ſons of Merari, his
20 brethren, and their ſons, twenty; § Alſo of the Nethinims, whom
David and the princes had appointed for the ſervice of the Levites,
two hundred and twenty Nethinims: all of whom were expreſſed by
21 name. Then I proclaimed a faſt there, at the river Ahava, that we
might afflict ourſelves before our God, to ſeek of him a right way for
22 us, and for our little ones, and for all our ſubſtance. For I was
aſhamed to require of the king a band of ſoldiers and horſemen,
to help us againſt the enemy in the way: becauſe we had ſpoken
unto the king, ſaying, The hand of our God *is* upon all them for
good, that ſeek him; but his power and his wrath *is* againſt all
23 them that forſake him. So we faſted and beſought our God for
24 this, and he was intreated of us. Then I ſeparated twelve of
the chief of the prieſts, *and* Sherebiah, Haſhabiah, and ten of
25 their brethren with them, And weighed unto them the ſilver and
the gold, and the veſſels, *even* the offering of the houſe of our God,
which the king, and his counſellors, and his lords, and all Iſrael
26 *there* preſent, had offered. I even weighed unto their hand, ſix
hundred and fifty talents of ſilver, and ſilver veſſels an hundred
27 talents, *and* of gold an hundred talents: Alſo twenty baſons of
gold, of a thouſand drams, and two veſſels of fine copper, precious
28 as gold. And I ſaid unto them, Ye *are* holy unto the Lord, the
veſſels *are* holy alſo, and the ſilver and the gold *are* a free-will-
29 offering unto the Lord God of your fathers. Watch ye, and keep
them, until ye weigh them before the chief of the prieſts, and the
Levites, and chief of the fathers of Iſrael at Jeruſalem, *in* the
30 chambers of the houſe of the Lord. So took the prieſts and the
Levites, the weight of the ſilver and the gold, and the veſſels,
31 to bring *them* to Jeruſalem unto the houſe of our God. Then we

V. 21. *A faſt*—For public mercies. Publick prayers muſt be made, that all who are to ſhare in the comfort, may ſhare in the requeſts for it. *Afflict ourſelves*—For our ſins; and ſo be qualified for the pardon of them. When we are entering on any new condition of life, our care ſhould be, to bring into it none of the guilt of the ſins of our former condition. When we are in any imminent danger, let us make our peace with God, and then nothing can hurt us. *Right way*—A ſafe and proſperous journey; ſuch a way and courſe as might be beſt for us.

V. 23. *Intreated*—He gave us an aſſurance of his gracious anſwer to our requeſt.

V. 35. Sin

§ Chap. ii. 43.

departed from the river Ahava, on the twelfth *day* of the firſt month,
to go unto Jeruſalem; and the hand of our God was upon us, and
he delivered us from the hand of the enemy, and of ſuch as lay
32 in wait by the way. And we came to Jeruſalem, and abode
33 there three days. Now on the fourth day was the ſilver, and the
gold, and the veſſels weighed in the houſe of our God, by the
hand of Meremoth the ſon of Uriah the prieſt, and with him *was*
Eleazar the ſon of Phinehas, and with them *was* Jozabad the ſon of
34 Jeſhua, and Noadiah the ſon of Binnui, Levites: By number
and by weight of every one: and all the weight was written at that
35 time. *Alſo* the children of thoſe that had been carried away,
which were come out of the captivity, offered burnt-offerings
unto the God of Iſrael, twelve bullocks for all Iſrael, ninety and
ſix rams, ſeventy and ſeven lambs, twelve he-goats *for* a ſin-
36 *offering*: all this *was* a burnt-offering unto the LORD. And they
delivered the king's commiſſions unto the king's lieutenants, and
to the governors on this ſide the river: and they furthered the
people, and the houſe of God.

CHAP. IX.

Ezra *is troubled at the marriages with ſtrange women,* ver. 1—4. *His ſolemn confeſſion to God,* ver. 5—15.

1 NOW when theſe things were done, the princes came to me,
ſaying, The people of Iſrael, and the prieſts, and the Le-
vites have not ſeparated themſelves from the people of the lands,
doing according to their abominations, *even* of the Canaanites, the
Hittites, the Perizzites, the Jebuſites, the Ammonites, the Moabites,
2 the Egyptians, and the Amorites. For they have taken of their
daughters for themſelves, and for their ſons: ſo that the holy ſeed have
mingled themſelves with the people of *thoſe* lands: yea, the hand
3 of the princes and rulers hath been chief in this treſpaſs. And
when I heard this thing, I rent my garment, and my mantle, and

V. 35. *Sin offering*—For it is the atonement that ſecures every mercy to us, which will not be truely comfortable, unleſs *iniquity be taken away*, and our peace made with God. They offer twelve bullocks, twelve he-goats, and ninety ſix rams, (eight times twelve) ſignifying the union of the two kingdoms. They did not any longer go two tribes one way, and ten tribes another; but all the twelve met by their repreſentatives at the ſame altar.

V. 3. *I rent*—Both mine inner and my upper garment.

pluckt off the hair of my head, and of my beard, and ſat down
4 aſtoniſhed. Then were aſſembled unto me every one that trembled
at the words of the God of Iſrael, becauſe of the tranſgreſſion of
thoſe that had been carried away, and I ſat aſtoniſhed until the
5 evening ſacrifice. And at the evening ſacrifice I aroſe up from my
heavineſs, and having rent my garment and my mantle, I fell upon
my knees, and ſpread out my hands unto the LORD my God,
6 And ſaid, O my God, I am aſhamed and bluſh to lift up my face
to thee, my God: for our iniquities are increaſed over *our* head, and
7 our treſpaſſes are grown up unto the heavens. Since the days of our
fathers, *have* we *been* in a great treſpaſs unto this day, and for
our iniquities have we, our kings, *and* our prieſts been delivered
into the hand of the kings of the lands, to the ſword, to captivity, and
8 to a ſpoil, and to confuſion of face, as *it is* this day. And now
for a little ſpace grace hath been *ſhewed* from the LORD our God,
to leave us a remnant to eſcape, and to give us a nail in his holy
place, that our God may lighten our eyes, and give us a little re-

V. 4. *Evening ſacrifice*—When the people uſed to aſſemble together. All good people ought to own thoſe that appear and act for God againſt vice and profaneneſs. Every one that fears God, ought to ſtand by them, and do what he can to ſtrengthen their hands.

V. 5. *Heavineſs*—From that mournful poſture, and put myſelf into the poſture of a petitioner. He did this at the time of the evening ſacrifice, becauſe then devout people uſed to come into the courts of the temple, that hearing his confeſſion, they likewiſe might be made ſenſible of the ſins of the people. And he had an eye to that great propitiation, of which that ſacrifice was a peculiar type.

V. 6. *Our*—He includes himſelf in the number of the tranſgreſſors, becauſe he himſelf was guilty of many ſins; and becauſe the princes and prieſts, and ſo many of the people having done this, the guilt was now become national.

V. 7. *Have we been*—We are not purged from the guilt of our fathers ſins, but we are ſtill feeling the ſad effects of them; yea, and are repeating the ſame ſins.

V. 8. *A little ſpace*—It is but a little while ſince God hath delivered us, and yet we are already returned to our ſin. *A remnant*—The far greateſt part of the *Iſraelitiſh* nation were yet in captivity. *A nail*—Some kind of ſettlement; whereas before we were toſſed and removed from place to place as our maſters pleaſed. It is a metaphor from tents, which are faſtened by cords and nails, or pins. *Holy place*—In *Jeruſalem*, called *the holy city*, *Neh*. xi. 1. 18. *Dan*. x. 24. which is peculiarly mentioned, becauſe of the temple, which was the nail that faſtened their tents and gave them ſome hopes of continuing in their land. *To lighten*—That he might revive and comfort our hearts. For as *darkneſs* is often put for a ſtate of ſorrow and affliction, ſo *light* is put for joy and comfort. *In bondage*—For we are not quite delivered, being even here in ſubjection to our former lords.

V. 9. *A wall*

9 viving in our bondage: For we *were* bond-men, yet our God hath
not forſaken us in our bondage, but hath extended mercy unto us
in the ſight of the kings of Perſia, to give us a reviving, to ſet up
the houſe of our God, and to repair the deſolations thereof, and
10 to give us a wall in Judah and in Jeruſalem. And now, O our God,
what ſhall we ſay after this? For we have forſaken thy commandments,
11 Which thou haſt commanded by thy ſervants the prophets,
ſaying, The land unto which ye go to poſſeſs it, is an unclean
land with the filthineſs of the people of the lands, with their abominations,
which have filled it from one end to another, with
12 their uncleanneſs. Now therefore || give not your daughters unto
their ſons, neither take their daughters unto your ſons, nor ſeek
their peace, or their wealth for ever: that ye may be ſtrong and
eat the good of the land, and leave *it* for an inheritance to your
13 children for ever. And after all that is come upon us, for our evil
deeds, and for our great treſpaſs, ſeeing that thou our God haſt
puniſhed us leſs than our inquities *deſerve*, and haſt given us *ſuch*
14 deliverance as this: Should we again break thy commandments,
and join in affinity with the people of theſe abominations? Wouldeſt
not thou be angry with us till thou haſt conſumed us, ſo that *there*
15 *ſhould be* no remnant nor eſcaping? O Lord God of Iſrael, thou
art merciful, for we remain yet eſcaped, as *it is* this day: behold,
we *are* before thee in our treſpaſſes: for we cannot ſtand before
thee, becauſe of this.

V. 9. *A wall*—The favour of the kings of *Perſia*, whoſe edicts were their ſecurity againſt all thoſe enemies wherewith they were encompaſſed: and the gracious providence of God, which had planted them in their own land, and watched over them from time to time.

V. 11. *It is unclean*—This land is as corrupt as any of the reſt of the heathen nations.

V. 12. *Strong*—Although you may fancy making leagues and marriages with them, is the only way to eſtabliſh you, yet I aſſure you, it will weaken and ruin you, and the contrary courſe will make you ſtrong.

V. 15. *We are*—We are here in thy preſence, and ſo are all our ſins; we are arraigning our ſelves before thy tribunal, acknowledging thee to be juſt, if thou deſtroy us. *Before thee*—In judgment, as that word is often uſed, we muſt needs fall and periſh at thy preſence.

CHAP.

|| *Exod.* xxiii. 32. *Deut.* vii. 3.

CHAP. X.

The people mourn, ver. 1. Shechaniah *encourages* Ezra *to put away the ſtrange wives*, ver. 2—4. *All* Iſrael *ſwear to do it*, ver. 5. Ezra *mourning aſſembles the people*, ver. 6—9. *They all, on his exhortation, agree to the reformation*, ver. 10—14. *They perform it*, ver. 15—17. *The names of them that had married ſtrange wives*, ver. 18—44.

1 NOW when Ezra had prayed, and when he had confeſſed,
weeping and caſting himſelf down before the houſe of God,
there aſſembled unto him out of Iſrael, a very great congregation
of men, and women, and children: for the people wept very ſore.
2 And Shechaniah the ſon of Jehiel, *one* of the ſons of Elam, anſwered
and ſaid unto Ezra, We have treſpaſſed againſt our God, and have
taken ſtrange wives of the people of the land: yet now there is
3 hope in Iſrael concerning this thing. Now therefore let us make
a covenant with our God, to put away all the wives, and ſuch as
are born of them, according to the counſel of my lord, and of
thoſe that tremble at the * commandment of our God, and let it
4 be done according to the law. Ariſe, for *this* matter *belongeth* unto
thee: we alſo will be with thee; be of good courage, and do *it*.
5 Then aroſe Ezra, and made the chief prieſts, the Levites, and all
Iſrael to ſwear, that they ſhould do according to this word: and
6 they ſware. Then Ezra roſe up before the houſe of God, and
went into the chamber of Johanan the ſon of Eliaſhib: and *till* he
came thither, he did eat no bread, nor drink water: for he
mourned becauſe of the tranſgreſſion of them that had been carried

V. 1. *There aſſembled*—The account of his grief, and publick expreſſions thereof in the court before the temple, being in an inſtant diſperſed over all the city, brought a great company together. See what an happy influence the example of great ones may have upon their inferiors!

V. 2. *We*—He ſaith, *we*, in the name of the people, and their ſeveral families, and his own amongſt the reſt. For this man's name is not in the following catalogue, but there we have his father, *Jehiel*, and his father's brethren, five other ſons of his grandfather *Elam*, ver 26. It was therefore an evidence of his great courage, and good conſcience, that he durſt ſo freely diſcharge his duty, whereby he ſhewed, that he honoured God more than his neareſt and deareſt relations. *Hope*—In caſe of our repentance, and reformation.

V. 3. *Such as are born*—Theſe children were only caſt out of the common-wealth of *Iſrael*, but were not utterly forſaken; probably care was taken by authority, that they ſhould have proviſion made for them.

V. 6. *Went*—That with the princes and elders, he might conſult about the execution of their reſolution. *Thither*—'Till he ſaw ſomething done.

V. 9. *Of*

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* *Deut.* vii. 2, 3.

7 away. And they made proclamation throughout Judah and Jeruſalem,
unto all the children of the captivity, that they ſhould gather
8 themſelves together unto Jeruſalem; And that whoſoever would
not come within three days, according to the counſel of the princes
and the elders, all his ſubſtance ſhould be forfeited, and himſelf
ſeparated from the congregation of thoſe that had been carried
9 away. Then all the men of Judah, and Benjamin, gathered
themſelves together unto Jeruſalem within three days: (it *was* the
ninth month, and the twentieth *day* of the month) and all the people
ſat in the ſtreet of the houſe of God, trembling becauſe of *this*
10 matter, and for the great rain. And Ezra the prieſt ſtood up,
and ſaid unto them, Ye have tranſgreſſed, and have taken ſtrange
11 wives to increaſe the treſpaſs of Iſrael. Now therefore make confeſſion
unto the LORD God of your fathers, and do his pleaſure,
and ſeparate yourſelves from the people of the land, and from the
12 ſtrange wives. Then all the congregation anſwered, and ſaid with
13 a loud voice, As thou haſt ſaid, ſo muſt we do. But the people
are many, and *it is* a time of much rain, and we are not able to
ſtand without, neither *is this* a work of one day or two: for we are
14 many that have tranſgreſſed in this thing. Let now our rulers of
all the congregation ſtand, and let all them that have taken ſtrange
wives in our cities, come at appointed times, and with them the
elders of every city, and the judges thereof, until the fierce wrath
15 of our God for this matter, be turned from us. Only Jonathan

V. 9. *Of Judah*—Not only of theſe two tribes, as appears from the following catalogue, where there are prieſts and *Levites*; but all the *Iſraelites*, ver. 25. who are thus deſcribed, becauſe the greateſt part of them were of theſe tribes, though others were mixed with them: and becauſe they all now dwelt in that land, which formerly was appropriated to thoſe tribes. *The ſtreet*—In that ſtreet of the city, which was next the temple, and within the view of it, that ſo they might be as in God's preſence, whereby they might be awed to a more faithful and vigorous proſecution of their work. And this place they might chuſe rather than the court of the people, becauſe they thought it might be polluted by the delinquents, who were all to come thither. *Great rain*—Which they took for a token of God's diſpleaſure againſt them.

V. 14. *Our rulers*—Let the great council, called the *Sanhedrim*, be ſettled, and meet to determine of all particular cauſes. *Judges*—Who are beſt able to inform the great council of the quality of the perſons, and all matters of fact and circumſtances. *Until*—Until the thing be done, and God's wrath thereby removed.

V. 15. *Employed*—To take care that the buſineſs ſhould be executed in the manner propoſed, that the officers and delinquents of every city ſhould come ſucceſſively in convenient time and order, as theſe ſhould

the ſon of Aſahel, and Jahaziah the ſon of Tikvah, were employed
about this *matter:* and Meſhullam, and Shabbethai the Levite help-
16 ed them. And the children of the captivity did ſo: and Ezra the
prieſt, *with* certain chief of the fathers, after the houſe of their
fathers, and all of them by *their* names were ſeparated, and ſat
17 down in the firſt day of the tenth month to examine the matter. And
they made an end with all the men that had taken ſtrange wives,
18 by the firſt day of the firſt month. And among the ſons of the
prieſts, there were found that had taken ſtrange wives: *namely*,
of the ſons of Jeſhua, the ſon of Jozadak, and his brethren; Maa-
19 ſeiah, and Eliezer, and Jarib, and Gedaliah. And they gave
their hands that they would put away their wives: and *being* guilty,
20 *they offered* a ram of the flock for their treſpaſs. And of the ſons of
21 Immer; Hanani, and Zebadiah. And of the ſons of Harim; Maa-
22 ſeiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah. And
of the ſons of Paſhur; Elioenai, Maaſeiah, Iſhmael, Nethaneel,
23 Jozabad, and Elaſah. Alſo of the Levites; Jozabad, and Shimei,
and Kelaiah, (the ſame *is* Kelita) Pethahiah, Judah, and Eliezer.
24 Of the ſingers alſo, Eliaſhib: and of the porters; Shallum, and
25 Telem, and Uri. Moreover of Iſrael: of the ſons of Paroſh,
Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar,
26 and Malchijah, and Benaiah. And of the ſons of Elam; Mattani-
ah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Elijah.
27 And of the ſons of Zattu; Elioenai, Eliaſhib, Mattaniah, and
28 Jeremoth, and Zabad, and Aziza. Of the ſons alſo of Bebai; Je-
29 hohanan, Hananiah, Zabbai, *and* Athlai. And of the ſons of
Bani; Meſhullam, Malluch, and Adaiah, Jaſhub, and Sheal,
30 and Ramoth. And of the ſons of Pahath-moab, Adna, and Che-
lal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, and Binnui, and
31 Manaſſeh. And *of* the ſons of Harim; Eliezer, Iſhijah, Malchiah,
32, 33 Shemaiah, Shimeon, Benjamin, Malluch, *and* Shemariah. Of

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appoint, to keep an exact account of the whole tranſaction, and of the names of the cities and perſons whoſe cauſes were diſpatched, to give notice to others to come in their turns, and to prepare the buſineſs for the hearing of the judges. Theſe two were prieſts, as their helpers were *Levites;* that ſo they might inform the perſons concerned, in any matter of doubt.

V. 16. *Separated*—Sequeſtred themſelves from all other buſineſs, and gave themſelves wholly to this.

V. 25. *Of Iſrael*—Of the people of *Iſrael*, diſtinguiſhed from the prieſts and *Levites* hitherto named.

V. 44. *Had*

the ſons of Haſhum; Mattenai, Mattathah, Zabad, Eliphelet,
34 Jeremai, Manaſſeh, *and* Shimei. Of the ſons of Bani; Maadi,
35, 36 Amram, and Uel, Benaiah, Bedeiah, Chelluh, Vaniah, Meremoth,
37, 38 Eliaſhib, Mattaniah, Mattenai, and Jaaſau, And
39 Bani, and Binnui, Shemei, And Shelemiah, and Nathan, and
40, 41 Adaiah, Machnadebai, Shaſhai, Sharai, Azareel, and Shelemiah,
42, 43 Shemariah, Shallum, Amariah, *and* Joſeph. Of the ſons
of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel,
44 Benaiah. All theſe had taken ſtrange wives: and *ſome* of them had
wives by whom they had children.

V. 44. *Had children*—This implies that moſt of their wives were barren. Which came to paſs by God's ſpecial providence, to manifeſt his diſpleaſure againſt ſuch matches, and that the putting them away might not be encumbered with too many difficulties. One would think this grievance altogether removed. Yet we meet with it again, *Neh.* xiii. 22. Such corruptions are eaſily and inſenſibly brought in, tho' not eaſily purged out. The beſt reformers can but do their endeavour. It is only the Redeemer himſelf, who when he *cometh to Sion,* will effectually *turn away ungodlineſs from Jacob.*

NOTES

ON

The Book of *NEHEMIAH.*

This book continues the hiſtory of the children of the captivity, *the* Jews *lately returned out of* Babylon. *We have a full account of* Nehemiah*'s labours for them, in theſe his commentaries: wherein he records not only the works of his hands, but the very workings of his heart, inſerting many devout reflections and ejaculations, which are peculiar to his writing. Twelve years he was the tirſhatha, or governor of* Judea, *under the ſame* Artaxerxes *that gave* Ezra *his commiſſion. This book relates his concern for* Jeruſalem, *and commiſſion to go thither,* chap. 1, 2. *His building the wall of* Jeruſalem, *notwithſtanding much oppoſition,* chap. 3, 4. *His* *redreſſing the grievances of the people,* chap. 5. *His finiſhing the wall,* chap. 6. *The account he took of the people,* chap. 7. *His calling the people to read the law, faſt and pray, and renew their covenant,* chap. 8—10. *He peoples* Jeruſalem *and ſettles the tribe of* Levi, chap. 11, 12. *He reforms divers abuſes,* chap. 13. *This was the laſt hiſtorical book that was written, as* Malachi *the laſt prophetical book of the old teſtament.*

NEHEMIAH.

CHAP. I.

Nehemiah *is informed of the deplorable ſtate of the* Jews *at* Jeruſalem, ver. 1—3. *He faſts and prays,* ver. 4—11.

1 THE words of Nehemiah the ſon of Hachaliah. And it came
to paſs in the month * Chiſleu, in the twentieth year, as I
2 was in Shuſhan the palace, That Hanani, one of my brethren
came, he and *certain* men of Judah, and I aſked them concerning
the Jews that had eſcaped, which were left of the captivity, and
3 concerning Jeruſalem. And they ſaid unto me, The remnant that
are left of the captivity there in the province *are* in great affliction
and reproach: the wall of Jeruſalem alſo † *is* broken down, and
4 the gates thereof are burnt with fire. And it came to paſs when
I heard theſe words, that I ſat down and wept, and mourned *cer-*
5 *tain* days, and faſted and prayed before the God of heaven. And ſaid,
I beſeech thee, ‡ O LORD God of heaven, the great and terrible God,
§ that keepeth covenant, and mercy for them that love him, and
6 obſerve his commandments, Let thine ear now be attentive,
and thine eyes open, that thou mayeſt hear the prayer of thy ſer-
vant, which I pray before thee now, day and night, for the
children of Iſrael thy ſervants, and confeſs the ſins of the children

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V. 1. *The words*—Or rather, *the acts,* as the word often ſignifies. *Chiſleu*—Which is the ninth month, containing part of *November,* and part of *December.* *Year*—Of *Artaxerxes.* *Shuſhan*—The royal city of *Perſia.*

V. 3. *The province*—In *Judea,* now a province under the *Perſian* monarchs. *The wall,* &c.—The walls and gates continue as *Nebuchadnezzar* left them; the *Jews* not being in a condition to rebuild them, nor having commiſſion from the kings of *Perſia* to do ſo.

V. 4. *The God of heaven*—Who *ſeeth in ſecret;*

* *Zach.* vii. 1. † 2 *Kings* xxv. 10. ‡ *Dan.* ix. 4. § *Exod.* xx. 6.

of Iſrael, which we have ſinned againſt thee: both I, and my
7 father's houſe have ſinned. We have dealt very corruptly againſt
thee, and have not kept the commandments, nor the ſtatutes, nor
8 the judgments which thou commandeſt thy ſervant Moſes. Remember, I beſeech thee, the word that thou commandeſt thy
ſervant Moſes to deliver to us, ſaying, ‖ *If* ye tranſgreſs, I will
9 ſcatter you abroad among the nations: But *if* ye turn unto me
and keep my commandments, and do them; * though there were
of you caſt out unto the uttermoſt part of heaven, *yet* will I gather
them from thence, and will bring them unto the place that I have
10 choſen to ſet my name there. Now theſe *are* thy ſervants, and thy
people, whom thou haſt redeemed by thy great power, and by thy
11 ſtrong hand. O LORD, I beſeech thee, let now thine ear be attentive unto the prayer of thy ſervant, and to the prayer of thy ſervants, who deſire to fear thy name: and proſper, I pray thee,
thy ſervant this day, and grant him mercy in the ſight of this man.
For I was the king's cup-bearer.

CHAP. II.

Artaxerxes *ſends* Nehemiah *to* Jeruſalem, *with a commiſſion to build the wall,* ver. 1—8. *He comes thither, to the grief of his enemies,* ver. 9—11. *He ſecretly views the ruins of it,* ver. 12—16. *He informs the rulers of his commiſſion,* ver. 17, 18. *Anſwers them that derided him,* ver. 19, 20.

1 AND it came to paſs in the month † Niſan, in the twentieth
year of Artaxerxes the king, *that* wine *was* before him: and
I took up the wine, and gave *it* unto the king. Now I had not

ſecret; having no opportunity of doing it openly.

V. 6. *Which I pray,* &c.—He refers to all the prayers, which he had for ſome time been putting up.

V. 11. *To fear thy name*—Thoſe who truly *deſire to fear his name,* ſhall be graciouſly accepted of God. *This man*—The king: who is but a man and therefore his heart is wholly at thy diſpoſal. Favour with men is then comfortable, when we ſee it ſpringing from the mercy of God. *Cup-bearer*—Whereby I had opportunity to ſpeak to him, and ſome favour with him.

V. 1. *Niſan*—Four months after he had heard thoſe ſad tidings. The reaſon of this long delay might be either that his turn of attending upon the king did not come 'till that time: or that 'till then he wanted a fit opportunity to move it to him.

V. 2. *Sad*

‖ *Lev.* xxvi. 39. *Deut.* iv. 25, &c. * *Deut.* xxx. 4. † *Eſth.* iii. 7.

2 been *before-time* ſad in his preſence. Wherefore the king ſaid unto
me, Why *is* thy countenance ſad, ſeeing thou art not ſick? This *is*
3 nothing *elſe* but ſorrow of heart. Then I was ſore afraid, And
ſaid unto the king, ‡ Let the king live for ever. Why ſhould
not my countenance be ſad, when the city, the place of my fathers
ſepulchres, *lieth* waſte, and the gates thereof are conſumed with
4 fire? Then the king ſaid unto me, For what doſt thou make
5 requeſt? So I prayed to the God of heaven. And I ſaid unto
the king, If it pleaſe the king, and if thy ſervant have found favour
in thy ſight, that thou wouldeſt ſend me unto Judah, unto
6 the city of my fathers ſepulchres, that I may build it. And the
king ſaid unto me, (the queen alſo ſitting by him) For how long
ſhall thy journey be? And when wilt thou return? So it pleaſed
7 the king to ſend me, and I ſet him a time. Moreover, I ſaid unto
the king, If it pleaſe the king, let letters be given me to the
governors beyond the river, that they may convey me over till
8 I come into Judah. And a letter unto Aſaph the keeper of the
king's foreſt, that he may give me timber to make beams for the
gates of the palace, which *appertained* to the houſe, and for the
wall of the city, and for the houſe that I ſhall enter into. And the

V. 2. *Sad*—His faſting joined with inward grief had made a ſenſible change in his countenance. *Afraid*—It was an unuſual and ungrateful thing to come into the king of *Perſia*'s preſence with any token of ſorrow. And he feared a diſappointment, becauſe his requeſt was great and invidious, and odious to moſt of the *Perſian* courtiers.

V. 3. *Why ſhould*, &c.—All the grievances of the church, but eſpecially its deſolations, ought to be matter of grief to all good people, to all that have a concern for God's honour, and are of a public ſpirit.

V. 4. *Let*, &c.—My ſadneſs comes not from any diſaffection to the king, for whom my hearty prayers are that he may live for ever; but from another cauſe. *Sepulchres*—Which by all nations are eſteemed ſacred and inviolable. He ſaith not a word of the temple as he ſpake before a *Heathen* king who cared for none of theſe things. *I prayed*—To direct my thoughts and words, and to incline the king's heart to grant my requeſt.

V. 6. *The queen*—Which is here noted, as an unuſual thing; for commonly the kings of *Perſia* dined alone, and perhaps becauſe the queen expreſſed ſome kindneſs to him, and promoted his requeſt. *How long*—This queſtion ſhewed the king's affection to him, and that he was not willing to want his attendance longer than was neceſſary. *A time*—He built the walls in fifty two days, chap. vi. 15. and probably not long after returned to the king, by whom he was ſent a ſecond time with a more ample commiſſion

V. 8. *King's foreſt*—Of the foreſt of *Lebanon*, famous for choice trees. *Palace*—Of the king's palace, which was adjoining

to

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‡ 1 *Kings* i. 31. *Dan.* ii. 4. vi. 21.

king granted me, § according to the good hand of my God upon
9 me. Then I came to the governors beyond the river, and gave
them the king's letters. (Now the king had ſent captains of the
10 army, and horſemen with me.) When Sanballat the Horonite,
and Tobiah the ſervant the Ammonite, heard *of it,* it grieved them
exceedingly that there was come a man to ſeek the welfare of the
11 children of Iſrael. So I came to Jeruſalem, and was there three
12 days. And I aroſe in the night, I and ſome few men with me,
neither told I *any* man what my God had put in my heart to do at Jeruſalem:
neither *was there any* beaſt with me, ſave the beaſt that I
13 rode upon. And I went out by night, by the gate of the valley,
even before the dragon-well, and to the dung-port, and viewed the
walls of Jeruſalem, which were broken down, and the gates thereof
14 were conſumed with fire. Then I went on to the gate of the fountain,
and to the king's pool: but there was no place for the beaſt
15 *that was* under me to paſs. Then went I up in the night by the
brook, and veiwed the wall, and turned back, and entered by the
16 gate of the valley, and *ſo* returned. And the rulers knew not
whither I went, or what I did; neither had I as yet told *it* to the
Jews, nor to the prieſts, nor to the nobles, nor to the rulers, nor to
17 the reſt that did the work. Then ſaid I unto them, Ye ſee the
diſtreſs that we *are* in, how Jeruſalem *lieth* waſte, and the gates
thereof are burnt with fire: come, and let us build up the wall
18 of Jeruſalem, that we be no more a reproach. Then I told them
of the hand of my God which was good upon me; as alſo the

to the houſe of God. *Enter*—That I ſhall build to dwell in while I am there.

V. 10. *Horonite*—So called either, from the place of his birth or rule, which is ſuppoſed to be *Horonaim,* an eminent city of *Moab.* *The ſervant*—So called probably from the condition from which he was advanced to his preſent power and dignity: which alſo may be mentioned as one reaſon why he now carried himſelf ſo inſolently, it being uſual for perſons ſuddenly raiſed from a low ſtate, ſo to demean themſelves.

V. 12. *Night*—Concealing both his intentions as long as he could, knowing that the life of his buſineſs lay in ſecrecy and expedition. *Beaſt*—To prevent noiſe.

V. 13. *I went*—The footmen who accompanied him directing and leading him in the way. His deſign was to go round the city, to obſerve the compaſs and condition of the walls and gates, that he might make ſufficient proviſions for the work.

V. 14. *No place*—The way being obſtructed with heaps of rubbiſh.

V. 16. *That did*—Or, *were to do,* whom he intended to employ in it.

V. 18. *Riſe up*—Let us do it with vigour, and diligence, and reſolution, as thoſe

that

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§ *Ezra* vii. 9.

king's words that he had ſpoken unto me. And they ſaid, Let
us riſe up and build. So they ſtrengthened their hands for this good
19 *work*. But when Sanballat the Horonite, and Tobiah the ſervant
the Ammonite, and Geſhem the Arabian heard *it*, they laughed
us to ſcorn, and deſpiſed us, and ſaid, What *is* this thing that ye
20 do? Will ye rebel againſt the king? Then anſwered I them, and
ſaid unto them, The God of heaven, he will proſper us; therefore
we his ſervants will ariſe and build: but ‖ ye have no portion,
nor right, nor memorial in Jeruſalem.

CHAP. III.

The names of thoſe who preſided over the builders, and the parts which each company built, ver. 1—32.

1 THEN * Eliaſhib the high prieſt roſe up with his brethren the
prieſts, and they built the ſheep-gate; they ſanctified it, and
ſet up the doors of it; even unto the tower of Meah they ſanctified
2 it, unto the tower of † Hananeel. And next unto him builded the
men of Jericho: and next to them builded Zaccur the ſon of Imri.
3 But the ‡ fiſh-gate did the ſons of Haſſenaah build, who alſo laid
the beams thereof, and ſet up the doors thereof, the locks thereof,
4 and the bars thereof. And next unto them repaired Meremoth the
ſon of Urijah, the ſon of Koz: and next unto them repaired Meſhullam the ſon of Berechiah, the ſon of Meſhezabeel: and next

that are determined to go through with it. *Their hands*—Their own and one anothers.

V. 20. *No portion*—You have no authority over us, nor intereſt in our church and ſtate, but are aliens from the common-wealth of *Iſrael*. *Memorial*—No teſtimony, or monument, either of your relation to us by birth or religion, or of your kindneſs to us or to this place.

V. 1. *Eliaſhib*—Grand-child of *Joſhua*, the firſt high prieſt after their return from *Babylon*. *Roſe*—Began the work. Miniſters ſhould be foremoſt in every good work, animating others by their example as well as doctrine. *Sheep-gate*—Which was next to the temple; ſo called, becauſe the ſheep were brought thro' it to be ſacrificed. *Sanctified*—Or, *they prepared* or *repaired it*: for ſo the word ſometimes ſignifies. But our tranſlation ſeems beſt, both becauſe that uſe of the word is moſt common, and becauſe this is ſpoken only of this gate, which being built by the prieſts, and nigheſt to the temple, and with a ſpecial eye to the ſervice of the temple, for which both men and things were moſt commonly brought in this way,, and being alſo the firſt part of the building, might be in a peculiar manner *ſanctified* by ſolemn prayer and ſacrifice, whereby it was dedicated to God's ſervice.

V. 5. *Their*

‖ *Ezra* iv. 3. * Chap. xii. 10. † *Jer.* xxxi. 38. ‡ 2 *Chron.* xxxiii. 14. *Zeph.* i. 10.

5 unto them repaired Zadok the ſon of Baana. And next unto them
the Tekoites repaired; but their nobles put not their necks to § the
6 work of their Lord. Moreover the old gate repaired Jehoiada the
ſon of Paſeah, and Meſhullam the ſon of Beſodaiah; they laid the
beams thereof, and ſet up the doors thereof, and the locks thereof,
7 and the bars thereof. And next unto them repaired Melatiah the
Gibeonite, and Jadon the Meronothite, the men of Gibeon and of
Mizpah, unto the throne of the governor on this ſide the river.
8 Next unto him repaired Uzziel the ſon of Harhaiah, of the goldſmiths: next unto him alſo repaired Hananiah, the ſon of *one of* the
apothecaries, and they fortified Jeruſalem unto the broad wall.
9 And next unto them repaired Rephaiah the ſon of Hur, the ruler
10 of the half part of Jeruſalem. And next unto them repaired Jedaiah the ſon of Harumaph, even over againſt his houſe: and next
11 unto him repaired Hattuſh the ſon of Haſhabniah. Malchijah the
ſon of Harim, and Haſhub the ſon of Pahath-moab, repaired the
12 other piece, and the tower of the furnaces. And next unto him
repaired Shallum the ſon of Haloheſh, the ruler of the half part of
13 Jeruſalem, he and his daughters. || The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and ſet up the
doors thereof, the locks thereof, and the bars thereof, and a

V. 5. *Their nobles*—Did not ſubmit to it, would not further it, either through ſloth or covetouſneſs, or ſecret compliance with the enemies of the *Jews*. *Of their Lord*—Of God, whom they owned for their Lord, whoſe work this was, becauſe it had proceeded thus far by his ſingular providence: and becauſe it was done for the defence of the city, and people, and temple of God. And therefore they are branded to all poſterity. Let not nobles think any thing beneath them, by which they may benefit their country. What is their nobility good for, but that it places them in an higher and larger ſphere of uſefulneſs?

V. 7. *The throne*—Unto the place where the governor of the country on this ſide *Euphrates*, under the *Perſian* kings, ſometimes had a palace or throne.

V. 8. *Fortified*—It is not ſaid, *they repaired*, but they *fortified* it, either becauſe this part of the wall was leſs demoliſhed than the other, and therefore they needed not to repair it, but only to make it ſtronger; or, to note their extraordinary care and diligence, that they would not only repair it, but make it ſtronger than ever.

V. 9. *Half part*—As *Rome* was anciently divided into ſeveral quarters or regions, ſo was *Jeruſalem*; and eſpecially into two parts, whereof one was in the tribe of *Benjamin*, and neareſt the temple, the other in the tribe of *Judah*, theſe accordingly had two ſeveral rulers, this man and the other, ver. 12. but both under the chief governor of the city.

V. 12. *His daughters*—Who were either heireſſes or rich widows, and cauſed part to be done at their charges.

§ *Judg.* v. 23. || Chap. ii. 13.

14 thouſand cubits on the wall unto ‖ the dung-gate. but the dung-
gate repaired Malchiah the ſon of Rechab, the ruler of part of
Beth-haccerem: he built it, and ſet up the doors thereof, the
15 locks thereof, and the bars thereof. But * the gate of the
fountain repaired Shallun the ſon of Col-hozeh, the ruler
of part of Mizpah: he built it, and covered it, and ſet up the
doors thereof, the locks thereof, and the bars thereof, and the wall
of the pool of † Siloah by the king's garden, and unto the ſtairs that
16 go down from the city of David. After him repaired Nehemiah
the ſon of Azbuk, the ruler of the half part of Beth-zur, unto *the*
place over againſt the ſepulchres of David, and to the † pool *that*
17 *was* made, and unto the houſe of the mighty. After him repaired
the Levites, Rehum the ſon of Bani: next unto him repaired Ha-
18 ſhabiah, the ruler of the half part of Keilah, in his part. After him re-
paired their brethren Bavai the ſon of Henadad, the ruler of the half
19 part of Keilah. And next to him repaired Ezer the ſon of Jeſhua, the
ruler of Mizpah, another peice over againſt the going up to the
20 armoury at the turning *of the wall*. After him Baruch the ſon of
Zabbai, earneſtly repaired the other piece, from the turning *of the*
21 *wall*, unto the door of the houſe of Eliaſhib the high prieſt. After
him repaired Meremoth the ſon of Urijah, the ſon of Koz, another
piece, from the door of the houſe of Eliaſhib, even to the end
22 of the houſe of Eliaſhib. And after him repaired the prieſts, the men
23 of the plain. After him repaired Benjamin, and Haſhub, over
againſt their houſe: after him repaired Azariah the ſon of Maaſei-
24 ah, the ſon of Ananiah by his houſe. After him repaired Binnui
the ſon of Henadad, another piece, from the houſe of Azariah,
25 unto the turning *of the wall*, even unto the corner. Palal the ſon of

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V. 14. *Beth-haccerem*—A town or territory, the government whereof was divided between two perſons.

V. 16. *Made*—By *Hezekiah*, 2 *Kings* xx. 20. Whereby it is diſtinguiſhed from that pool which was natural. *Mighty*—Or, *of the valiant:* which poſſibly was formerly appointed for the receipt of thoſe chief captains that ſhould attend upon the king in their courſes.

V. 20. *Earneſtly*—Did his work with eminent diligence and fervency: which is here noted to his commendation. And it is probable, this good man's zeal provoked many, to take the more pains, and make the more haſte.

V. 21. *The door*—Therefore the door was not in the middle of the houſe, as now they commonly are, but at one end of it.

V. 27. *Tekoites*

‖ Chap. ii. 13. * Chap. ii. 14. † *John* ix. 7.

Uzai, over againſt the turning *of the wall*, even the tower which
lieth out from the king's high houſe, that *was* by the ‡ court of the
26 priſon: after him, Pedaiah the ſon of Paroſh. Moreover the Ne-
thinims dwelt in § Ophel, unto *the place* over againſt ‖ the water-
27 gate toward the eaſt, and the tower that lieth out. After them
the Tekoites repaired another piece, over againſt the great tower
28 that lieth out, even unto the wall of Ophel. From above * the
horſe gate repaired the prieſts, every one over againſt his houſe.
29 After them repaired Zadok the ſon of Immer, over againſt his
houſe: after him repaired alſo Shemaiah the ſon of Shechaniah,
30 the keeper of the eaſt-gate. After him repaired Hananiah the ſon
of Shelemiah, and Hanun the ſixth ſon of Zalaph, another piece:
after him repaired Meſhullam the ſon of Berechiah, over againſt
31 his chamber. After him repaired Malchiah, the gold-ſmith's ſon,
unto the place of the Nethinims, and of the merchants, over againſt
32 the gate Miphkad, and to the going up of the corner. And be-
tween the going up of the corner unto the ſheep-gate, repaired the
gold-ſmiths and the merchants.

CHAP. IV.

The enemies ſcoff, but Nehemiah *prays, and continues the work,* ver. 1—6. *To fruſtrate their deſign, he prays and ſets a guard,* ver. 7—13. *He encourages the workmen, and directs them how to proceed,* ver. 14—18. *His farther directions,* ver. 19—23.

1 BUT it came to paſs that when † Sanballat heard that we builded
the wall, he was wroth, and took great indignation, and
2 mocked the Jews. And he ſpake before his brethren and the army
of Samaria, and ſaid, What do theſe feeble Jews? Will they for-

V. 27. *Tekoites*—The ſame ſpoken of before, who having diſpatched their firſt ſhare ſooner than their brethren, freely offered to ſupply the defects of others, who, as it ſeems, neglected that part of the work which had been committed to them. And this their double diligence is noted both for the greater ſhame of their nobles, who would not do any part of it, and for their own honour, who were ſo far from being corrupted by that bad example, that they were quickened to greater zeal and induſtry in this pious work.

V. 30. *The ſixth ſon of Zalaph*—It ſeems, his five elder brethren, laid not their hands to the work. But in doing that which is good, we need not ſtay to ſee our betters go before us.

V. 2. *In a day*—Do they intend to begin, and finiſh the work, all in one day? For if they ſpend any long time about it, they

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‡ *Jer.* xxxii 2. xxxiii. 1. xxxvii. 21. § 2 *Chron.* xxvii. 3. ‖ Chap. viii. 3. xii. 37.
* 2 *Kings* xi. 16. *Jer.* xxxi. 40. † Chap. ii. 10.

tify themſelves? Will they ſacrifice? Will they make an end in
a day? Will they revive the ſtones out of the heaps of the rubbiſh
3 which are burnt? Now Tobiah the Ammonite *was* by him, and he
ſaid, Even that which they build, if a fox go up, he ſhall even break
4 down their ſtone-wall. Hear, O our God, for we are deſpiſed:
and turn their reproach upon their own head, and give them for
5 a prey in the land of captivity: And † cover not their iniquity,
and let not their ſin be blotted out from before thee; for they have
6 provoked thee to anger before the builders. So built we the wall:
and all the wall was joined together unto the half thereof: for the
7 people had a mind to work. But it came to paſs *that* when Sanballat,
and Tobiah, and the Arabians, and the Ammonites, and
the Aſhdodites, heard that the walls of Jeruſalem were made up,
and that the breaches began to be ſtopped, then they were very
8 wroth. And conſpired all of them together, to come *and* to fight
9 againſt Jeruſalem, and to hinder it. Neverthleſs, we made our
prayer unto our God, and ſet a watch againſt them day and night,
10 becauſe of them. And Judah ſaid, The ſtrength of the bearers of
burdens is decayed, and *there is* much rubbiſh, ſo that we are not
11 able to build the wall. And our adverſaries ſaid, They ſhall not
know, neither ſee, till we come in the midſt among them, and ſlay
12 them, and cauſe the work to ceaſe. And it came to paſs that when
the Jews who dwelt by them, came, they ſaid unto us ten times,

they cannot think that we, will ſuffer them to do it. *The ſtones*—Will they pick up their broken ſtones out of the ruins, and patch them together. *Burnt*—Which ſtones were burnt, and broken, by the *Chaldeans* when they took the city.

V. 4. *A prey—Give them for a prey* to their enemies, and let theſe carry them into *the land of captivity.*

V. 5. *Cover not*—Let their wickedneſs be in thy ſight, ſo as to bring down judgments upon them, that either they may be reformed, or others may be warned by their example. God is ſaid to cover or hide ſin when he forbears to puniſh it. *Provoked thee*—They have not only provoked us builders, but thee alſo.

V. 6. *The half*—Unto half its heighth.

V. 10. *Judah*—The *Jews* now dwelling in *Judah*, ſome of them being partly terrified by their enemies, and partly wearied with continual labour. *Rubbiſh*—More than we are able ſuddenly to remove. *Not able*—Being forced to ſpend our time in removing the rubbiſh, and therefore we muſt deſiſt for a ſeaſon.

V. 12. *By them*—Or, *among them:* whereby they came to the knowledge of their counſels. Tho' theſe had not zeal enough to help in the work, yet they had ſome concern for their brethren. *Ten times*—Very often. A certain number for an uncertain. *Be upon you*—They will invade you every way, by which we can come to you, or

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† *Pſal.* cix. 14, 25.

From all places, whence ye ſhall return to us, *they will be upon you.*
13 Therefore ſet I in the lower places behind the wall, *and* on the
higher places, I even ſet the people after their families, with their
14 ſwords, their ſpears, and their bows. And I looked, and roſe up,
and ſaid unto the nobles, and to the rulers, and to the reſt of the
people, Be not ye afraid of them: remember the LORD *who is*
great and terrible, and fight for your brethren, your ſons and your
15 daughters, your wives, and your houſes. And it came to paſs
when our enemies heard that it was known unto us, and God had
brought their counſel to nought, that we returned all of us to the
16 wall, every one unto his work. And it came to paſs from that
time forth, *that* the half of my ſervants wrought in the work, and
the other half of them held both the ſpears, the ſhields, and the
bows, and the habergeons; and the rulers *were* behind all the
17 houſe of Judah. They who built on the wall, and they that bare
burdens, *with* thoſe that laded, *every one* with one of his hands
18 wrought in the work, and with the other *hand* held a weapon. For
the builders, every one had his ſword girded by his ſide, and *ſo*
19 builded: and he that ſounded the trumpet *was* by me. And I ſaid unto
the nobles, and to the rulers, and to the reſt of the people, The
work *is* great and large, and we are ſeparated upon the wall, one

you to us; therefore keep watches on every ſide.

V. 13. *Behind*—Within the walls where they were not yet raiſed to their due heighth, and therefore moſt liable to the enemies aſſault. *Higher*—Upon the tops of the walls where they were finiſhed, and the towers which were built here and there upon the wall; whence they might ſhoot arrows, or throw ſtones.

V. 14. *Looked*—*He looked* up, engaged God for him, and put himſelf and his cauſe under the Divine protection. That was his way, and ſhould be ours: all his cares, all his griefs, all his fears he ſpread before God. *Great and terrible*—You think your enemies are *great and terrible.* But what are they in compariſon of God? Eſpecially in oppoſition to him?

V. 16. *From that time forth*—Leſt our enemies ſhould repeat their enterprize. *My ſervants*—Of my domeſtick ſervants, and of my guards. *Held,* &c.—All their weapons: they ſtood in their arms prepared for battle. *Were behind*—To encourage them in their work, ſometimes to aſſiſt with their own hands: and to direct and command them in caſe of an aſſault. *Judah*—The *Jews* who were upon the wall.

V. 17. *A Weapon*—This is to be taken figuratively; being a proverbial ſpeech, as when they ſay of a man pretending kindneſs, *he carries bread in one hand, and a ſtone in another.* Thus muſt we *work out our ſalvation, with the weapons of our warfare* in our hands. For in every duty we muſt expect oppoſition from our ſpiritual enemies.

V. 18. *Sounded*—To call the people together, when, and where it was neceſſary.

20 far from another. In what place *therefore* ye hear the ſound of the
21 trumpet; reſort ye thither unto us: our God ſhall fight for us. So
we laboured in the work: and half of them held the ſpears, from
22 the riſing of the morning, till the ſtars appeared. Likewiſe at the
ſame time ſaid I unto the people, Let every one with his ſervant
lodge within Jeruſalem, that in the night they may be a guard to us,
23 and labour on the day. So neither I, nor my brethren, nor my
ſervants, nor the men of the guard which followed me, none of us
put off our clothes, *ſaving that* every one put them off for waſhing.

CHAP. V.

The poor complain of being oppreſt by the rich, ver. 1—5. Nehemiah *removes the oppreſſion,* ver. 6—13. *He ſets an example of compaſſion on the poor,* ver. 14—19.

1 AND there was a great cry of the people, and of their wives,
2 againſt their brethren the Jews. For there were that ſaid,
We, our ſons, and our daughters *are* many: therefore we take up
3 corn *for them,* that we may eat, and live. *Some* alſo there were
that ſaid, We have mortgaged our lands, vineyards, and houſes,
4 that we might buy corn, becauſe of the dearth. There were alſo
that ſaid, We have borrowed money for the king's tribute, *and*
5 *that upon* our lands and vineyards. Yet now our fleſh *is* as the bring
fleſh of our brethren, our children as their children: and lo, we
into bondage our ſons and our daughters to be ſervants, and *ſome*
of our daughters are brought into bondage *already,* neither *is it* in our
power *to redeem them:* for other men have our lands and vineyards.

V. 23. *Waſhing*—When they were to waſh and cleanſe themſelves from ſome impurity, which might befal them or their garments.

V. 2. *Many*—Which is in itſelf a bleſſing, but to us is turned into a curſe. *Take up*—We are forced to take up corn, upon unreaſonable terms.

V. 3. *The dearth*—Which might happen, both from the multitude of the people in and near *Jeruſalem,* from their work, which wholly took them up, and kept them from taking care of their families, and from the expectation of their enemies invaſion, which hindred them from going abroad to fetch proviſion, and the people round about from bringing it to them.

V. 5. *Our fleſh*—We are of the ſame nature, and religion with them, though they treat us as if we were beaſts or *Heathens. Bondage*—We are compelled to ſell them for our ſubſiſtence. *Daughters*—Which was an evidence of their great neceſſity, becauſe their daughters were more tender, and weak, and unfit for bond-ſervice, and more expoſed to injuries than their ſons. *Redeem*—Which we are allowed to do, *Exod.* xxi. 7. but have not wherewith to do it.

V. 7. *Exact*

6 And I was very angry when I heard their cry, and theſe words.
7 Then I conſulted with myſelf, and I rebuked the nobles, and the
rulers, and ſaid unto them, Ye exact uſury every one of his brother.
8 And I ſet a great aſſembly againſt them. And I ſaid unto
them, We, after our ability, have ‡ redeemed our brethren the
Jews, *who were* ſold unto the heathen; and will you even ſell your
brethren? or ſhall they be ſold unto us? Then held they their peace,
9 and found nothing *to anſwer?* Alſo I ſaid, *It is* not good that ye
do: ought ye not to walk § in the fear of our God, becauſe of the
10 reproach of the heathen our enemies? I likewiſe, *and* my brethren,
and my ſervants, might exact of them money and corn: I
11 pray you let us leave off this uſury. Reſtore, I pray you, to them,
even this day, their lands, their vineyards, their olive-yards, and

V. 7. *Exact*—Which was againſt the plain and poſſitive law of God, *Deut.* xxiii. 19, 20. eſpecially in this time of publick calamity. *I ſet*—I called a publick congregation, both of the rulers and people, the greateſt part whereof were free from this guilt, and therefore more impartial judges of the matter, and repreſented it to them, that the offenders might be convinced, and reformed; if not for fear of God, or love of their brethren, yet at leaſt for the publick ſhame and the cries of the poor. *Ezra*, and *Nehemiah* were both good and uſeful men; but of how different tempers? *Ezra* was a man of a mild tender ſpirit, and when told of the ſin of the rulers, *rent his clothes and wept*: *Nehemiah* forced them to reform, being of a warm and eager ſpirit. So God's work may be done, and yet different methods taken in doing it; which is a good reaſon why we ſhould not arraign the management of others, nor make our own a ſtandard.

V. 8. *We*—I, and my brethren, and predeceſſors, have uſed our utmoſt intereſt and power, both with the kings of *Perſia*, that our brethren might be redeemed from bondage, and with particular perſons in *Babylon*, and *Perſia*, whoſe bond-ſlaves the *Jews* were, and who would not part with them without a price. *Be ſold*—Do you expect that we ſhould pay you a price for them, as we did to the *Babylonians*? Or, muſt we uſe as much importunity to ſolicit you for their redemption, as we did to their enemies?

V. 9. *Reproach*—Who are round about you, and obſerve all your actions, and will reproach both you for ſuch barbarous uſage of your brethren, and religion for your ſakes.

V. 10. *Brethren*—In office; theſe who are employed with me in the government of this people. *Servants*—In my name, and for my uſe. *Exact*—As a juſt recompence for our pains and care for the publick good, to which we wholly devote ourſelves, even to the neglect of all our private concerns. But I freely remit my own right, and therefore you alſo ought to do ſo, ſeeing I lay no burden upon you, but what I am willing to bear a part of upon my own ſhoulders.

V. 11. *Alſo*—*Alſo* require not: which is to be ſupplied out of the next verſe, where it is expreſſed in their grant of this

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‡ *Lev.* xxv. 48. § *Lev.* xxv. 36,

their houſes, alſo the hundreth *part* of the money, and of the
12 corn, the wine, and the oil, that ye exact of them. Then ſaid
they, We will reſtore *them*, and will require nothing of them; ſo
will we do as thou ſayeſt. Then I called the prieſts, and ‖ took
an oath of them, that they ſhould do according to this promiſe.
13 Alſo I ſhook my lap, and ſaid, So God ſhake out every man from
his houſe, and from his labour, that performeth not his promiſe,
even thus be he ſhaken out, and emptied. And all the congregation
ſaid, Amen, and praiſed the Lord. And the people did
14 according to this promiſe. Moreover, from the time that I was
appointed to be their governor in the land of Judah, from the
twentieth year, even unto the two and thirtieth year of Artaxerxes
the king, *that is*, twelve years, I and my brethren have not eaten
15 the bread of the governor. But the former governors that *had been*
before me, were chargeable unto the people, and had taken of
them bread and wine, beſides forty ſhekels of ſilver; yea even
their ſervants bare rule over the people: but ſo did not I, becauſe
16 of the fear of God. Yea, alſo I continued in the work of this
wall, neither bought we any land: and all my ſervants *were* ga-

deſire. *Hundredth part*—Which they required every month for the uſe of their monies or goods, according to the cuſtom then uſed.

V. 12. *Require*—For the hundreth part. *Prieſts*—As witneſſes; that the oath being taken before the prieſts, who acted in God's name, the oath might make the more deep and durable impreſſion upon their conſciences.

V. 13. *My lap*—The extreme parts of my garment, which I firſt folded together, and then ſhook it and ſcattered it aſunder. This was a form of ſwearing then in uſe.

V. 14. *Twelve years*—Not that he continued ſo long together at *Jeruſalem*, but he ſo long governed *Jeruſalem* by himſelf when preſent, and in his abſence, by a deputy. *The bread*—That allowance which by the laws of God and nations, and of the king of *Perſia*, the governors might require.

V. 15. *The former*—Not *Ezra*, who was no governor, nor *Zerubbabel*, but others between him and *Nehemiah*, whom he forbears to name. *Beſide*, &c.—Which they required of the people every day to defray their other expences. *Their ſervants*—Ruled them with rigor and cruelty; which fault of the ſervants is charged upon their maſters, becauſe they did not reſtrain them. He had an awe of God's mercy, and a fear of offending him. Thoſe that truly fear God, will not dare to do any thing cruel or unjuſt. And this is not only a powerful, but an acceptable principle both of juſtice and charity.

V. 16. *I continued*—Overſeeing, directing, and encouraging the workmen, which was my whole buſineſs; and this at my own coſt. *Bought*—Of our poor brethren, whoſe neceſſities gave abundant opportunity of enriching myſelf with good bargains.

V. 17. *Rulers*

‖ *Jer.* xxxiv. 8, 9.

17 thered thither unto the work. Moreover, *there were* at my table
an hundred and fifty of the Jews and rulers, beſides thoſe that
18 came unto us from among the heathen that *are* about us. Now *that*
which was prepared *for me* daily, *was* one ox, *and* ſix choice ſheep;
alſo fowls were prepared for me, and once in ten days, ſtore of
all ſorts of wine: yet for all this required not I the bread of the
governor, becauſe the bondage was heavy upon this people.
19 * Think upon me, my God, for good, *according* to all that I
have done for this people.

CHAP. VI.

Nehemiah's *anſwer to his enemies, courting him to an interview,* ver. 1—4. *To their charge of rebellion,* ver. 5—9. *To* Shemaiah's *falſe prophecy,* ver. 10—14. *Notwithſtanding the treachery of ſome of the nobles, the work is finiſhed,* ver. 15—19.

1 NOW it came to paſs, when Sanballat, and Tobiah, and Geſhem
the Arabian, and the reſt of our enemies heard that I had
builded the wall, and *that* there was no breach left therein; (though
2 at that time I had not ſet up the doors upon the gates.) Then Sanballat,
and Geſhem ſent unto me, ſaying, Come, let us meet together
in *ſome one of* the villages in the plain of Ono: But they thought
3 to do me miſchief. And I ſent meſſengers unto them, ſaying, I *am*
doing a great work, ſo that I cannot come down: why ſhould the
4 work ceaſe, whilſt I leave it, and come down to you? Yet they
ſent unto me four times after this ſort, and I anſwered them after

V. 17. *Rulers*—Not only *Jews* of the inferior ſort, for whom meaner proviſions might ſuffice, but alſo their rulers, for whom better proviſion was fit; who reſorted to him upon all occaſions, to give him notice of the enemies deſigns; or to receive his orders.

V. 18. *Required not*—But bore it out of my own eſtate: which was very conſiderable, his office in the *Perſian* court being a place of great profit.

V. 19. *According*—As I have done thy people good for thy ſake, ſo do me good for thine own ſake; for thou art pleaſed, and haſt promiſed graciouſly to reward us according to our works, and to meet to men the ſame meaſure which they meet to others

V. 1. *The doors*—Not all of them.

V. 2. *Meet*—To conſult about the common ſervice of our maſter the king of *Perſia,* or to make a friendly accommodation.

V. 4. *Four times,* &c.—We muſt never be overcome by the greateſt importunity, to do any thing ill or imprudent: but when we are attacked with the ſame temptation, ſtill reſiſt it with the ſame reaſon and reſolution.

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* Chap. xiii. 22.

5 the ſame manner. Then ſent Sanballat his ſervant unto me,
in like manner the fifth time, with an open letter in his hand:
6 Wherein *was* written, It is reported among the heathen, and Gaſhmu
ſaith *it*, *that* thou and the Jews think to rebel: for which cauſe thou
buildeſt the wall, that thou mayeſt be their king, according to theſe
7 words. And thou haſt alſo appointed prophets to preach of thee at Jeruſalem, ſaying, *There is* a king in Judah: and now ſhall it be reported
to the king, according to theſe words. Come now therefore, and
8 let us take counſel together. Then I ſent unto him, ſaying, There
are no ſuch things done as thou ſayeſt, but thou feigneſt them out
9 of thine own heart. For they all made us afraid, ſaying, Their
hands ſhall be weakened from the work, that it be not done. Now
10 therefore, *O God*, ſtrengthen my hands. Afterward I came unto
the houſe of Shemaiah the ſon of Delaiah, the ſon of Mehetabeel,
who *was* ſhut up: and he ſaid, Let us meet together in the houſe
of God, within the temple, and let us ſhut the doors of the temple; for they will come to ſlay thee, yea, in the night will they come
11 to ſlay thee. And I ſaid, ſhould ſuch a man as I flee? And who *is there*
that *being* as I *am*, would go into the temple to ſave his life? I will
12 not go in. And lo, I perceived that God had not ſent him, but
that he pronounced this prophecy againſt me: for Tobiah and
13 Sanballat had hired him. Therefore *was* he hired, that I might

V. 5. *Open letter*—As ſpeaking of a thing commonly known.

V. 7. *A king*—We have now a king of our nation. *Counſel*—That we may impartially examine the matter, that thy innocency may be cleared.

V. 9. *Strengthen my hands*—A good prayer, when we are entering on any particular ſervices or conflicts in our Chriſtian warfare.

V. 10. *Shut up*—In his chamber adjoining to the temple, upon pretence of ſingular devotion, and communion with God, and withal upon pretence of certain knowledge, by the ſpirit of God concerning their approaching danger, from which thy could be ſafe no where but in the temple. For if *Nehemiah* had done this, the people would have left their work, and every one have ſhifted for his own ſafety.

V. 11. *As I*—I the chief governor, upon whoſe preſence, the very life of the whole city and nation in a great meaſure depends: I who have profeſſed ſuch reſolution, and courage, and confidence in God. I who have had ſuch eminent experience of God's aſſiſtance, of his calling me to this employment, and carrying me through it when our danger was greater than now it is. Shall I now diſhonour God and religion, and betray the people and city of God by my cowardice? *Go in*—Tho' his life depended upon it.

V. 13. *And ſin*—By going into a place forbidden to me, and that in ſuch a manner, which would have been both ſinful and ſhameful. *Reproach*—As a coward, and conſcious of my own guilt, that they might make me contemptible and odious

both

be afraid, and do ſo, and ſin, and *that* they might have *matter* for
14 an evil report, that they might reproach me. My God, think thou
upon Tobiah and Sanballat, according to theſe their works, and
on the propheteſs Noadiah, and the reſt of the prophets, that
15 would have put me in fear. So the wall was finiſhed in the
twenty and fifth *day* of *the month* Elul, in fifty and two days.
16 And it came to paſs that when all our enemies heard *thereof*, and
all the heathen that *were* about us ſaw *theſe things*, they were much
caſt down in their own eyes: for they perceived that this work was
17 wrought of our God. Moreover, in thoſe days the nobles of
Judah ſent many letters unto Tobiah, and *the letters* of Tobiah came
18 unto them. For *there were* many in Judah ſworn unto him, becauſe
he *was* the ſon-in-law of Shechaniah the ſon of Arah; and
his ſon Johanan had taken the daughter of Meſhullam the ſon
19 of Berechiah. Alſo they reported his good deeds before
me, and uttered my words to him: *and* Tobiah ſent letters
to put me in fear.

CHAP. VII.

Nehemiah *appoints perſons to keep the city,* ver. 1—4. *Reviews the people.* ver. 5—73.

1 NOW it came to paſs when the wall was built, and I had ſet up
the doors; and the porters, and the ſingers, and the Levites
2 were appointed, That I gave my brother Hanani, and Hananiah
the ruler of the palace, charge over Jeruſalem: (for he *was* a
3 faithful man, and feared God above many) And I ſaid unto them,
Let not the gates of Jeruſalem be opened until the ſun be hot;
and while they ſtand by, let them ſhut the doors, and bar *them*:
and appoint watches of the inhabitants of Jeruſalem, every one
4 in his watch, and every one *to be* over againſt his houſe. Now the
city *was* large and great: but the people *were* few therein, and the

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both to my own people, and to the king of *Perſia*.

V. 14. *My God,* &c.—This prayer we are not to imitate.

V. 15. *Elul*—Anſwering part to our *Auguſt*, and part to *September*.

V. 3. *Hot*—'Till it be clear and broad day; when the people will be ready in caſe of an aſſault. *They*—The watches appointed to that end. *Watches*—*Nehemiah* was now about to return to the court, and left the charge of the city to theſe in his abſence.

5 houſes *were* not builded. And my God put into mine heart to
gather together the nobles, and the rulers, and the people, that
they might be reckoned by genealogy. And I found a regiſter of
the genealogy of them which came up at the firſt, and found written
6 therein, * Theſe *are* the children of the province that went up
out of the captivity, of thoſe that had been carried away, whom
Nebuchadnezzar the king of Babylon had carried away, and came
7 again to Jeruſalem, and to Judah, every one unto his city; Who
came with Zerubbabel, Jeſhua, Nehemiah, Azariah, Raamiah,
Nahamani, Mordecai, Bilſhan, Miſpereth, Bigvai, Nehum, Baanah;
the number, *I ſay,* of the men of the people of Iſrael
8 *was this;* The children of Paroſh, two thouſand an hundred ſeventy
9 and two. The children of Shephatiah, three hundred ſeventy
10 and two. The children of Arah, ſix hundred fifty and two.
11 The children of Pahath-moab, of the children of Jeſhua and Joab,
12 two thouſand and eight hundred *and* eighteen. The children of
13 Elam, a thouſand two hundred fifty and four. The children of
14 Zattu, eight hundred forty and five. The children of Zaccai,
15 ſeven hundred and threeſcore. The children of Binnui, ſix hundred
16 forty and eight. The children of Bebai, ſix hundred twenty
17 and eight. The children of Azgad, two thouſand three hundred
18 twenty and two. The children of Adonikam, ſix hundred threeſcore
19 and ſeven. The children of Bigvai, two thouſand threeſcore and
20,21 ſeven. The children of Adin, ſix hundred fifty and five. The
22 children of Ater of Hezekiah, ninety and eight. The children of
23 Haſhum, three hundred twenty and eight. The children of Bezai,
24 three hundred twenty and four. The children of Hariph, an hundred
25 and twelve. The children of Gibeon, ninety and five.
26 The men of Beth-lehem and Netophah, an hundred fourſcore and
27 eight. The men of Anathoth, an hundred twenty and eight.
28,29 The men of Beth-azmaveth, forty and two. The men of Kirjath-jearim,
Chephirah, and Beeroth, ſeven hundred forty and
30 three. The men of Ramah and Gaba, ſix hundred twenty and one.
31,32 The men of Michmas, an hundred and twenty and two. The men
of

V. 5. *God put it it into mine heart*— Whatever good motion is in our minds, we muſt acknowledge it to come from God. What is done by human prudence is to be aſcribed to the direction of Divine Providence.

* *Ezra* ii. 1, &c.

33 of Beth-el and Ai, an hundred and twenty and three. The men
34 of the other Nebo, fifty and two. The children of the other *Elam,
35 a thouſand two hundred fifty and four. The children of Harim,
36 three hundred and twenty. The children of Jericho, three hundred
37 forty and five. The children of Lod, Hadid, and Ono, ſeven
38 hundred twenty and one. The children of Senaah, three thouſand
39 nine hundred and thirty. The prieſts: the children of †Jedaiah,
40 of the houſe of Jeſhua, nine hundred ſeventy and three. The
41 children of Immar, a thouſand fifty and two. The children of
42 Paſhur, a thouſand two hundred forty and ſeven. The children of
43 Harim, a thouſand and ſeventeen. The Levites: the children
of Jeſhua, of Kadmiel, *and* of the children of Hodevah, ſeventy
44 and four. The ſingers: the children of Aſaph, an hundred forty
45 and eight. The porters: the children of Shallum, the children
of Ater, the children of Talmon, the children of Akkub, the
children of Hatita, the children of Shobai, an hundred thirty and
46 eight. The Nethinims: the children of Ziha, the children of
47 Haſhupha, the children of Tabbaoth, The children of Keros, the
48 children of Sia, the children of Padon, The children of Lebana,
49 the children of Hagaba, the children of Shalmai. The children
50 of Hanan, the children of Giddel, the children of Gahar, The
children of Rehaiah, the children of Rezin, the children of Nekoda,
51 The children of Gazzam, the children of Uzza, the children of
52 Phaſeah, The children of Beſai, the children of Meunim, the
53 children of Nephiſheſim, The children of Bakbuk, the children of
54 Hakupha, the children of Harhur, The children of Bazlith, the
55 children of Mehida, the children of Harſha, The children of
56 Barkos, the children of Siſera, the children of Tamah, The children
57 of Neziah, the children of Hatipha. The children of Solomon's
ſervants: the children of Sotai, the children of Sophereth,
58 the children of Perida, The children of Jaala, the children of
59 Darkon, the children of Giddel, The children of Shephatiah,
the children of Hattil, the children of Pochereth of Zebaim, the
60 children of Amon. All the Nethinims, and the children of Solomon's
61 ſervants, *were* three hundred ninety and two. ‡And theſe
were they which went up *alſo* from Tel-mela, Tel-hareſha, Cherub,
Addon, and Immar: but they could not ſhew their father's houſe,
62 nor their ſeed, whether they *were* of Iſrael. The children of Delaiah,

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* Ver. 12.

† 1 *Chron.* xxiv. 7.

‡ *Ezra* ii. 59.

laiah, the children of Tobiah, the children of Nekodah, ſix hundred
63 forty and two. And of the prieſts: the children of Habaiah,
the children of Koz, the children of Barzillai, which took *one* of
the daughters of Barzillai the Gileadite to wife, and was called
64 after their name. Theſe ſought their regiſter *among* thoſe that were
reckoned by the genealogy, but it was not found: therefore were
65 they, as polluted, put from the prieſthood. And the Tirſhatha ſaid
unto them, that they ſhould not eat of the moſt holy things, 'till
66 there ſtood *up* a prieſt with Urim and Thummim. The whole congregation
together *was* forty and two thouſand three hundred and
67 threeſcore, Beſides their man ſervants, and their maid ſervants, of
whom *there were* ſeven thouſand three hundred thirty and ſeven:
and they had two hundred forty and five ſinging men and ſinging
68 women. Their horſes, ſeven hundred thirty and ſix; their mules,
69 two hundred forty and five; *Their* camels, four hundred thirty
70 and five; ſix thouſand ſeven hundred and twenty aſſes. And
ſome of the chief of the fathers gave unto the work: the Tirſhatha
gave to the treaſure a thouſand drams of gold, fifty baſons,
71 five hundred and thirty prieſt's garments. And *ſome* of the chief of
the fathers gave to the treaſure of the work, twenty thouſand drams
of gold, and two thouſand and two hundred pound of ſilver.
72 And *that* which the reſt of the people gave, *was* twenty thouſand
drams of gold, and two thouſand pound of ſilver, and threeſcore
73 and ſeven prieſt's garments. So the prieſts and the Levites, and the
porters, and the ſingers, and *ſome* of the people, and the Nethinims,
and all Iſrael, dwelt in their cities; and when the ſeventh
month came, the children of Iſrael *were* in their cities.

CHAP. VIII.

The ſolemn reading and expounding of the law, ver. 1—8. *The joy of the people*, ver. 9—12. *The keeping of the feaſt of tabernacles*, ver. 13—18.

1 AND all * the people gathered themſelves together as one man,
into the ſtreet that *was* before the water-gate, and they ſpake
unto Ezra † the ſcribe, to bring the book of the law of Moſes which
2 the LORD had commanded to Iſrael. And Ezra the prieſt brought

V. 70. *Tirſhatha—Nehemiah.* So it is no wonder that the number of the monies, and other things here contributed, differ from that *Ezra* 2. becauſe this is another collection.

V. 2. *Firſt*

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* *Ezra* iii. 1.

† *Ezra*. vii. 6.

the law before the congregation, both of men and women, and all
that could hear with underſtanding upon the firſt day of the ſe-
3 venth month. And he read therein before the ſtreet that *was* be-
fore the water-gate, from the morning until mid-day, before the
men and the women, and thoſe that could underſtand; and the
4 ears of all the people *were attentive* unto the book of the law. And
Ezra the ſcribe ſtood upon a pulpit of wood, which they had
made for the purpoſe, and beſide him ſtood Mattithiah, and She-
ma, and Anaiah, and Urijah, and Hilkiah, and Maaſeiah on his
right hand; and on his left hand, Pedaiah, and Miſhael, and Mal-
chiah, and Haſhum, and Haſhbadana, Zechariah, and Me-
5 ſhullam. And Ezra opened the book in the ſight of all the people
(for he was above all the people) and when he opened it, all the
6 people ſtood up: And Ezra bleſſed the Lord the great God: and
all the people anſwered, Amen, amen, with lifting up their hands:
and they bowed their heads, and worſhipped the Lord with *their*
7 faces to the ground. Alſo Jeſhua, and Bani, and Sherebiah, Jamin,
Akkub, Shabethai, Hodijah, Maaſeiah, Kelita, Azariah, Jozabad,
Hanan, Pelaiah, and the Levites cauſed the people to underſtand
8 the law: and the people *ſtood* in their place. So they read in the
book, in the law of God diſtinctly, and gave the ſenſe, and cauſed
9 *them* to underſtand the reading. And Nehemiah, who *is* the

V. 2. *Firſt day*—This was *the feaſt of trumpets,* which is called *a ſabbath,* and on which they were to have *an holy convocation. Lev.* xxiii. 24. And it was on this day, the altar was ſet up, after their return from captivity; in remembrance of which they had probably kept it ever ſince, with more than ordinary ſolemnity.

V. 7. *Underſtand*—As well the words, which being *Hebrew,* now needed to be tranſlated into the *Chaldee* or *Syriack* language, now, the common language of that people, who together with their religion, had alſo in a great part loſt their language; as alſo the meaning of them: they expounded the mind and will of God in what they read, and applied it to the peoples preſent condition. *Place*—That is, In their ſeveral places and ſtations into which the company ſeems to have been diſtributed for conveniency of hearing; it not being likely that ſo vaſt a congregation could diſtinctly hear one man's voice. Or, *by their ſtations,* that is, by the ſeveral ſtations of the *Levites,* and perſons laſt named; who ſeem to have had ſeveral ſcaffolds, by comparing this with chap. ix. 4. upon which thy ſtood, as *Ezra* did upon his pulpit, ver. 4.

V. 8. *They*—*Ezra* and his companions ſucceſſively. *Senſe*—The meaning of the *Hebrew* words, which they expounded in the common language. *They gave*—So they gave them both a tranſlation of the *Hebrew* words into the *Chaldee,* and an expoſition of the things contained in them.

V. 9. *Wept*—Out of a ſenſe of their guilt and danger by reaſon of it.

V. 10. *Eat*

Tirſhatha, and Ezra the prieſt the ſcribe, and the Levites that
taught the people, ſaid unto all the people, This day *is* † holy unto
the LORD your God, mourn not, nor weep: for all the people
10 wept, when they heard the words of the law. Then he ſaid unto
them, Go your way, eat the fat, and drink the ſweet, and ſend
portions unto them for whom nothing is prepared: for *this* day *is*
holy unto our LORD: neither be you ſorry, for the joy of the LORD
11 is your ſtrength. So the Levites ſtilled all the people, ſaying, Hold
12 your peace, for the day *is* holy, neither be ye grieved. And all
the people went their way to eat, and to drink, and to ſend portions,
and to make great mirth, becauſe they had underſtood the
13 words that were declared unto them. And on the ſecond day
were gathered together the chief of the fathers of all the people,
the prieſts and the Levites, unto Ezra the ſcribe, even to under-
14 ſtand the words of the law. And they found written in the law
which the LORD had commanded by Moſes, that the children of
Iſrael ſhould dwell in ‡ booths, in the feaſt of the ſeventh month.
15 They alſo publiſhed and proclaimed in all their cities, and
in Jeruſalem, ſaying, Go forth unto the mount, and fetch olive-
branches, and pine-branches, and myrtle-branches, and palm-
branches, and branches of thick trees, to make booths, as *it is*
16 written. So the people went forth, and brought *them*, and made
themſelves booths, every one upon the roof of his houſe, and in
their courts, and in the courts of the houſe of God, and in the

V. 10. *Eat*—Feaſt before the Lord. *Send*—For the relief of your poor brethren. *Holy*—Being the feaſt of trumpets, and the beginning of this joyful month, wherein ſo many days of thankſgiving were to be obſerved. *Strength*—Rejoicing in God in ſerving him with chearfulneſs, and thankfulneſs, which is your duty always, but now eſpecially, will give you that ſtrength both of mind and body, which you greatly need, both to perform all the duties required of you, and to oppoſe all the deſigns of your enemies.

V. 13. *Levites*—Chuſing rather to confeſs their ignorance than vainly to pretend to more knowledge than they had: wherein they ſhew both humility, and ſerious godlineſs, that they were more careful to learn their duty than to preſerve their reputation.

V. 15. *Mount*—The mount of *Olives*, which was next *Jeruſalem*, and ſtored with *olive-branches*, and probably with the reſt: for theſe trees ſeem to have been planted hereabouts principally, for the uſe of the city in this very feaſt, which, though, long neglected, ſhould have been celebrated every year. And this place ſeems to be here deſigned as the moſt eminent place, being put for any place near to the ſeveral cities of *Judah*, where theſe branches were to be procured.

V. 17. *Done*

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† *Numb.* xxix. 1. *Deut.* xvi. 14, 15.

‡ *Lev.* xxiii. 34. *Deut.* xvi. 13.

ſtreet of the water-gate, and in the ſtreet of the gate of Ephraim
17 And all the congregation of them that were come again out of the
captivity, made booths, and ſat under the booths: for ſince the
days of Jeſhua the ſon of Nun, unto that day, had not the children
18 of Iſrael done ſo: and there was very great gladneſs. Alſo day
by day, from the firſt day, unto the laſt day, he read in the book
of the law of God: and they kept the feaſt ſeven days, and on the
eighth day *was* a ſolemn aſſembly, * according unto the manner.

CHAP. IX.

The people keep a ſolemn faſt, ver. 1—3. *The* Levites *bleſs God for his goodneſs to them and their fathers,* ver. 4—8. *In* Egypt *and in their journey out of it,* ver. 9—12. *On mount* Sinai, ver. 13, 14. *In their journey toward* Canaan, ver. 15—18. *In the wilderneſs,* ver. 19—21. *In driving out the* Canaanites, ver. 22—26. *In hearing their prayer when in trouble,* ver. 27—31. *They confeſs their ſin,* ver. 32—37. *And ſeal a covenant with God,* ver. 38.

1 NOW in the twenty and fourth day of this month, the children
of Iſrael were aſſembled with faſting, and with ſackclothes
2 and earth upon them. And † the ſeed of Iſrael ſeparated
themſelves from all ſtrangers, and ſtood and confeſſed their ſins,
3 and the iniquities of their fathers. And they ſtood up in their

V. 17. *Done ſo*—*So,* as to the manner and circumſtances. They never kept this feaſt *ſo* joyfully, having not only the ſame cauſes of rejoicing which they formerly had, but ſpecial cauſes to increaſe their joy; they never kept it *ſo* ſolemnly and religiouſly: for whereas at other times, only the firſt and laſt day of that feaſt were celebrated with an holy convocation, now there was an holy convocation, and the people aſſembled, and attended upon the reading of the law, every day of this feaſt.

V. 1. *Now*—The next day but one after the feaſt of tabernacles, which begun on the fourteenth day, and ended on the twenty ſecond, for their conſciences having been fully awakened and their hearts filled with grief for their ſins, which they were not allowed to expreſs in that time of publick joy; now they reſume their former thoughts, and recalling their ſins to mind, ſet apart a day for ſolemn faſting and humiliation.

V. 2. *Separated*—From all unneceſſary ſociety with the *Heathens,* and particularly from thoſe ſtrange women whom ſome of them had married. For though *Ezra* had done this formerly, yet, it ſeems, there were ſome criminals, without his knowledge, or, theſe were ſome new delinquents, that ſince that time had fallen into the ſame error, and ſhewed the truth of their repentance by forſaking their beloved ſins, and deareſt relations.

V. 3. *Book of the law*—As they did before, giving them the ſenſe of what they read. *Fourth part*—For three hours; there were

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* *Lev.* xxiii. 36. † *Ezra* x. 11. Chap. iii. 30.

place and read in the book of the law of the Lord their God,
one fourth part of the day, and *another* fourth part they confeſſed,
4 and worſhipped the Lord their God. Then ſtood up upon the
ſtairs of the Levites, Jeſhua, and Bani, Kadmiel, Shebaniah, Bunni,
Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto
5 the Lord their God. Then the Levites, Jeſhua and Kadmiel,
Bani, Haſhabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah,
ſaid, ſtand up *and* bleſs the Lord your God for ever and ever;
and bleſſed be thy glorious name, which is exalted above all bleſſing
6 and praiſe. Thou, *even* thou art Lord alone: ‡ thou haſt made
heaven, the § heaven of heavens, with all their hoſt, the earth and
all *things* that *are* therein, the ſeas and all that *is* therein, and thou
preſerveſt them all, and ‖ the hoſt of heaven worſhippeth thee.
7 Thou *art* the Lord the God, who didſt chuſe *Abram, and broughteſt
him forth out of Ur of the Chaldees, and gaveſt him the name of † Abra-
8 ham. And foundeſt his heart ‡‡ faithful before thee, and madeſt a
§§ covenant with him, to give the land of the Canaanites, the Hittites,
the Amorites, and the Perizzites, and the Jebuſites, and the Girga-
ſhites, to give *it, I ſay,* to his ſeed, and haſt performed thy words,
9 for thou art righteous. ‖‖ And didſt ſee the affliction of our fathers
10 in Egypt, and heardeſt their cry by the red ſea: And ** ſhewedſt
ſigns and wonders upon Pharaoh, and on all his ſervants, and on all
the people of his land: for thou kneweſt that they dealt proudly
11 againſt them: ſo didſt thou get thee a name, as *it is* this day. †† And
thou didſt divide the ſea before them, ſo that they went through
the midſt of the ſea on the dry *land,* and their perſecutors thou
12 threweſt into the deeps, as a ſtone into the ‡‡‡ mighty waters. More-

twelve hours in their day, probably they began after the morning ſacrifice, and continued their work till the evening ſacrifice. The work of a faſt-day is good work. We ſhould endeavour to make a day's work, a good day's work of it.

V. 4. *Stairs*—Upon ſuch ſtairs, or pulpits, as the *Levites* uſed to ſtand upon, when they taught the people. But they ſtood upon ſeveral pulpits, each of them teaching that part of the congregation which was allotted him, or praying, or bleſſing God with them. *Loud voice*—Thereby teſtifying their deep ſenſe of their ſins and miſeries, and their fervent, and importunate deſire of God's mercy.

V. 13. *Good*

‡ *Gen.* i. 1. § *Deut.* x. 14. ‖ *Gen.* ii. 1. * *Gen.* xi. 31. xii. 1. † *Gen.* xvii. 5. ‡‡ *Gen.* xv. 6. §§ *Gen.* xii. 7. xv. 18. xvii. 7, 8. ‖‖ *Exod.* ii. 25. iii. 7. ** *Exod.* xiv. 10. †† *Exod.* vii. 8, 9, 10. 12. 14. *Exod.* xiv 21, 22. ‡‡‡ *Exod.* xv. 10.

over, thou || leddeſt them in the day by a cloudy pillar, and in the
night by a pillar of fire, to give them light in the way wherein they
13 ſhould go. * Thou cameſt down alſo upon mount Sinai, and
ſpakeſt with them from heaven, and gaveſt them right judgments,
14 and true laws; good ſtatutes and commandments; And madeſt
known unto them thy holy ſabbath, and commandeſt them precepts,
15 ſtatutes, and laws, by the hand of Moſes thy ſervant: And †
gaveſt them bread from heaven for their hunger, and ‡ broughteſt
forth water for them out of the rock, for their thirſt, and promiſedſt
them that they ſhould § go in to poſſeſs the land, which thou hadſt
16 ſworn to give them. But they and our fathers dealt proudly, and
hardened their necks, and hearkned not to thy commandments.
17 And refuſed to obey, neither were mindful of the wonders that
thou didſt among them: but hardened their necks, and in their
rebellion appointed |||| a captain to return to their bondage: but
thou *art* a God ready to pardon, ** gracious and merciful, ſlow to
18 anger, and of great kindneſs, and forſookeſt them not. Yea,
‡‡ when they had made them a molten calf, and ſaid, This *is* thy
God that brought thee up out of Egypt, and had wrought great
19 provocations; Yet thou in thy manifold mercies forſookeſt them
not in the wilderneſs: the pillar of the cloud departed not from
them by day, to lead them in the way, neither the §§ pillar of fire by
night, to ſhew them light, and the way wherein they ſhould go.
20 Thou gaveſt alſo thy ||||| good ſpirit to inſtruct them, and with-heldeſt
not thy *** manna from their mouth, and gaveſt them †† water for
21 their thirſt. Yea, ‡‡‡ forty years did thou ſuſtain them in the wilder-
neſs, *ſo that* they lacked nothing; their §§§ clothes waxed not old,
22 and their feet ſwelled not. Moreover, thou gaveſt them king-

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V. 13. *Good ſtatutes*—The moral and judicial precepts were all founded on natural equity. And even the ceremonial were tokens of God's goodneſs, being types of goſpel-grace.

V. 17. *Made*—Deſigned, and reſolved to do ſo, *Numb.* xiv. 4. and therefore they are ſaid to do ſo, as *Abraham* is ſaid to have offered up *Iſaac*, *Heb.* xi. 17. becauſe he intended to do it.

V. 22. *Divide*—The *Heathen nations*, whom God in a great meaſure deſtroyed, and the remainders of them *he diſperſed into corners*; that whereas before the *Iſraelites* came,

|| *Exod.* xiii. 21. * *Exod.* xix. 20. xx. 1. † *Exod.* xvi. 14, 15. ‡ *Exod.* xvii. 6. *Numb.* xx. 9, &c. § *Deut.* i. 8. |||| *Numb.* xiv. 4. ** *Exod.* xxxiv. 6, *Numb.* xiv. 18. ‡‡ *Exod.* xxxii. 4. §§ *Exod.* xiii. 22. *Numb.* xiv. 14. 1 *Cor.* x. 1. ||||| *Numb.* xi. 17. *** *Exod.* xvi. 4. *Joſh.* v. 12. †† *Exod.* xvii. 6. ‡‡‡ *Deut.* ii. 7. §§§ *Deut.* viii. 4.

doms, and nations, and didſt divide them into corners: ſo they
poſſeſſed the land of Sihon ‖ and the land of the king of Heſhbon,
23 and the land of Og king of Baſhan. Their children alſo multipliedſt
thou as the ſtars of heaven, and broughteſt them into the land,
concerning which, thou hadſt promiſed to their fathers that they
24 ſhould go in to poſſeſs it. So the children went in and poſſeſſed
the land, and thou ſubdueſt before them the inhabitants of the
land, the Canaanites, and gaveſt them into their hands, with their
kings, and the people of the land, that they might do with them as
25 they would. And they took ſtrong cities, and a fat land, and
poſſeſſed houſes full of all goods, wells digged, vineyards and
olive-yards, and fruit-trees in abundance: ſo they did eat, and
were filled, and * became fat, and delighted themſelves in thy great
26 goodneſs. Nevertheleſs, they were diſobedient, and rebelled
againſt thee, and † caſt thy law behind their backs, and ſlew thy
‡ prophets, which teſtified againſt them, to turn them to thee, and
27 they wrought great provocations. § Therefore thou deliverdſt
them into the hand of their enemies, who vexed them, and in the
time of their trouble, when they cried unto thee, thou
heardeſt them from heaven: and according to thy manifold mercies
thou gaveſt them ſaviours, who ſaved them out of the hand of their
28 enemies. But after they had reſt, they did evil again before thee:
therefore lefteſt thou them in the hand of their enemies, ſo that
they had the dominion over them: yet when they returned and
cried unto thee, thou heardeſt *them* from heaven, and many times
29 didſt thou deliver them, according to thy mercies: And teſtifiedſt
againſt them, that thou mighteſt bring them again unto thy law: yet
they dealt proudly, and hearkned not unto thy commandments,
but ſinned againſt thy judgments (which if a man do, he ſhall live
in them) and with-drew the ſhoulder, and heardened their neck,
30 and would not hear. Yet many years didſt thou forbear them, and
teſtified ‖‖ againſt them by thy ſpirit in thy prophets; yet would
they not give ear: therefore gaveſt thou them into the hand of the

came, they had large habitations, now they were cooped up, ſome in one town, and ſome in another, in the ſeveral corners of their land, while the *Iſraelites* dwelt in a large place, and had the poſſeſſion of their whole land, ſome few and ſmall parcels excepted.

V. 32. *Mercy*

‖ *Numb.* xxi. 21, &c. * *Deut.* xxxii. 15. † 1 *Kings* xiv. 9. ‡ 1 *Kings* xix. 10. § *Judg.* ii. 14. iii. 8. ‖‖ 2 *Kings* xvii. 13. 2 *Chron.* xxxvi. 15.

31 people of the lands. Neverthelefs for thy great mercies ſake thou
didſt not utterly conſume them, nor forſake them, for thou *art* a
32 gracious and merciful God. Now therefore our God, the great,
* the mighty, and the terrible God, who keepeſt covenant and
mercy, let not all the trouble ſeem little before thee, that hath come
upon us, on our kings, on our princes, and on our prieſts, and on
our prophets, and on our fathers, and on all thy people ſince the
33 time of the kings of Aſſyria, unto this day. Howbeit, thou *art*
juſt in all that is brought upon us: for thou haſt done right, but
34 we have done wickedly. Neither have our kings, our princes, our
prieſts, nor our fathers kept thy law, nor hearkned unto thy
commandments, and thy teſtimonies, wherewith thou didſt teſtify
35 againſt them. For they have not ſerved thee in their kingdom, and
in thy great goodneſs that thou gaveſt them, and in the large and
fat land which thou gaveſt before them, neither turned they from
36 their wicked works. Behold, we *are* ſervants this day, and *for* the
land that thou gaveſt unto our fathers, to eat the fruit thereof, and
37 the good thereof, behold, we *are* ſervants in it. And it yieldeth
much increaſe unto the kings, whom thou haſt ſet over us, becauſe
of our ſins: alſo they have dominion over our bodies, and over our
38 cattle at their pleaſure, and we *are* in great diſtreſs. And becauſe
of all this, we make a ſure *covenant*, and write *it*, and our princes,
Levites, *and* prieſts ſeal *unto it*.

V. 32. *Mercy*—He adds *mercy*, becauſe the *covenant* in itſelf was not a ſufficient ground of hope, becauſe they had ſo baſely broken it. God was diſcharged from keeping it, and therefore they fly to God's free and rich *mercy* for relief.

V. 33. *Thou art juſt*, &c.—It becomes us, when we are under the rebukes of providence, be they ever ſo ſharp, or ever ſo long continued, ſtill to juſtify God, and to own we are puniſhed leſs than our iniquities deſerve.

V. 37. *Yieldeth much*, &c.—We plow, and ſow, and labour, and thou giveſt thy bleſſing to our endeavours; and yet in a great meaſure this is not for ourſelves, as formerly it was, but for our kings, to whom we pay heavy tributes. *Dominion*—Preſſing or forcing both us and our beaſts to go and to do what they pleaſe.

V. 38. *Sure covenant*, &c.—It was ſealed and left upon record, that it might be a witneſs againſt them, if they dealt deceitfully.

CHAP.

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* *Exod.* xxxiv. 6, 7.

CHAP. X.

The names of thoſe who ſet their ſeal to the covenant, ver. 1—27. *An account of thoſe who conſented thereto,* ver. 28—31. *They engage to adhere to the temple ſervice,* ver. 32—39.

1 NOW thoſe that ſealed *were*, Nehemiah the Tirſhatha, the ſon
2 of Hachaliah, and Zidkijah, Seraiah, Azariah, Jeremiah,
3, 4 Paſhur, Amariah, Malchijah, Hattuſh, Shebaniah, Malluch,
5, 6 Harim, Meremoth, Obadiah, Daniel, Ginnethon, Baruch,
7, 8 Meſhullam, Abijah, Mijamin, Maaziah, Bilgai, Shemaiah: theſe
9 *were* the prieſts. And the Levites: both Jeſhua the ſon of Azaniah,
10 Binnui of the ſons of Henadad, Kadmiel, And their brethren, Shebaniah,
11 Hodijah, Kelita, Pelaiah, Hanan, Micah, Rehob, Haſhabiah,
12, 13 Zaccur, Sherebeiah, Shebaniah; Hodijah, Bani,
14 Beninu. The chief of the people, Paroſh, Pahath-moab, Elam,
15, 16 Zattu, Bani, Bunni, Azgad, Bebai, Adonijah, Bigvai, Adin,
17, 18, 19 Ater, Hiſkijah, Azzur, Hodijah, Haſhum, Bezai, Hariph,
20, 21 Anathoth, Nebai, Magpiaſh, Meſhullam, Hezir, Meſhezabeel,
22, 23 Zadok, Jaddua, Pelatiah, Hanan Anaiah, Hoſhea, Hananiah,
24, 25 Haſhub, Halloheſh, Pileha, Shobek, Rehum, Haſhabnah,
26, 27 Maaſeiah, And Ahijah, Hanan, Anan, Malluch,
28 Harim, Baanah. † And the reſt of the people, the prieſts, the
Levites, the porters, the ſingers, the Nithinims, and all they that
had ſeparated themſelves from the people of the lands unto the law
of God, their wives, their ſons, and their daughters, every one
29 having knowledge, and having underſtanding; They clave to
their brethren, their nobles, and entered into a curſe, and into
an oath, to walk in God's law, which was given by Moſes the ſervant

V. 1. *Sealed*—Both in their own names, and in the name of all the reſt. It may ſeem ſtrange that *Ezra* doth not appear among them. But that might be becauſe he was prevented, by ſome ſickneſs, or other extraordinary impediment. It is true, we meet with *Ezra* after this, at the dedication of the wall of *Jeruſalem*, chap. xii. 36. and therefore he was then freed from this impediment, whatſoever it was.

V. 29. *Their nobles*—The commonalty agreed with the nobles in this good work. Great men never look ſo great, as when they encourage religion and are examples of it: and they would by that, as much as any thing, make an intereſt in the moſt valuable of their inferiors, who would cleave to them cloſer than they can imagine. Obſerve their nobles are called *their brethren;* for in the things of God, rich and poor, high and low meet together. *They cleave*—They ratified what the

others

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† *Ezra.* ii. 43.

of God, and to obſerve and do all the commandments of the LORD our
30 Lord, and his judgments, and his ſtatutes; And that we would not give
‡ our daughters unto the people of the land, nor take their daugh-
31 ters for our ſons. § And *if* the people of the land bring ware, or
any victuals on the ſabbath day to ſell, *that* we would not buy it
of them on the ſabbath, or on the holy day, and *that* we would
leave ‖ the ſeventh year, and the * exaction of every debt.
32 Alſo we made ordinances for us, to charge ourſelves yearly with
the third part of a ſhekel, for the ſervice of the houſe of our God;
33 For the ſhew-bread, and for the continual meal-offering, and for
the continual burnt-offering † of the ſabbaths, of the new moons,
for the ſet feaſts, and for the holy things, and for the ſin-offerings,
to make an atonement for Iſrael, and for all the work of the houſe
34 of our God. And we caſt the lots amongſt the prieſts, the Levites,
and the people, for the wood-offering, to bring *it* into the houſe of
our God, after the houſes of our fathers, at times appointed, year
by year, to burn upon the altar of the LORD our God, ‡‡ as *it is*
35 written in the law. And §§ to bring the firſt-*fruits* of our ground,
and the firſt-*fruits* of all fruit of all trees, year by year, unto the
36 houſe of the LORD. Alſo the firſt-born of our ſons, and of our
cattle, (as *it is* written ‖‖ in the law) and the firſtlings of our herds, and
of our flocks, to bring to the houſe of our God, unto the prieſts that
37 miniſter in the houſe of our God: ** And *that* we ſhould bring
the firſt-fruits of our dough, and our offerings, and the fruit of all
manner of trees, of wine, and of oil, unto the prieſts, to the
chambers of the houſe of our God, and †† the tithes of our ground
unto the Levites, that the ſame Levites might have the tithes in all
38 the cities of our tillage. And the prieſt the ſon of Aaron ſhall be
with the Levites, ‡‡‡ when the Levites take tithes: and the Levites
ſhall bring up the tithe of the tithes unto the houſe of our God, to

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others had done in their names, declaring their aſſent to it.

V. 31. *People of the land*—The *Heathens. On the ſabbath*—They that covenant to keep all the commandments of God, muſt particularly covenant to keep the ſabbath holy. For the profanation of this is a ſure inlet to all manner of profaneneſs.

V. 1. *To*

‡ *Exod.* xxxiv. 16. *Deut.* vii. 3. § *Exod.* xx. 10. *Lev.* xxiii. 3. *Deut.* v. 12. Chap. xiii. 15, &c. ‖ *Lev.* xxv. 4. * *Deut.* xv. 2. † *Numb.* 28. 29. ‡‡ *Lev.* xvi. 12. §§ *Exod.* xxiii. 19. *Lev.* xix. 23. ‖‖ *Exod.* xiii. 2. 12, 13. *Lev.* xxvii. 26. *Numb.* xviii. 15, 16. ** *Lev.* xxiii. 17. *Numb.* xv. 19. xviii. 12, &c. *Deut.* xviii. 4. xxvi. 2. †† *Lev.* xxvii. 30. *Numb.* xviii. 21. ‡‡‡ *Numb.* xviii. 26.

39 the chambers, into the treaſure-houſe. For the children of Iſrael, and the children of Levi, § ſhall bring the offering of the corn, of the new wine, and the oil, unto the chambers where *are* the veſſels of the ſanctuary, and the prieſts that miniſter, and the porters, and the ſingers, and we will not forſake the houſe of our God.

CHAP. XI.

The rulers and men drawn by lot dwell at Jeruſalem, ver. 1, 2. *Their names, numbers and families,* ver. 3—19. *The cities and villages that were peopled by the reſt,* ver. 20—36.

1 AND the rulers of the people dwelt at Jeruſalem: and the reſt of the people alſo caſt lots, to bring one of ten to dwell in Jeruſa-
2 lem the holy city, and nine parts *to dwell* in *other* cities. And the people bleſſed all the men that willingly offered themſelves to dwell at Je-
3 ruſalem. Now theſe *are* the chief of the province that dwelt in Jeruſalem: but in the cities of Judah, dwelt every one in his poſſeſſion in their cities, *to wit,* Iſrael, the prieſts, and the Levites, and the ‖ Nethinims, and the * children of Solomon's ſervants.
4 And at Jeruſalem dwelt *certain* of the children of Judah, and of the children of Benjamin: of the children of Judah; Athaiah the ſon of Uzziah, the ſon of Zechariah, the ſon of Amariah, the ſon of Shephatiah, the ſon of Mahalaleel, of the children of Perez;
5 And Maaſeiah the ſon of Baruch, the ſon of Colhozeh, the ſon of Hazaiah, the ſon of Adaiah, the ſon of Joiarib, the ſon of Zecha-
6 riah, the ſon of Shiloni. All the ſons of Perez that dwelt at Jeruſalem, *were* four hundred threeſcore and eight valliant men.
7 And theſe *are* the ſons of Benjamin: Sallu the ſon of Meſhullam, the ſon of Joed, the ſon of Pedaiah, the ſon of Kolaiah, the ſon of
8 Maaſeiah, the ſon of Ithiel the ſon of Jeſaiah. And after him

V. 1. *To dwell*—That the buildings of the city might be compleated, and the ſafety of it better provided for.

V. 2. *Bleſſed*—Becauſe they denied themſelves, and their own ſafety and profit for the publick good; for this city was the butt of all the malicious plots of their enemies; and for the preſent it was rather chargeable than beneficial to its inhabitants.

V. 3. *Province*—Of *Judea,* which was now made a province. *Iſrael*—The generality of the people of *Iſrael,* whether of *Judah,* or *Benjamin,* or any other tribe. Theſe he calls *Iſrael* rather than *Judah,* becauſe there were many of the other tribes now incorporated with them; and becauſe none of the tribes of *Iſrael,* except *Judah* and *Benjamin,* dwelt in *Jeruſalem.*

V. 9. *Overſeer*

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§ *Deut.* xii. 6. 11. ‖ *Ezra* ii. 43. * *Ezra* ii. 55.

9 Gabbai, Sallai, nine hundred twenty and eight. And Joel the ſon
of Zichri, *was* their overſeer: and Judah the ſon of Senuah, *was*
10 ſecond over the city. Of the prieſts; Jedaiah the ſon of Joiarib,
11 Jachin. Seraiah the ſon of Hilkiah, the ſon of Meſhullam, the
ſon of Zadok, the ſon of Meraioth, the ſon of Ahitub, *was* the
12 ruler of the houſe of God. And their brethren that did the work
of the houſe *were* eight hundred twenty and two: and Adaiah the
ſon of Jeroham, the ſon of Pelaliah, the ſon of Amzi, the ſon of
13 Zechariah, the ſon of Paſhur, the ſon of Malchiah, And his brethren,
chief of the fathers, two hundred forty and two: and Amaſhai,
the ſon of Azareel, the ſon of Ahaſai, the ſon of Meſhillemoth,
14 the ſon of Immer, And their brethren mighty *men* of valour, an
hundred twenty and eight: and their overſeer *was* Zabdiel, the
15 ſon of *one of* the great men. Alſo of the Levites; Shemaiah the
ſon of Haſhub, the ſon of Azrikam, the ſon of Haſhabiah, the ſon
16 of Bunni. And Shabbethai, and Jozabad of the chief of the
Levites *had* the overſight of the outward buſineſs of the houſe of
17 God. And Mattaniah the ſon of Micha, the ſon of Zabdi, the ſon
of Aſaph, *was* the principal to begin the thankſgiving in prayer:
and Bakbukiah, the ſecond among his brethren, and Abda the ſon
18 of Shammua, the ſon of Galal, the ſon of Jeduthun. All the
Levites in the holy city *were* two hundred fourſcore and four.
19 Moreover, the porters, Akkub, Talmon, and their brethren that
20 kept the gates, *were* an hundred ſeventy and two. And the
reſidue of Iſrael, of the prieſts, *and* the Levites, *were* in all the
21 cities of Judah, every one in his inheritance. * But the Nethinims
dwelt in Ophel: and Ziha and Giſpa *were* over the Nethinims.
22 The overſeer alſo of the Levites at Jeruſalem *was* Uzzi the ſon of
Bani, the ſon of Haſhabiah, the ſon of Mattaniah, the ſon of Micha.
Of the ſons of Aſaph, the ſingers *were* over the buſineſs of the
23 houſe of God. For *it was* the king's commandment concerning

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V. 9. *Overſeer*—The captain of their thouſand.

V. 16. *Outward*—For thoſe things belonging to the temple and its ſervice, which were to be done without it, or abroad in the country, as the gathering in of the voluntary contributions, or other neceſſary proviſions out of the ſeveral parts of the land.

V. 17. *To begin*—In the publick and ſolemn prayers and praiſes, which were conſtantly joined with the morning and evening ſacrifice, at which the ſingers were preſent, and praiſed God with a pſalm or hymn which, this man began.

V. 21. *The Nethinims dwelt in Ophel*—Which was upon the wall of *Jeruſalem*, becauſe they were to do the ſervile work of the temple: therefore they were to be poſted near it, that they might be ready to attend.

* Chap. iii. 26.

them, that a certain portion ſhould be for the ſingers, due for every
24 day. And Pethahiah the ſon of Meſhezabeel, of the children of
Zerah the ſon of Judah, *was* at the king's hand in all matters con-
25 cerning the people. And for the villages, with their fields, *ſome* of
the children of Judah dwelt at Kirjath-arba, and *in* the villages,
thereof, and at Dibon, and *in* the villages thereof, and at Jekab-
26 zeel, and *in* the villages thereof. And at Jeſhua, and at Moladah,
27 and at Beth-phelet, And at Hazar-ſhual, and at Beer-ſheba,
28 and *in* the villages thereof, And at Ziklag, and at Mekonah, and
29 *in* the villages thereof, And at En-rimmon, and at Zareah, and
30 at Jarmuth, Zanoah, Adullam, and *in* their villages, at Lachiſh
and the fields thereof, at Azekah, and in the villages thereof. And
31 they dwelt from Beer-ſheba, unto the valley of Hinnom. The
children alſo of Benjamin from Geba, *dwelt* at Michmaſh, and
32 Aija, and Beth-el, and *in* their villages, *And* at Anathoth, Nob,
33, 34 Ananiah, Hazor, Ramah, Gittaim, Hadid, Zeboim, Nebal-
35, 36 lat, Lod, and Ono, † the valley of craftſmen. And of the
Levites, *were* diviſions *in* Judah, *and* in Benjamin.

CHAP. XII.

The chief of the prieſts and Levites *that came up with* Zerubbabel, ver. 1—9. *The ſucceſſion of the chief-prieſts,* ver. 10—21. *The eminent* Levites, ver. 22—26. *The wall dedicated,* ver. 27—43. *The offices of the prieſts and* Levites *ſettled,* ver. 44—47.

1 NOW theſe are the † prieſts, and the Levites, that went up with
Zerubbabel the ſon of Shealtiel, and Jeſhua: Seraiah, Jere-

V. 24. *Was,* &c.—Or, *on the king's part,* to determine civil cauſes and controverſies between man and man, by the laws of that kingdom; between the king and people; as in matters of tribute, or grievances.

V. 36. *Diviſions*—Or, *for the Levites* (thoſe who were not ſettled in *Jeruſalem*) there were *diviſions,* places appointed for them, and diſtributed among them. Thus were they ſettled free and eaſy, tho' few and poor. And they might have been happy, but for that general lukewarmneſs, with which they are charged by the prophet *Malachi,* who prophecied about this time; and in whom prophecy ceaſed for ſome ages, 'till it revived in the great prophet.

V. 1. *Prieſts—The chief of the prieſts,* the heads of thoſe twenty four courſes which *David* appointed by divine direction, 1 *Chron.* xxiv. And whereas there were twenty four and here but twenty two, and ver. 12, &c. only twenty, the reaſon of this

† 1 *Chron.* iv. 14. ‡ *Ezra* ii. 1.

2,3 miah, Ezra, Amariah, Malluch, Hattuſh, Shechaniah, Rehum,
4,5 Meremoth, Iddo, Ginnetho, Abijah, Miamin, Maadiah, Bilgah,
6,7 Shemaiah, and Joiarib, Jedaiah, Sallu, Amok, Hilkiah, Je-
daiah: theſe *were* the chief of the prieſts, and of their brethren
8 in the days of Jeſhua. Moreover the Levites: Jeſhua, Binnui,
Kadmiel, Sherebiah, Judah, *and* Mattaniah, *who* was over the
9 thankſgiving, he and his brethren. Alſo Bakbukiah, and Unni,
10 their brethren, *were* over againſt them in the watches. And Jeſhua
begat Joiakim, Joiakim alſo begat Eliaſhib, and Eliaſhib begat
11 Joiada, And Joiada begat Jonathan, and Jonathan begat Jaddua.
12 And in the days of Joiakim, were prieſts, the chief of the fathers:
13 of Seraiah, Meraiah: of Jeremiah, Hananiah: Of Ezra, Meſhul-
14 lam: of Amariah, Jehohanan: Of Melicu, Jonathan: of She-
15,16 baniah, Joſeph: Of Harim, Adna: of Meraioth, Helkai: Of
17 Iddo, Zechariah: of Ginnethon, Meſhullam: Of Abijah, Zichri:
18 of Miniamin, of Moadiah, Piltai: Of Bilgah, Shammua: of She-
19 maiah, Jehonathan: And of Joiarib, Mattenai: of Jedaiah, Uzzi:
20,21 Of Sallai, Kallai: of Amok, Eber: Of Hilkiah, Haſhabiah:
22 of Jedaiah, Nethaneel. The Levites in the days of Eliaſhib,
Joiada, and Johanan, and Jaddua, *were* recorded chief of the
23 fathers: alſo the prieſts, to the reign of Darius the Perſian. The
ſons of Levi, the chief of the fathers, *were* written in the book
of the ‡ Chronicles, even until the days of Johanan the ſon of

this difference may be, becauſe two of the twenty four courſes were extinct in *Babylon*, and two of the perſons here named, ver. 2. 5. *Hattuſh*, and *Maadiah*, may be omitted in the account of the poſterity of theſe, ver. 12, &c. becauſe they had no poſterity. *Ezra*—Either this was another *Ezra*, or if it were the ſame mentioned *Ezra* 7. he lived to a great age; which may well be ſuppoſed, conſidering his great ſobriety, and his great piety to which God promiſed long life, and withal the ſpecial providence of God continuing him ſo long in ſuch a ſeaſon, wherein the church of God did greatly need his help and counſel.

V. 8. *Moreover*, &c.—He was to ſee, that the pſalms of thankſgiving were continually ſung in the temple, in due time and manner.

V. 10. *Jeſhua*—Here follows a catalogue of the *Jewiſh* high prieſts; which was the more neceſſary, becauſe their times were now to be meaſured, not by the years of their kings as formerly, but by their high prieſts.

V. *Prieſts*—As their fathers were prieſts in the days of *Joſhua*, ſo in the days of *Joiakim* the ſon of *Joſhua*, the ſons of thoſe perſons executed the prieſthood in their fathers ſteads, ſome of their fathers probably being yet living, and many of them dead.

V. 22. *Darius*—*Darius Noehus*; and ſo this *Jaddua* might be father to him who

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‡ 1 *Chron*. ix. 14, &c.

24 Eliaſhib. And the chief of the Levites: Haſhabiah, Sherebiah,
and Jeſhua the ſon of Kadmiel, with their brethren over againſt
them, to praiſe, *and* to give thanks, § according to the commandment
25 of David the man of God, ward over againſt ward. Mattaniah,
and Bakbukiah, Obadiah, Meſhullam, Talmon, Akkub, *were*
26 porters keeping the ward, at the threſholds of the gates. Theſe
were in the days of Joiakim the ſon of Jeſhua, the ſon of Jozadak,
and in the days of Nehemiah the governor, and of Ezra the prieſt,
27 the ſcribe. And at the dedication of the wall of Jeruſalem they
ſought the Levites out of all their places, to bring them to Jeruſalem,
to keep the dedication with gladneſs, both with thankſgivings,
28 and with ſinging, *with* cymbals, pſalteries, and with harps. And the
ſons of the ſingers gathered themſelves together, both out of the
plain country round about Jeruſalem, and from the villages of Netophathi;
29 Alſo from the houſe of Gilgal, and out of the fields
of Geba, and Azmaveth: for the ſingers had builded them
30 villages round about Jeruſalem. And the prieſts and the Levites
purified themſelves, and purified the people, and the gates and
31 the wall. Then I brought up the princes of Judah upon the
wall, and appointed two great *companies of them that gave* thanks, *whereof*
one went on the right hand upon the wall, toward ‖ the dung-gate:
32 And after them went Hoſhaiah, and half of the princes of Judah,
33, 34 And Azariah, Ezra, and Meſhullam, Judah and Benjamin, and
35 Shemaiah, and Jeremiah, And *certain* of the prieſts ſons * with
trumpets; *namely*, Zechariah the ſon of Jonathan, the ſon of Shemaiah,
the ſon of Mattaniah, the ſon of Micaiah, the ſon of Zac-

was in the days of *Darius Codomanus*, and of *Alexander* the Great.

V. 27. *The wall*—Of the city itſelf, which is here dedicated to God, and to his honour and ſervice, not only upon a general account, by which we ought to devote ourſelves, and all that is ours, to God; but upon a more ſpecial ground, becauſe this was a place which God himſelf had choſen, and ſanctified by his temple and gracious preſence, and therefore did of right belong to him; whence it is often called *the holy city*. And they reſtored it to God by this dedication, withal imploring the preſence, and favour, and bleſſing of God to this city by ſolemn prayers, and praiſes, and ſacrifices, wherewith this dedication was accompanied. *Places*—To which they were now retired after that great and general aſſembly, chap. 8, 9. 10.

V. 30. *Purified themſelves*—They that would be inſtrumental to ſanctify others, muſt ſanctify themſelves, and ſet themſelves apart for God, with purity of mind and ſincerity of intention.

V. 31. *Princes*—And *half of the people* with them. *The wall*—For the wall was broad

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§ 1 *Chron.* 24. 25. 26.   ‖ *Chron.* ii. 13. iii. 13.   * *Numb.* x. 2.

36 cur, the ſon of Aſaph; And his brethren, Shemaiah, and Azarael,
Milalia, Gilalai, Maai, Nethaneel, and Judah, Hanani, with † the
muſical inſtruments of David the man of God, and Ezra the ſcribe
37 before them. And at the fountain-gate, which was over againſt
them, they went up by the ſtairs of the city of David, at the going
up of the wall above the houſe of David, even unto the water-gate
38 eaſtward. And the other *company of them that gave* thanks, went
over againſt *them*, and I after them, and the half of the people
upon the wall; from beyond the tower of the furnaces, even unto
39 the broad wall: And from above the gate of Ephraim, and above
the old gate, and above the fiſh-gate, and the tower of Hananeel,
and the tower of Meah, even unto the ſheep-gate: and they ſtood
40 ſtill in the priſon-gate. So ſtood the two *companies of them that gave*
thanks in the houſe of God, and I, and the half of the rulers with
41 me: And the prieſts; Eliakim, Maaſeiah, Miniamin, Micaiah,
42 Elioenai, Zechariah, *and* Hananiah with trumpets. And Maaſeiah,
and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah,
and Elam, and Ezer: and the ſingers ſang loud, with Jezrahiah
43 their overſeer. Alſo that day they offered great ſacrifices,
and rejoiced: for God had made them rejoice with great joy; the
wives alſo, and the children rejoiced: ſo that the joy of Jeruſalem
44 was heard even afar off. And at that time were ſome appointed
over the chambers for the treaſures, for the offerings, for the firſtfruits,
and for the tithes, to gather into them out of the fields of
the cities, the portions of the law for the prieſts and Levites: for
Judah rejoiced for the prieſts, and for the Levites that waited.
45 And both the ſingers and the porters kept the ward of their God,

broad and ſtrong, and ſo ordered that men might conveniently walk upon it. *Right hand*—Towards the ſouth and eaſt.

V. 39. *Stood ſtill*—Waiting, as alſo their brethren did, that they might go together in due order into God's houſe, there to perfect the ſolemnity.

V. 43. *The children rejoiced*—And their hoſanna's were not deſpiſed, but are recorded to their praiſe. All that ſhare in public mercies, ought to join in public thankſgivings.

V. 44. *Rejoiced*—For the eminent gifts and graces which they obſerved in many of them: for the great benefit which they had now received by their miniſtry: and for the competent proviſion which hereby was made for them, that ſo they might wholly wait upon their office. The ſure way for miniſters to gain an intereſt, in the affections of their people, is to *wait on their miniſtry*, to ſpend their whole time, and thought, and ſtrength therein.

V. 45. *The ward*—That ward, or charge, which

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† 1 *Chron.* xxiii. 5.

and the ward of the purification, ‡ according to the commandment
46 of David, *and* of Solomon his ſon. For in the days of David §
and Aſaph, of old, *there were* chief of the ſingers, and ſongs of
47 praiſe and thankſgiving unto God. And all Iſrael in the days of
Zerubbabel, and in the days of Nehemiah, gave the portions of
the ſingers, and the porters, every day his portion, and they ſanctified *holy things* unto the Levites, ‖ and the Levites ſanctified *them*
unto the children of Aaron.

CHAP. XIII.

The Iſraelites *are ſeparated from the mixt multitude*, ver. 1—3. Nehemiah *cleanſed the chambers of the temple*, ver. 4—9. *He recovers and ſecures the portion of the prieſts and* Levites, ver. 10—14. *Contends with the nobles concerning the ſabbath, and takes care for the due obſervance of it*, ver. 15—22. *Reſtrains them from marrying ſtrange wives*, ver. 23—31.

1 ON that day they read in the book of Moſes, in the audience
of the people; and therein was found written, * that the
Ammonite and the Moabite ſhould not come into the congregation
2 of God for ever; Becauſe they met not the children of Iſrael with
bread and with water, but † hired Balaam againſt them, that he
ſhould curſe them: howbeit our God turned the curſe into a
3 bleſſing. Now it came to paſs when they heard the law, that they
4 ſeparated from Iſrael all the mixed multitude. And before this

which God had preſcribed to them. *And* in particular *the charge of purification*, of taking care that no unclean perſon or thing ſhould enter into the houſe or courts of the Lord.

V. 47. *Sanctified*—They ſet apart the firſt-fruits and tithes from their own ſhare, and devoted them to the uſe of the *Levites*. And ſo did the *Levites* by the tithe of the tithes. Thus they all conſcientiouſly paid their dues, and did not profane thoſe things which God had ſanctified, nor take them into their own common uſe. When what is contributed for the ſupport of religion, is given with an eye to God, it is ſanctified, and will *cauſe the bleſſing to reſt upon the houſe*, and all that is therein.

V. 1. *That day*—Not preſently after the dedication of the wall and city, but upon a certain day, when *Nehemiah* was returned from the *Perſian* court to *Jeruſalem*, from which he had been abſent for ſome conſiderable time, in which ſome errors and abuſes had crept in. *Not come*—Not be incorporated into the common-wealth of *Iſrael*, nor be joined with any *Iſraelite* in marriage.

V. 3. *Multitude*—All the heatheniſh people with whom they had contracted alliance.

V. 4. *Eliaſhib*—The high-prieſt. *Chamber*—Of the chambers, the high-prieſt having

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‡ 1 *Chron.* 25. 26. § 1 *Chron.* xxv. 1, &c. ‖ *Numb.* xviii. 26. * *Deut* xxiii. 3.
† *Numb.* xxii. 5. *Joſh.* xxiv. 9.

Eliaſhib the prieſt, having the overſight of the chamber of the houſe
5 of our God, *was* allied unto Tobiah: And he had prepared for
him a great chamber, where aforetime they lay the meal-offerings,
the frankincenſe, and the veſſels, and the tithes of the corn, the
new wine, and the oil, (which was commanded *to be given* to the
Levites, and the ſingers, and the porters) and the offerings of the
6 prieſts. But in all this *time* was not I at Jeruſalem: for in the two
and thirtieth year of Artaxerxes king of Babylon, came I unto the
7 king, and after certain days obtained I leave of the king: And I
came to Jeruſalem, and underſtood of the evil that Eliaſhib did
for Tobiah, in preparing him a chamber in the courts of the houſe
8 of God. And it grieved me ſore, therefore I caſt forth all the
9 houſhold-ſtuff of Tobiah out of the chamber. Then I commanded,
and they cleanſed the chamber; and thither brought I again the
veſſels of the houſe of God, with the meal-offering and the frankincenſe.
10 And I perceived that ‡ the portions of the Levites had
not been given *them*: for the Levites and the ſingers that did the
11 work, were fled every one § to his field. Then contended I with

having the chief power over the houſe of God, and all the chambers belonging to it. *Tobiah*—The *Ammonite*, and a violent enemy to God's people.

V. 5. *Prepared*—By removing the things out of it, uniting divers ſmall chambers into one, and furniſhing it for the uſe of *Tobiah* when he came to *Jeruſalem*: whom he ſeems to have lodged there, that he might have more free communication with him.

V. 6. *But, &c.*—*Eliaſhib* took the occaſion of my abſence to do theſe things. *Came I*—From *Jeruſalem*; where he had been once and again.

V. 8. *Grieved me*—That ſo ſacred a place ſhould be polluted by one who in many reſpects ought not to come there, being no prieſt, a ſtranger, an *Ammonite*, and one of the worſt of that people; and that all this ſhould be done by the permiſſion and order of the high-prieſt.

V. 10. *Not given*—Which might be either, 1. from this corrupt high-prieſt *Eliaſhib*, who took their portions, as he did the ſacred chambers, to his own uſe, or employed them for the entertainment of *Tobiah*, and his other great allies. Or, 2. from the people, who either out of covetouſneſs reſerved them to themſelves, contrary to their own ſolemn agreement, or were ſo offended at *Eliaſhib*'s horrid abuſe of ſacred things, that they abhorred the offering and ſervice of God, and therefore neglected to bring in their tithes, which they knew would be perverted to bad uſes. *Fled*—To his poſſeſſion in the country, being forced to do ſo for a livelihood.

V. 11. *Contended*—I ſharply reproved thoſe prieſts to whom the management of thoſe things was committed, for neglect of their duty, and breach of their late ſolemn promiſe. *Why, &c.*—You have not only injured men in with-holding their dues, but you have occaſioned the neglect of God's houſe and ſervice. *Gathered*—To *Jeruſalem* from their ſeveral

country

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‡ *Mal.* iii. 8. § *Numb.* xxxv. 2.

the rulers, and ſaid, Why is the houſe of God forſaken? And I
12 gathered them together, and ſet them in their place. Then brought
all Judah their tithe of the corn, and the new wine, and the oil unto
13 the treaſuries. And I made treaſurers over the treaſuries, Shelemiah
the prieſt, and Zadok the ſcribe, and of the Levites, Pedaiah:
and next to them *was* Hanan the ſon of Zaccur, the ſon of Mattaniah:
for they were counted faithful, and their office *was* to diſtribute
14 unto their brethren. Remember me, O my God, concerning
this, and wipe not out my good deeds that I have done for the
15 houſe of my God, and for the offices thereof. In thoſe days
ſaw I in Judah *ſome* treading wine-preſſes on the ſabbath, and
bringing in ſheaves, and lading aſſes; as alſo wine, grapes, and
figs, and all *manner of* burdens, which they brought into Jeruſalem
on the ſabbath day: And I teſtified *againſt them* in the day wherein
16 they ſold victuals. There dwelt men of Tyre alſo therein, which
brought fiſh, and all manner of ware, and ſold on the ſabbath unto the
17 children of Judah, and in Jeruſalem. Then I contended with the
nobles of Judah, and ſaid unto them, What evil thing *is* this that
18 ye do, and prophane the ſabbath-day? Did not your fathers
thus, and did not our God bring all this evil upon us, and upon this
city? Yet ye bring more wrath upon Iſrael by prophaning the
19 ſabbath. And it came to paſs, that when the gates of Jeruſalem
* began to be dark before the ſabbath, I commanded that the gates
ſhould be ſhut, and charged that they ſhould not be opened till
after the ſabbath: and *ſome* of my ſervants ſet I at the gates † *that*

country poſſeſſions. *Set*—Reſtored them to the exerciſe of their office.

V. 12. *Brought*—Out of the reſpect which they had to *Nehemiah*, and becauſe they ſaw they would now be applied to their proper uſes.

V. 13. *Faithful*—By the conſent of thoſe who knew them. Such he now ſought out the more diligently, becauſe he had experience of the perfidiouſneſs of the former truſtees.

V. 16. *Jeruſalem*—The holy city, where God's houſe was; and where the great judicatories of the nation were. So this is added as an aggravation of their ſin, that it was done with manifeſt contempt of God and men.

V. 17. *Nobles*—Their chief men and rulers; whom he charges with this ſin, becauſe though others did it, it was by their countenance or connivance: probably too by their example. If the nobles allowed themſelves in recreations, in idle viſits and idle talk on the ſabbath day, the men of buſineſs would profane it by their worldly employments, as the more juſtifiable of the two.

V. 19. *At the gates*—Out of a diffidence in thoſe, to whom the keeping of the gates was committed.

V. 22. *Cleanſ*

* *Lev.* xxiii. 32. † *Jer.* xvii. 21.

20 there ſhould no burden be brought in on the ſabbath-day. So the merchants, and ſellers of all kind of ware, lodged without Jeruſa-
21 lem once or twice. Then I teſtified againſt them, and ſaid unto them, Why lodge ye about the wall? If ye do *ſo* again, I will lay hands on you. From that time forth came they no *more* on the
22 ſabbath. And I commanded the Levites, that they ſhould cleanſe themſelves, and *that* they ſhould come *and* keep the gates, to ſanctify the ſabbath-day. Remember me, O my God, *concerning* this alſo, and ſpare me according to the greatneſs of thy mercy.
23 In thoſe days alſo ſaw I Jews *that* † had married wives of Aſhdod,
24 of Ammon, *and* of Moab: And their children ſpake half in the ſpeech of Aſhdod, and could not ſpeak in the Jews language, but
25 according to the language of each people. And I contended with them, and curſed them, and ſmote certain of them, and plucked off their hair, and made them ſwear by God, *ſaying*, Ye ſhall not give your daughters unto their ſons, nor take their daughters unto
26 your ſons, or for yourſelves. Did not Solomon king of Iſrael ſin by theſe things? Yet ‡ among many nations was there no king like him, who was § beloved of his God, and God made him king over all Iſrael: ‖ nevertheleſs, even him did outlandiſh women
27 cauſe to ſin. Shall we then hearken unto you to do all this great

V. 22. *Cleanſe*—Becauſe the work they now were ſet upon, though common in its nature, yet was holy in deſign of it, and had reſpect unto the ſabbath: and, becauſe the day in which they were to do this was the ſabbath-day, for the obſervation whereof they were obliged to purify themſelves. *Gates*—The gates of the city; not daring to truſt the common porters, he commits the charge of them upon the ſabbath-days, to the *Levites*, to whom the care of ſanctifying the ſabbath did properly belong. *Mercy*—Whereby he intimates, that though he mentioned his good-works, as things wherewith God was well-pleaſed, and which he had promiſed to reward, yet he neither did, nor durſt truſt to their merit, or his own worthineſs, but, when he had done all, he judged himſelf an unprofitable ſervant, and one that needed God's infinite mercy to pardon all his ſins, and particularly thoſe infirmities and corruptions which adhered to his good deeds.

V. 25. *Curſed*—Cauſed them to be excommunicated and caſt out of the ſociety of God's people. This and the following puniſhments were juſtly inflicted upon them, becauſe this tranſgreſſion was contrary both to a plain law of God, and to their own late ſolemn covenants. *Smote*—I cauſed to be beaten with ſtripes, according to the law, *Deut.* xxv. 2. ſuch whoſe faults were moſt aggravated; to whom he added this puniſhment over and above the former. *Plucked off*—Or, *ſhaved them.* The hair was an enſign of liberty among the eaſtern nations; and baldneſs was a diſgrace, and token of ſlavery and ſorrow.

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† *Ezra* ix. 2. ‡ 1 *Kings* iii. 13. 2 *Chron.* i. 12. § 2 *Sam.* xii. 24. ‖ 1 *Kings* xi. 1, &c.

evil, to tranſgreſs againſt our God, in marrying ſtrange wives?
28 And one of the ſons of Joiada, the ſon of Eliaſhib the high-prieſt,
was ſon-in-law to Sanballat the Horonite: therefore I chaſed him
29 from me. Remember them, O my God, becauſe they have defiled the prieſthood, and * the covenant of the prieſthood, and of
30 the Levites. Thus cleanſed I them from all ſtrangers, and † appointed the wards of the prieſts and the Levites, every one in his
31 buſineſs: And for the ‡ wood-offering, at times appointed, and
for the firſt-fruits. Remember me, O my God, for good.

V. 28. *And one, &c.*—Said by *Joſephus* to be that *Manaſſes,* who by *Sanballat's* intereſt procured liberty to build the *Samaritan* temple in mount *Gerizim;* to which thoſe prieſts who had married ſtrange wives, or been otherwiſe criminal, betook themſelves, and with, or after them, others of the people in the ſame or like circumſtances. *Chaſed*—From my preſence and court, from the city and temple, and from the congregation and church of *Iſrael.*

V. 31. *For good*—This may well be the ſummary of our petitions. We need no more to make us happy but this.

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* *Mal.* ii. 4. † Chap. xii. 1. ‡ Chap.

NOTES

ON

The Book of *ESTHER.*

Both Jews *and* Chriſtians *have generally ſuppoſed* Mordecai *to be the writer of this book, which ſhews the care of God even over thoſe* Iſraelites, *who were ſtill ſcattered among the* Heathens. *It is the narrative of a plot to cut off all the* Jews, *diſappointed by a wonderful concurrence of providences. The name of God is not found in this book: but the finger of God is, directing ſo many minute events for the deliverance of his people. The particulars are very encouraging to God's people, in the moſt difficult and dangerous times. Here we are told how* Eſther *came to be queen, and* Mordecai *to be great* *at court*, chap. 1, 2. *How* Haman *obtained an order for the deſtruction of the* Jews, chap. 3. *The diſtreſs of the* Jews *thereupon*, chap. 4. *The defeating of* Haman*'s plot againſt* Mordecai, chap. 5—7. *The defeating of his plot againſt the* Jews, chap. 8. *The care taken to perpetuate the memory of this*, chap. 9, 10.

ESTHER.

CHAP. I.

Ahaſuerus *feaſt's his great men*, ver. 1—9. *Sends for his queen, who refuſes to come*, ver. 10, 11. *He divorces her*, ver. 12—22.

1 NOW it came to paſs in the days of Ahaſuerus, (this *is* Ahaſuerus,
who reigned from India even unto Ethiopia, *over* an
2 hundred and ſeven and twenty provinces.) *That* in thoſe days,
when the king Ahaſuerus ſat on the throne of his kingdom, which
3 *was* in Shuſhan the palace, In the third year of his reign, he made
a feaſt unto all his princes, and his ſervants; the power of
Perſia and Media, the nobles and princes of the provinces *being*
4 before him. When he ſhewed the riches of his glorious kingdom,
and the honour of his excellent majeſty, many days, *even* an hundred
5 and fourſcore days. And when theſe days were expired, the
king made a feaſt unto all the people *that were* preſent in Shuſhan
the palace, both unto great and ſmall, ſeven days, in the court of
6 the garden of the king's palace. *Where were* white, green, and blue
hangings, faſtened with cords of fine linen, and purple, to ſilver rings,

V. 1. *Ahaſuerus*—Many ſuppoſe this to be *Darius Hyſtaſpas*, for his kingdom was thus vaſt, and he ſubdued *India*, as *Herodotus* reports: and one of his wives was called *Atoſſa*, differing little from *Hadaſſah*, which is *Eſther*'s other name, *Eſth.* ii. 7. *Provinces*—So ſeven new provinces were added to thoſe hundred and twenty mentioned, *Dan.* vi. 1.

V. 2. *Sat*—Was ſettled in the peaceable poſſeſſion of it. *Shuſhan*—*The chief* or *royal city*. *Shuſhan* might be the proper name of the palace, which thence was given to the whole city. Here the kings of *Perſia* uſed to keep their courts in winter, as at *Exbatana* in ſummer.

V. 4. *Many days*—Making every day a magnificent feaſt, either for all his princes, or for ſome of them, who might come to the feaſt ſucceſſively, as the king ordered them to do. The *Perſian* feaſts are much celebrated in authors, for their length and luxury.

V. 6. *Beds*—For in thoſe eaſtern coun-

and pillars of marble: the beds *were* of gold, and ſilver, upon a
7 pavement of red, and blue, and white, and black marble. And
they gave *them* drink in veſſels of gold, (the veſſels being diverſe
one from another) and royal wine in abundance, according to the
8 ſtate of the king. And the drinking *was* according to the law, none
did compel: for ſo the king had appointed to all the officers of his
houſe, that they ſhould do according to every man's pleaſure.
9 Alſo Vaſhti the queen made a feaſt for the women, *in* the royal houſe
10 which *belonged* to king Ahaſuerus. On the ſeventh day, when
the heart of the king was merry with wine, he commanded Mehuman,
Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas,
the ſeven chamberlains that ſerved in the preſence of Ahaſuerus
11 the king, To bring Vaſhti the queen before the king, with
the crown royal, to ſhew the people and the princes her beauty:
12 for ſhe *was* fair to look on. But the queen Vaſhti refuſed to come
at the king's commandment by his chamberlains: therefore was
13 the king very wroth, and his anger burned in him. Then the king
ſaid to the wiſe-men, which knew the times, (for ſo *was* the king's
14 manner towards all that knew law and judgment: And the next unto
him was Carſhena, Shethar, Admatha, Tarſhiſh, Meres, Marſena,
and Memucan, the ‡ ſeven princes of Perſia and Media, § who
15 ſaw the king's face, *and* who ſat the firſt in the kingdom.) What
ſhall we do unto the queen Vaſhti, according to law, becauſe ſhe
hath not performed the commandment of the king Ahaſuerus by

tries, they did not then ſit at tables, as we do, but reſted or leaned upon beds or couches.

V. 8. *The law*—According to this law which the king had now made, that none ſhould compel another to drink more than he pleaſed. How does this *Heathen* prince ſhame many, that are called Chriſtians, who think they do not make their friends welcome, unleſs they make them drunk, and under pretence of ſending the health round, ſend the ſin round, and death with it!

V. 9. *Women*—While the king entertained the men. For this was the common cuſtom of the *Perſians*, that men and women did not feaſt together.

V. 12. *Refuſed*—Being favoured in this refuſal by the law of *Perſia*, which was to keep mens wives, and eſpecially queens, from the view of other men.

V. 13. *The times*—The hiſtories of former times, what princes have done in ſuch caſes as this was.

V. 14. *Saw*—Who had conſtant freedom of acceſs to the king, and familiar converſe with him: which is thus expreſſed, becauſe the *Perſian* kings were very ſeldom ſeen by their ſubjects. *Sat*—Who were his chief counſellors and officers.

V. 18. *Contemp*

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‡ *Ezra* vii. 14. § 2 *Kings* xxv. 19.

16 the chamberlains? And Memucan anſwered before the king
and the princes, Vaſhti the queen hath not done wrong to the king
only, but alſo to all the princes, and to all the people that *are* in
17 all the provinces of the king Ahaſuerus. For *this* deed of the
queen ſhall come abroad unto all women, ſo that they ſhall
deſpiſe their huſbands in their eyes, when it ſhall be reported:
The king Ahaſuerus commanded Vaſhti the queen to be brought
18 in before him, but ſhe came not. *Likewiſe* ſhall the ladies of
Perſia and Media ſay this day unto all the king's princes, which
have heard of the deed of the queen. Thus *ſhall there ariſe* too
19 much contempt and wrath. If it pleaſe the king, let there go a
royal commandment from him, and let it be written among the
laws of the Perſians and the Medes, that it be not altered, that
Vaſhti come no more before king Ahaſuerus, and let the king give
20 her royal eſtate unto another that is better than ſhe. And when
the king's decree which he ſhall make, ſhall be publiſhed throughout
all his empire, (for it is great) all the wives ſhall give to their
21 huſbands honour, both to great and ſmall. And the ſaying pleaſed
the king and the princes, and the king did according to the word
22 of Memucan: for he ſent letters into all the king's provinces, into
every province according to the writing thereof, and to every
people after their language, that every man ſhould bear rule in
his own houſe, and that it ſhould be publiſhed according to the
language of every people.

CHAP. II.

The virgins of the kingdom are gathered together, ver. 1—4. *And* Eſther *with the reſt,* ver. 5—8. *She finds favour with the king's chamberlain,* ver. 9—11. *The manner of preparing the virgins, and bringing them to the king,* ver. 12—14. Eſther *pleaſes him, who makes her queen,* ver. 15—20. Mordecai *diſcovers a conſpiracy againſt the king,* ver. 21—23.

1 AFTER theſe things when the wrath of king Ahaſuerus was
appeaſed, he remembered Vaſhti, and what ſhe had done,
2 and what was decreed againſt her. Then ſaid the king's ſervants
that miniſtered unto him, Let there be fair young virgins ſought for

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V. 18. *Contempt*—*Contempt* in the wives, and thereupon *wrath* in the huſbands; and conſequently ſtrife in families.

3 the king. And let the king appoint officers in all the provinces of
his kingdom, that they may gather together all the fair young virgins
unto Shuſhan the palace, to the houſe of the women, unto the
cuſtody of Hege the king's chamberlain, keeper of the women,
4 and let their things for purification be given *them*; And let the
maiden which pleaſeth the king, be queen inſtead of Vaſhti. And
5 the thing pleaſed the king, and he did ſo. *Now* in Shuſhan the
palace there was a certain Jew, whoſe name *was* Mordecai, the ſon
6 of Jair, the ſon of Shimei, the ſon of Kiſh, a Benjamite, || Who
had been carried away from Jeruſalem, with the captivity which
had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar
7 the king of Babylon had carried away. And he
brought up Hadaſſah (that *is* Eſther) his uncle's daughter, for ſhe
had neither father nor mother, and the maid *was* fair and beautiful,
whom Mordecai (when her father and mother were dead) took her
8 for his own daughter. So it came to paſs, when the king's commandment
and his decree was heard, and when many maidens were
gathered together unto Shuſhan the palace, to the cuſtody of Hegai,
that Eſther was brought alſo unto the king's houſe, to the cuſtody
9 of Hegai, keeper of the women. And the maiden pleaſed him,
and ſhe obtained kindneſs of him, and he ſpeedily gave her her things
for purification, with ſuch things as belonged to her, and ſeven
maidens *which were* meet to be given her, out of the king's houſe,
and he preferred her and her maids unto the beſt *place* of the houſe
10 of the women. Eſther had not ſhewed her people, nor her
kindred: for Mordecai had charged her, that ſhe ſhould not ſhew *it*.

V. 3. *Keeper*—Of all the women, both virgins and concubines: only the virgins he himſelf took care of, as requiring more care and caution, and the concubines he committed to *Shaaſhgaz*, ver. 14. his deputy. *Purification*—That is, to cleanſe them from all impurities, to perfume, and adorn, and every way prepare them for the king: for the legal purification of the *Jews* he never regarded.

V. 7. *Eſther*—*Hadaſſah* was her *Hebrew* name before her marriage; and ſhe was called *Eſther* by the king after it.

V. 9. *Pleaſed*—Becauſe ſhe was very beautiful, therefore he ſuppoſed ſhe would be acceptable to the king; and by the Divine power, which moveth the hearts of men which way he pleaſeth.

V. 10. *Shew it*—Leſt the knowledge hereof ſhould either make her contemptible, or bring ſome inconvenience to the whole nation; but there was alſo an hand of God in cauſing this to be concealed, for the better accompliſhment of that which he deſigned, though *Mordecai* was ignorant of it.

V. 13. *Deſired*

|| 2 *Kings* xxiv. 15. 2 *Chron.* xxxvi. 10. *Jer.* xxiv. 1.

11 And Mordecai walked every day before the court of the womens houſe, to know how Eſther did, and what ſhould become of
12 her. Now when every maids turn was come to go into king Ahaſuerus, after that ſhe had been twelve months, according to the manner of the women, (for ſo were the days of their purifications accompliſhed, *to wit*, ſix months with oil of myrrh, and ſix months with ſweet odours, and with *other* things for the purifying of the
13 women.) Then thus came every maiden unto the king; whatſoever ſhe deſired was given her, to go with her out of the houſe of the
14 women, unto the king's houſe. In the evening ſhe went, and on the morrow ſhe returned into the ſecond houſe of the women, to the cuſtody of Shaaſhgaz, the king's chamberlain, which kept the concubines: ſhe came in unto the king no more, except the king
15 delighted in her, and that ſhe were called by name. Now when the turn of Eſther, the daughter of Abihail, the uncle of Mordecai (who had taken her for his daughter) was come to go in unto the king, ſhe required nothing, but what Hegai the king's chamberlain, the keeper of the women appointed: and Eſther obtained favour
16 in the ſight of all them that looked upon her. So Eſther was taken unto king Ahaſuerus, into his houſe-royal, in the tenth month (which
17 *is* the month Tebeth) in the ſeventh year of his reign. And the king loved Eſther above all the women, and ſhe obtained grace and favour in his ſight, more than all the virgins; ſo that he ſet the royal crown upon her head, and made her queen inſtead of Vaſhti.
18 Then the king made a great feaſt unto all his princes and his ſervants, *even* Eſther's feaſt; and he made a releaſe to the provinces,
19 and gave gifts, according to the ſtate of the king. And when the virgins were gathered together the ſecond time, then Mordecai ſat
20 in the king's gate. Eſther had not *yet* ſhewed her kindred, nor her people; as Mordecai had charged her: for Eſther did the commandment of Mordecai, like as when ſhe was brought up with him.
21 * In thoſe days, (while Mordecai ſat in the king's gate,) two of the

V. 13. *Deſired*—For ornament, or by way of attendance. And it ſhould be obſerved, that every one whom the king took to his bed, was his wife of a lower rank, as *Hagar* was *Abraham*'s, ſo that it would have been no ſin or diſhonour to *Eſther*, though ſhe had not been made queen.

V. 19. *Sat*—By office, as one of the king's guards or miniſters; being advanced to this place by *Eſther*'s favour.

V. 1. *Agagite*

* Chap. iv. 1.

king's chamberlains, Bigthan and Tereſh, of thoſe which kept the
door, were wroth, and ſought to lay hand on the king Ahaſuerus.
22 And the thing was known to Mordecai, who told *it* unto Eſther
the queen, and Eſther certified the king *thereof*, in Mordecai's name.
23 And when inquiſition was made of the matter, it was found out;
therefore they were both hanged on a tree: and it was written in
the book of the chronicles before the king.

CHAP. III.

Haman *offended at* Mordecai, *reſolves to deſtroy all the* Jews, ver. 1—6. *He obtains an order from the king, to have them all ſlain on one day*, ver. 7—11. *This order is ſent throughout the kingdom*, ver. 12—15.

1 AFTER theſe things did king Ahaſuerus promote Haman the
ſon of Hammedata the † Agagite, and advanced him, and
2 ſet his ſeat above all the princes that *were* with him. And all the
king's ſervants that *were* in the king's gate, bowed, and reverenced
Haman: for the king had ſo commanded concerning him:
3 but Mordecai ‡ bowed not, nor did him reverence. Then the
king's ſervants, who *were* in the king's gate, ſaid unto Mordecai,
4 Why tranſgreſſeſt thou the king's commandment? Now it came to
paſs, when they ſpake daily unto him, and he hearkened not unto
them, that they told Haman, to ſee whether Mordecai his matters
5 would ſtand; for he had told them that he *was* a Jew. And when Haman
ſaw that Mordecai bowed not, nor did him reverence, then

V. 1. *Agagite*—An *Amalekite* of the royal ſeed of that nation, whoſe kings were ſucceſſively called *Agag*. *All the princes*—Gave him the firſt place and ſeat, which was next to the king.

V. 2. *But*, &c.—Probably the worſhip required was not only civil, but Divine: which as the kings of *Perſia* arrogated to themſelves, ſo they did ſometimes impart this honour to ſome of their chief favourites, that they ſhould be adored in like manner. And that it was ſo here, ſeems more than probable, becauſe it was ſuperfluous, to give an expreſs command to *all the king's ſervants*, to pay a civil reſpect to ſo great a prince, which of courſe they uſed, and therefore a Divine honour muſt be here intended. And that a *Jew* ſhould deny this honour, is not ſtrange, ſeeing the wiſe *Grecians* did poſitively refuſe to give this honour to the kings of *Perſia* themſelves, even when they were to make their addreſſes to them: and one *Timocrates* was put to death by the *Athenians* for worſhipping *Darius* in that manner.

V. 4. *To ſee*—What the event of it would be. *For*, &c.—And therefore did not deny this reverence out of pride, but meerly out of conſcience.

V. 6. *Scorn*

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† Chap. iii. 10. ‡ Chap. v. 19.

6 was Haman full of wrath. And he thought ſcorn to lay hands on
Mordecai alone; for they had ſhewed him the people of Mordecai:
wherefore Haman ſought to deſtroy all the Jews that *were* throughout
the whole kingdom of Ahaſuerus, *even* the people of Mordecai.
7 In the firſt month (that *is* the month Niſan) in the twelfth year of
king Ahaſuerus, * they caſt Pur, that *is*, the lot, before Haman,
from day to day, and from month to month, to the twelfth *month*,
8 that *is*, the month Adar. And Haman ſaid unto king Ahaſuerus
There is a certain people ſcattered abroad, and diſperſed among
the people, in all the provinces of thy kingdom, and † their laws *are*
diverſe from all people, neither keep they the king's laws; therefore
9 it *is* not for the king's profit to ſuffer them. If it pleaſe the
king, let it be written that they may be deſtroyed: and I will pay
ten thouſand talents of ſilver to the hands of thoſe that have the
10 charge of the buſineſs: to bring it unto the king's treaſuries. And
the king took his ring from his hand, and gave it unto Haman the
11 ſon of Hammedatha the Agagite, the Jews enemy. And the king
ſaid unto Haman, The ſilver *is* given to thee, the people alſo, to do
12 with them as it ſeemeth good to thee. Then were the king's ſcribes
called on the thirteenth day of the firſt month, and there was written
according to all that Haman had commanded unto the king's
lieutenants, and to the governors that *were* over every province,
and to the rulers of every people of every province, according
to the writing thereof, and *to* every people after their language;
in the name of king Ahaſuerus was it written, and ſealed with the

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V. 6. *Scorn*—He thought that vengeance was unſuitable to his quality. *Deſtroy*—Which he attempted, from that implacable hatred which, as an *Amalekite*, he had againſt them; from his rage againſt *Mordecai*; and from *Mordecai*'s reaſon of this contempt, becauſe *he was a Jew*, which as he truly judged, extended itſelf to all the *Jews*, and would equally engage them all in the ſame neglect. And doubtleſs *Haman* included thoſe who were returned to their own land: for that was now a province of his kingdom.

V. 7. *They caſt*—The diviners caſt lots, according to the cuſtom of thoſe people, what day, and what month would be moſt lucky, not for his ſucceſs with the king (of which he made no doubt) but for the moſt effectual extirpation of the *Jews*. Wherein appears likewiſe both his implacable malice, and unwearied diligence in ſeeking vengeance of them with ſo much trouble to himſelf; and God's ſingular providence in diſpoſing the lot to that time, that the *Jews* might have ſpace to get the decree reverſed.

V. 11. *The ſilver*—Keep it to thy own uſe; I accept the offer for the deed.

* Chap. ix. 24. *Ezra* iv. 13. *Acts* xvi. 20.

13 king's ring. And the letters were ſent by poſts into all the king's
provinces, to deſtroy, to kill, and to cauſe to periſh all Jews, both
young and old, little children and women, in one day, *even* upon
the thirteenth day of the twelfth month (which *is* the month Adar)
14 and *to take* the ſpoil of them for a prey. The copy of the writing,
for a commandment to be given in every province, was publiſhed
15 unto all people, that they ſhould be ready againſt that day. The
poſts went out, being haſtened by the king's commandment, and
the decree was given in Shuſhan the palace: and the king and
Haman ſat down to drink, but the city Shuſhan was perplexed.

CHAP. IV.

The Jews *faſt and mourn,* ver. 1—3. Eſther *is informed of the deſign,* ver. 4—9. Mordecai *preſſes her to intercede with the king,* ver. 10—14. *She deſires all the* Jews *to keep a ſolemn faſt,* ver. 15—19.

1 WHEN Mordecai perceived all that was done, Mordecai
rent his clothes, and put on ſackcloth with aſhes, and went
out into the midſt of the city, and cried with a loud and bitter cry;
2 And came, even before the king's gate; for none *might* enter into
3 the king's gate clothed with ſackcloth. And in every province
whitherſoever the king's commandment and his decree came, *there*
was great mourning among the Jews, and faſting, and weeping and
4 wailing, and many lay in ſackcloth and aſhes. So Eſther's
maids, and her chamberlains came and told *it* her: Then was the
queen exceedingly grieved, and ſhe ſent raiment to clothe Mordecai,
and to take away his ſackcloth from him: but he *received it* not.
5 Then called Eſther for Hatach, *one* of the king's chamberlains,
whom he had appointed to attend upon her, and gave him a

V. 15. *The city*—Not only the *Jews*, but a great number of the citizens, either becauſe they were related to them, or engaged with them in wordly concerns; or out of humanity and compaſſion toward ſo vaſt a number of innocent people, appointed as ſheep for the ſlaughter.

V. 1. *Cry*—To expreſs his deep ſenſe of the miſchief coming upon his people. It was bravely done, thus publickly to eſpouſe a juſt cauſe though it ſeemed to be a deſperate one.

V. 2. *Sackcloth*—Leſt it ſhould give the king any occaſion of grief and trouble. But what availed, to keep out the badges of ſorrow unleſs they could have kept out the cauſes of ſorrow too? To forbid ſackcloth to enter unleſs they could likewiſe forbid ſickneſs, and trouble, and death?

V. 4. *To clothe*—That ſo he might be capable of returning to his former place, if not of coming to her to acquaint her with the cauſe of his ſorrow.

commandment to Mordecai, to know what it *was*, and why it *was*.
6 So Hatach went forth to Mordecai, unto the ſtreet of the city,
7 which *was* before the king's gate. And Mordecai told him of all
that had happened unto him, and of the ſum of money that Haman
had promiſed to pay to the king's treaſuries for the Jews, to deſtroy
8 them. Alſo he gave him the copy of the writing of the decree,
that was given at Shuſhan to deſtroy them, to ſhew *it* unto Eſther,
and to declare *it* unto her, and to charge her that ſhe ſhould go in
unto the king, to make ſupplication unto him, and to make re-
9 queſt before him, for her people. And Hatach came and told
10 Eſther the words of Mordecai. Again Eſther ſpake unto Hatach
11 and gave him a commandment to ſay unto Mordecai; All the
king's ſervants, and the people of the king's provinces do know, that
whoſoever, whether man or woman, ſhall come unto the king into
the inner court, who is not called, *there is* one law of his to put *him*
to death, except ſuch to whom the king ſhall hold out the golden
ſcepter, that he may live: but I have not been called to come in
12 unto the king theſe thirty days. And they told to Mordecai Eſt-
13 her's words. Then Mordecai commanded to anſwer Eſther, Think
not with thyſelf that thou ſhalt eſcape in the king's houſe, more than all
14 the Jews: For if thou altogether holdeſt thy peace at this time, *then*
ſhall there enlargement and deliverance ariſe to the Jews from another
place, but thou and thy father's houſe ſhall be deſtroyed: and who
knoweth whether thou art come to the kingdom for *ſuch* a time as
15, 16 this? Then Eſther bad *them* return Mordecai *this anſwer*, Go,
gather together all the Jews *that are* preſent in Shuſhan, and faſt ye

V. 11. *Inner court*—Within which, the king's reſidence and throne was. *Not called*—This was decreed, to maintain both the majeſty, and the ſafety of the king's perſon; and by the contrivance of the greater officers of ſtate, that few or none might have acceſs to the king but themſelves and their friends. *I have not been called*, &c.—Which gives me juſt cauſe to fear that the king's affections are alienated from me, and that neither my perſon nor petition will be acceptable to him.

V. 14. *From another place*—This was the language of ſtrong faith, *againſt hope believing in hope*. *Who knoweth*—It is probable God hath raiſed thee to this honour for this very ſeaſon. We ſhould every one of us conſider, for what end God has put us in the place where we are? And when an opportunity offers of ſerving God and our generation, we muſt take care not to let it ſlip.

V. 16. *Faſt*—And pray; ſo as you uſe to do, leave off your common dinners by day, and ſuppers at night, and eat and drink no more than mere neceſſity requires; that ſo you may give yourſelves to con-

for me, and neither eat nor drink three days, night or day: I alſo
and my maidens will faſt likewiſe, and ſo will I go in unto
the king, which *is* not according to the law; and if I periſh, I periſh.
17 So Mordecai went his way, and did according to all that Eſther
had commanded him.

CHAP. V.

Eſther *finding favour with the king, invites him and* Haman *to a banquet,* ver. 1—5. *She invites them to a ſecond,* ver. 6—8. Haman *makes a gallows for* Mordecai, ver. 9—14.

1 NOW it came to paſs on the third day, that Eſther put on *her*
† royal *apparel*, and ſtood in the inner court of the king's
houſe, over againſt the king's houſe: and the king ſat upon his
royal throne in the royal houſe, over againſt the gate of the houſe.
2 And it was ſo when the king ſaw Eſther the queen ſtanding in
the court, *that* ſhe ‡ obtained favour in his ſight: and the king held
out to Eſther the golden ſcepter that *was* in his hand. So Eſther drew
3 near, and touched the top of the ſcepter. Then ſaid the king unto her,
What wilt thou, queen Eſther? And what *is* thy requeſt? § It ſhall
4 be even given thee to the half of the kingdom. And Eſther anſwered,
if *it ſeem* good unto the king, let the king and Haman come

ſtant and fervent prayers. *Maidens*—Which ſhe had choſen to attend upon her perſon, and were doubtleſs either of the *Jewiſh* nation, or *Proſelytes.* *Which is not, &c.*—Which may belong, either 1. to the thing only, that as they did faſt, ſo ſhe would. Or, rather, 2. to the time of three days and three nights; for ſo ſhe might do, though ſhe went to the king *on the third day.* For the faſt began at evening, and ſo ſhe might continue her faſt three whole nights, and two whole days, and the greateſt part of the third; a part of a day being reputed *a day* in the account of ſcripture, and other authors: of which ſee on *Matt.* xii. 40. Yea, ſhe might faſt all that day too: for it is probable ſhe went not to the king 'till he had dined; when ſhe ſuppoſed ſhe might find him in the moſt mild and pleaſant humour, and then returned to her apartment, where ſhe faſted 'till the evening.

V. 2. *Held out*—In teſtimony that he pardoned her preſumption, and was ready to grant her petition. *Touched*—In token of her thankful acceptance of the king's favour, and of her reverence and ſubmiſſion.

V. 3. *It ſhall be given*—God in his providence often prevents the fears, and outdoes the hopes of his ſervants. *To the half of the kingdom*—A proverbial expreſſion: that is, nothing in reaſon ſhall be denied.

V. 4. *Haman*—Whom ſhe invited, that by ſhewing ſuch reſpect to the king's great favourite, ſhe might inſinuate herſelf the more into the king's affection; and, that if ſhe ſaw fit, ſhe might then preſent her requeſt to the king.

V. 6. *Of*

† Chap. vi. 8. viii. 15. ‡ Chap. v. 8. vii. 3. § *Mark* vi. 23.

5 this day unto the banquet that I have prepared for him. Then the
king ſaid, Cauſe Haman to make haſte, that he may do as Eſther
hath ſaid. So the king and Haman came to the banquet that Eſther
6 had prepared. And the king ſaid unto Eſther at the banquet of
wine, What *is* thy petition? And it ſhall be granted thee: and what
is thy requeſt? Even to the half of the kingdom it ſhall be performed.
7 Then anſwered Eſther, and ſaid, My petition, and my
8 requeſt *is*; If I have found favour in the ſight of the king, and if
it pleaſe the king to grant my petition, and to perform my requeſt,
let the king and Haman come to the banquet that I ſhall prepare
9 for them, and I will do to-morrow as the king hath ſaid. Then
went Haman forth that day joyful, and with a glad heart: but
when Haman ſaw Mordecai in the king's gate, that he ſtood not
up, nor moved for him, he was full of indignation againſt Mordecai.
10 Nevertheleſs, Haman refrained himſelf: and when he came
home, he ſent and called for his friends, and Zereſh his wife.
11 And Haman told them of the glory of his riches, and the multitude
of his children, and all *the things* wherein the king had promoted him
and how he had advanced him above the princes and ſervants
12 of the king. Haman ſaid moreover, Yea, Eſther the queen did
let no man come in with the king unto the banquet that ſhe had

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V. 6. *Of wine*—So called, becauſe it conſiſted not of meats, which probably the king had plentifully eaten before, but of fruits and wines; which banquets were very frequent among the *Perſians*.

V. 8. *To morrow*—I will acquaint thee with my humble requeſt. She did not preſent her petition at this time, but delayed it 'till the next meeting; either becauſe ſhe was a little daunted with the king's preſence, or, becauſe ſhe would farther engage the king's affection to her, and would alſo intimate to him that her petition was of a more than ordinary nature: but principally by direction of Divine providence, which took away her courage of utterance for this time, that ſhe might have a better opportunity for it the next time, by that great accident which happened before it.

V. 9. *Nor moved*—To ſhew how little he feared him, and that he had a firm confidence in his God, that he would deliver him and his people in this great exigency.

V. 10. *Refrained*—From taking preſent vengeance upon *Mordecai*, which he might eaſily have effected, either by his own, or any of his ſervants hands, without any fear of inconveniency to himſelf. But herein God's wiſe and powerful providence appeared, in diſpoſing *Haman*'s heart, contrary to his own inclination, and making him, as it were, to put fetters upon his own hands.

V. 12. *Am I*—Thus he makes that matter of glorying which was the occaſion of his utter ruin. So ignorant are the wiſeſt men,

prepared, but myſelf; and to-morrow am I invited unto her alſo
13 with the king. Yet all this availeth me nothing, ſo long as I ſee
14 Mordecai the Jew ſitting at the king's gate. Then ſaid Zereſh
his wife, and all his friends unto him, Let a gallows be made of
fifty cubits high, and to-morrow ſpeak thou unto the king that
Mordecai may be hanged thereon: then go thou in merrily with
the king unto the banquet. And the thing pleaſed Haman, and he
cauſed || the gallows to be made.

CHAP. VI.

Providence recommends Mordecai *to the king's favour*, ver. 1—3. Haman *is conſtrained publickly to honour him thro' the city*, ver. 4—11. *His friends foretell his doom*, ver. 12, 13. *He goes to the banquet*, ver. 14.

1 ON that night could not the king ſleep, and he commanded to
bring the book of records of the chronicles; and they
2 were read before the king. And it was found written, that Mor-
decai had told of Bigthana and Tereſh, two of the king's chamber-
lains, the keepers of the door, who ſought to lay hands on the king
3 Ahaſuerus. And the king ſaid, What honour and dignity hath

men, and ſubject to fatal miſtakes, rejoicing when they have moſt cauſe of fear, and ſorrowing for thoſe things which tend to joy and comfort.

V. 13. *Availeth*—Gives me no content. Such torment did his envy and malice bring upon him. *Sitting*—Enjoying that honour and privilege without diſturbance, and denying me the worſhip due to me by the king's command. Thus tho' proud men have much to their mind, if they have not all to their mind, it is nothing. The thouſandth part of what *Haman* had, would give a modeſt, humble man, as much happineſs as he expects to receive from any thing under the ſun. And *Haman* as paſſionately complains, as if he was in the loweſt depth of poverty!

V. 14. *Fifty cubits*—That it may be more conſpicuous to all, and thereby be more diſgraceful to *Mordecai*, and ſtrike all *Haman*'s enemies with a greater dread of deſpiſing or oppoſing him.

V. 1. *Sleep*—How vain are all the contrivances of fooliſh man againſt the wiſe and omnipotent God, who hath the hearts and hands of kings and all men perfectly at his diſpoſal, and can by ſuch trivial accidents (as they are accounted) change their minds, and produce ſuch terrible effects. *Were read*—His mind being troubled he knew not how, nor why, he chuſes this for a diverſion, God putting this thought into him, for otherwiſe he might have diverted himſelf, as he uſed to do, with his wives or concubines, or voices and inſtruments of muſick, which were far more agreeable to his temper.

V. 3. *Nothing*—He hath had no recompence for this great and good ſervice. Which might either happen through the king's

|| Chap. vii. 9.

been done to Mordecai for this? Then ſaid the king's ſervants that
4 miniſtered unto him, There is nothing done for him. And the
king ſaid, Who *is* in the court? (Now Haman was come into the
outward court of the king's houſe to ſpeak unto the king to hang
5 Mordecai on the gallows that he had prepared for him) And the
king's ſervants ſaid unto him, Behold, Haman ſtandeth in the court,
6 And the king ſaid, Let him come in. So Haman came in: and the
king ſaid unto him, What ſhall be done unto the man whom the
king delighteth to honour? (Now Haman thought in his heart, to
whom would the king delight to do honour more than to myſelf?)
7 And Haman anſwered the king, For the man whom the king de-
8 lighteth to honour, Let the royal apparel be brought which the
king *uſeth* to wear, and the horſe that the king rideth upon, and the
9 crown royal which is ſet upon his head: And let this apparel and
horſe be delivered to the hand of one of the king's moſt noble
princes, that they may aray the man *withal* whom the king de-
lighteth to honour, and bring him on horſeback through the
ſtreet of the city, and proclaim before him, Thus ſhall it be
10 done to the man whom the king delighteth to honour. Then
the king ſaid unto Haman, Make haſte, *and* take the apparel, and
the horſe, as thou haſt ſaid, and do even ſo to Mordecai the
Jew, that ſitteth at the king's gate: let nothing fail of all that thou
11 haſt ſpoken. Then took Haman the apparel, and the horſe, and
arayed Mordecai, and brought him on horſeback through the ſtreet
of the city, and proclaimed before him, Thus ſhall it be done unto
12 the man whom the king delighteth to honour. And Mordecai
came again to the king's gate: but Haman haſted to his houſe,

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king's forgetfulneſs; or through the envy of the courtiers; or becauſe he was a *Jew*, and therefore odious and contemptible.

V. 4. *Haman*—Early in the morning, becauſe his malice would not ſuffer him to ſleep; and he was impatient 'till he had executed his revenge; and was reſolved to watch for the very firſt opportunity of ſpeaking to the king, before he was engaged in other matters. *Outward court*—Where he waited; becauſe it was dangerous to come into the inner court without ſpecial licenſe, chap. iv. 11.

V. 6. *Man*—He names none, becauſe he would have the more impartial anſwer. And probably knew nothing of the difference between *Haman* and *Mordecai*. *Thought*—As he had great reaſon to do, becauſe of the favour which the king had ſhewed to him above all others.

V. 8. *Royal apparel*—His outward garment, which was made of purple, interwoven with gold, as *Juſtin* and *Cartius* relate.

V. 12. *Gate*—To his former place; ſhewing that as he was not overwhelmed by

13 mourning, and having his head covered. And Haman told Zereſh
his wife, and all his friends, every *thing* that had befallen him.
Then ſaid his wiſe men, and Zereſh his wife unto him, If Mordecai
be of the ſeed of the Jews, before whom thou haſt begun to fall,
thou ſhalt not prevail againſt him, but ſhalt ſurely fall before him.
14 And while they *were* yet talking with him, came the king's chamberlains, and haſted to bring Haman unto the banquet that Eſther
had prepared.

CHAP. VII.

Eſther *petitions for her life, and the lives of her people,* ver. 1—4. *She tells the king that* Haman *is the man who deſigned her ruin,* ver. 5, 6. *By the king's order, he is hanged on the gallows he had prepared for* Mordecai, ver. 7—10.

1 SO the king and Haman came to banquet with Eſther the queen.
2 And the king ſaid to Eſther, on the ſecond day, * at the
banquet of wine, What *is* thy petition, queen Eſther? And it ſhall
be granted thee: and what is thy requeſt? And it ſhall be performed,
3 *even* to the half of the kingdom. Then Eſther the queen anſwered
and ſaid, If I have found favour in thy ſight, O king, and if it
pleaſe the king, let my life be given me at my petition, and my
4 people at my requeſt. For we are † ſold, I and my people, to be
deſtroyed, to be ſlain, and to periſh: but if we had been ſold for
bond-men and bond-women, I had held my tongue, although the
5 enemy could not countervail the king's damage. Then the king

Haman's threats, ſo he was not puffed up with this honour. *Cover'd*—In token of his ſhame and grief for his unexpected diſappointment, and for the great honour done to his abhorred adverſary, by his own hands, and with his own public diſgrace.

V. 13. *Wiſe men*—The magicians, whom after the *Perſian* manner he had called together to conſult upon this ſtrange emergency.

V. 14. *To bring*—Who was now ſlack to go thither, by reaſon of the great dejection of his own mind.

V. 3. *My life*—It is my only requeſt, that thou wouldſt not give me up to the malice of that man who deſigns to take away my life. Even a ſtranger, a criminal, ſhall be permitted to petition for his life. But that a friend, a wife, a queen, ſhould have occaſion to make ſuch a petition, was very affecting.

V. 4. *Sold*—By the cruelty of that man who offered a great ſum to purchaſe our deſtruction. *Countervail*—His ten thouſand talents would not repair the king's loſs, in the cuſtoms and tributes which the king receives from the *Jews*, within his dominions.

V. 5. *Who*, &c.—The expreſſions are ſhort and doubled, as proceeding from a diſcompoſed and enraged mind. *Durſt*—

That

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* Chap. v. 6. † Chap. iii. 9.

Ahaſuerus anſwered and ſaid unto Eſther the queen, Who *is* he?
6 And where *is* he that durſt preſume in his heart to do ſo? And
Eſther ſaid, The adverſary and enemy *is* this wicked Haman. Then
7 Haman was afraid before the king and the queen. And the king
ariſing from the banquet of wine in his wrath, *went* into the palace-
garden; and Haman ſtood up to make requeſt for his life to Eſther the
queen: for he ſaw that there was evil determined againſt him by the
8 king. Then the king returned out of the palace-garden, into the place
of the banquet of wine; and Haman was fallen upon the bed whereon
Eſther was. Then ſaid the king, Will he force the queen alſo be-
fore me in the houſe? As the word went out of the king's mouth
9 they covered Haman's face. And ‡ Harbonah, one of the cham-
berlains, ſaid before the king, Behold alſo the gallows fifty cubits
high, which Haman had made for Mordecai, who had ſpoken good
for the king, ſtandeth in the houſe of Haman. Then the king ſaid,
10 Hang him thereon. So they hanged Haman on the gallows that he
had prepared for Mordecai. Then was the king's wrath pacified.

That is, to circumvent me, and procure a decree, whereby not only my eſtate ſhould be ſo much impaired, and ſo many of my innocent ſubjects deſtroyed, but my queen alſo involved in the ſame deſtruction. We ſometimes ſtartle at that evil, which we ourſelves are chargable with. *Ahaſuerus* is amazed at that wickedneſs, which he himſelf was guilty of. For he conſented to the bloody edict. So that *Eſther* might have ſaid, *Thou art the man!*

V. 6. *Afraid*—And it was time for him to fear, when the queen was his proſecutor, the king his judge, his own conſcience a witneſs againſt him. And the ſurpriſing turns of providence that very morning, could not but increaſe his fear.

V. 7. *Went*—As diſdaining the company and ſight of ſo audacious a perſon: to cool and allay his troubled and inflamed ſpirits, and to conſider what puniſhment was fit to be inflicted upon him. *He ſaw*—By the violent commotion of the king's mind.

V. 8. *Bed*—On which the queen ſat at meat. *Force*—Will he attempt my queen's chaſtity, as he hath already attempted her life! He ſpeaks not this out of real jealouſy, but from an exaſperated mind, which takes all occaſions to vent itſelf againſt the perſon who gave the provocation. *They*—The king's and queen's chamberlains attending upon them. *Covered*—That the king might not be offended or grieved with the ſight of a perſon whom he now loathed: and becauſe they looked upon him as a condemned perſon; for the faces of ſuch uſed to be covered.

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‡ Chap. i. 10.

CHAP. VIII.

The eſtate of Haman *is given to* Eſther, ver. 1, 2. Eſther *petitions the king, to reverſe the edict againſt the* Jews, ver. 3—6. *They are authorized to defend themſelves,* ver. 7—14. *The* Jews *and their friends rejoice,* ver. 15—17.

1 ON that day did the king Ahaſuerus give the houſe of Haman the
Jews enemy, unto Eſther the queen: and Mordecai came be-
2 fore the king; for Eſther had told what he *was* unto her. And the
king took off his ring which he had taken from Haman, and gave
it unto Mordecai. And Eſther ſet Mordecai over the houſe of Ha-
3 man. And Eſther ſpake yet again before the king, and fell down
at his feet, and beſought him with tears, to put away the miſchief
of Haman the Agagite, and his device that he had deviſed againſt
4 the Jews. Then the king held out the golden ſcepter toward
5 Eſther. So Eſther aroſe, and ſtood before the king. And ſaid,
If it pleaſe the king, and if I have found favour in his ſight, and
the thing *ſeem* right before the king, and I be pleaſing in his eyes,
let it be written to reverſe the letters diviſed by Haman the ſon of
Hammedatha the Agagite, which he wrote to deſtroy the Jews,
6 who are in all the king's provinces. For how can I endure to ſee
the evil that ſhall come unto my people? Or how can I endure to
7 ſee the deſtruction of my kindred? Then the king Ahaſuerus
ſaid unto Eſther the queen, and to Mordecai the Jew, Behold
I have given Eſther the houſe of Haman, and him they have hanged
8 upon the gallows, becauſe he laid his hand upon the Jews. Write
ye alſo for the Jews as it liketh you, in the king's name, and ſeal *it*

V. 1. *The houſe*—With all his goods and eſtate, which being juſtly forfeited to the king, he no leſs juſtly beſtows it upon the queen, to compenſate the danger to which *Haman* had expoſed her. *Came*—Was by the queen's deſire admitted into the king's preſence, and family, and, as it ſeems, made one of the ſeven princes. *Had told*—How nearly he was related to her: which 'till this time ſhe had wiſely concealed.

V. 2. *Ring*—That ring which he had formerly given to *Haman* he now gives to *Mordecai*, and with it that power whereof this ring was a ſign, making him, as *Haman* had been, the keeper of his ſignet. *Set*—As her ſteward, to manage that great eſtate for her as he thought fitteſt.

V. 3. *To put*—To repeal that cruel decree.

V. 5. *If*, &c.—She uſes various expreſſions, that ſhe might confirm the king's favour, by ſuch a full ſubmiſſion to his good pleaſure. *Haman*—She prudently takes off the hatefulneſs of the action from the king, and lays it upon *Haman*, who had for his own ends contrived the whole buſineſs, and circumvented the king in it.

V. 8. *Reverſe*—For this reaſon he could not recall the former letters, becauſe they

with the king's ring: for the writing which is written in the king's name, and ſealed with the king's ring, § may no man re-
9 verſe. Then were the king's ſcribes called at that time in the third month (that *is* the month Sivan) on the three and twentieth *day* thereof, and it was written (according to all that Mordecai commanded) unto the Jews, and to the lieutenants, and the deputies, and rulers of the provinces, which *are* from India unto Ethiopia, an hundred twenty and ſeven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according
10 to their language. And he wrote in the king Ahaſuerus' name, and ſealed *it* with the king's ring, and ſent letters by poſts on horſeback, *and* riders on mules, camels, *and* young dromedaries.
11 Wherein the king granted the Jews, which *were* in every city, to gather themſelves together, and to ſtand for their life, to deſtroy, to ſlay, and to cauſe to periſh all the power of the people and province, that would aſſault them, *both* little ones, and women, and

they were irrevocable by the law of the *Medes* and *Perſians*. How much more prudent is our conſtitution, that no law whatever can be eſtabliſhed as to be unrepealable? It is God's prerogative, not to repent, and to ſay what can never be altered.

V. 9. *Then*—Which was above two months after the former decree. All which time God ſuffered the *Jews* to lie under the terror of this dreadful day, that they might be more throughly humbled for, and purged from thoſe many and great ſins under which they lay; that they might be convinced of their great ſin and folly in the many offers they had had of returning to their native country, by which means being diſperſed in the ſeveral parts of this vaſt dominion, they were like to be a very eaſy prey to their enemies, whereas their brethren in *Judea* were in a better capacity to preſerve themſelves: and for the greater illuſtration of God's glorious power, and wiſdom, and goodneſs, in giving his people ſuch an admirable and unexpected deliverance.

V. 10. *Riders*—Which were not employed in ſending the former letter: but this coming later required more care and ſpeed, that the *Jews* might be eaſed from their preſent fears, and have time to provide for their own defence.

V. 11. *To ſtand*—To fight for the defence of their lives againſt all that ſhould ſeek to deſtroy them. *The power*—Either governors or governed, without any exception either of age, dignity, or ſex. *Both little ones and women*—Which is here added, to ſtrike the greater terror into their enemies; and according to the laws and cuſtoms of this kingdom; whereby children were puniſhed for their parents offences: yet we read nothing in the execution of this decree of the ſlaughter of women or children, nor is it probable, they would kill their innocent children, who were ſo indulgent to their families, as not to meddle with the ſpoil.

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§ Chap. i. 19. *Dan.* vi. 8. 12. 15.

12 *to take* the ſpoil of them for a prey: Upon one day, in all the
provinces of king Ahaſuerus, *namely,* upon the thirteenth *day* of the
13 twelfth month, which *is* the month Adar. The copy of the writing,
for a commandment to be given in every province, *was* publiſhed
unto all people, and that the Jews ſhould be ready againſt that day
14 to avenge themſelves on their enemies. So the poſts that rode
upon mules *and* camels went out, being haſtened, and preſſed on
by the king's commandment; and the decree was given at Shuſhan
15 the palace. And Mordecai went out from the preſence of the king,
in royal apparel of blue and white, and with a great crown of
gold, and with a garment of fine linen, and purple; and the city
16 of Shuſhan rejoiced, and was glad: The Jews had light, and glad-
17 neſs, and joy, and honour. And in every province, and in every
city, whitherſoever the king's commandment and his decree came,
the Jews had joy and gladneſs, a feaſt and a good day: and
many of the people of the land became Jews; for the fear of the
Jews fell upon them.

CHAP. IX.

The Jews *ſlay their enemies,* ver. 1—11. *A ſecond day is granted them,* ver. 12—19. *A yearly feaſt is inſtituted, in memory of this great deliverance,* ver. 20—32.

1 NOW in the twelfth month (that *is* the month Adar) on the
thirteenth day of the ſame, when the king's commandment
and his decree drew near to be put in execution, in the day that
the enemies of the Jews hoped to have power over them, (though
it was turned to the contrary, that the Jews had rule over them that
2 hated them.) The Jews gathered themſelves together in their cities,
throughout all the provinces of the king Ahaſuerus, to lay hand on
ſuch as ſought their hurt; and no man could withſtand them: for

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V. 15. *Great crown*—Which the chief of the *Perſian* princes were permitted to wear but with ſufficient diſtinction from the king's crown. *The city*—Not only *Jews,* but the greateſt number of the citizens, who by the law of nature abhorred bloody counſels, and had a complacency in acts of mercy.

V. 16. *Joy*—This explains the former metaphor by two words expreſſing the ſame thing, to denote the greatneſs of the joy. *Honour*—Inſtead of that contempt under which they had lain.

V. 2. *No man*—Their enemies, though they did take up arms againſt them, yet were eaſily conquered and deſtroyed by them.

V. 6. *Shuſhan*

3 the fear of them fell upon all people. And all the rulers of the
provinces, and the lieutenants, and the deputies, and officers of
the king, helped the Jews: becauſe the fear of Mordecai fell upon
4 them. For Mordecai *was* great in the king's houſe, and his fame went
out throughout all the provinces; for this man Mordecai waxed
5 greater and greater. Thus the Jews ſmote all their enemies with the
ſtroke of the ſword, and ſlaughter, and deſtruction, and did what they
6 would unto thoſe that hated them. And in Shuſhan the palace the
7 Jews ſlew and deſtroyed five hundred men. And Parſhandatha,
8 and Dalphon, and Aſpatha, And Poratha, and Adalia, and Aridatha,
9 And Permaſhta, and Ariſai, and Aridai, and Vajezatha,
10 The ten ſons of Haman the ſon of Hammedatha, the enemy of
the Jews, ſlew they; but on the ſpoil laid they not their hand.
11 On that day, the number of thoſe that were ſlain in Shuſhan the
12 palace, was brought before the king. And the king ſaid unto
Eſther the queen, The Jews have ſlain and deſtroyed five hundred
men in Shuſhan the palace, and the ten ſons of Haman; what
have they done in reſt of the king's provinces? Now what *is*
thy petition? And it ſhall he granted thee: or what *is* thy requeſt
13 further? And it ſhall be done. Then ſaid Eſther, If it pleaſe the
king, let it be granted to the Jews which *are* in Shuſhan, to do
to-morrow alſo according unto this day's decree, and let Haman's ten
14 ſons be hanged upon the gallows. And the king commanded it ſo
to be done; and the decree was given at Shuſhan, and they hanged
15 Haman's ten ſons. For the Jews that *were* in Shuſhan, gathered

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V. 6. *Shuſhan*—In the city ſo called. *Slew*—Whom they knew to be ſuch as would watch all opportunities to deſtroy them; which alſo they might poſſibly now attempt to do.

V. 10. *But*, &c.—Becauſe they would leave it to their children, that it might appear what they did was not done out of malice, or coveteouſneſs, but out of mere neceſſity, and by that great law of ſelf-preſervation.

V. 12. *What*—In which doubtleſs many more were ſlain. So that I have fully granted thy petition. And yet, if thou haſt any thing farther to aſk, I am ready to grant it.

V. 13. *Let it*, &c.—To kill their implacable enemies. For it is not improbable that the greateſt and worſt of them had hidden themſelves for that day; after which, the commiſſion granted to the *Jews* being expired, they confidently returned to their homes. *Hanged*—They were ſlain before; now let their bodies be hanged on their father's gallows, for their greater infamy, and the terror of all others who ſhall preſume to abuſe the king in like manner, or to perſuade him to execute ſuch cruelties upon his ſubjects.

themſelves together on the fourteenth day alſo of the month Adar,
and ſlew three hundred men at Shuſhan, but on the prey they laid
16 not their hand. But the other Jews that *were* in the king's provinces,
gathered themſelves together, and ſtood for their lives, and had reſt
from their enemies, and ſlew of their foes ſeventy and five thouſand ;
17 but they laid not their hands on the prey : On the thirteenth
day of the month Adar, and on the fourteenth day of the ſame,
18 reſted they, and made it a day of feaſting and gladneſs. But the
Jews that *were* at Shuſhan, aſſembled together on the thirteenth *day*
thereof, and on the fourteenth thereof ; and on the fifteenth *day*
of the ſame they reſted, and made it a day of feaſting and gladneſs.
19 Therefore the Jews of the villages, that dwelt in the unwalled
towns, made the fourteenth day of the month Adar, *a day of*
gladneſs and feaſting, and a good day, and of ſending portions
20 one to another. And Mordecai wrote theſe things, and ſent
letters unto all the Jews that *were* in all the provinces of the king
21 Ahaſuerus, *both* nigh and far ; To eſtabliſh *this* among them, that
they ſhould keep the fourteenth day of the month Adar, and the
22 fifteenth day of the ſame yearly : As the days wherein the Jews
reſted from their enemies, and the month which was turned unto
them from ſorrow to joy, and from mourning into a good day :
that they ſhould make them days of feaſting and joy, and of ſending
23 portions one to another, and gifts to the poor. And
the Jews undertook to do as they had begun, and as Mordecai
24 had written unto them : Becauſe Haman the ſon of
Hammedatha the Agagite, the enemy of all the Jews had deviſed
againſt the Jews to deſtroy them, and ‖ had caſt Pur
25 (that *is*, the lot) to conſume them, and to deſtroy them : But when
Eſther came before the king, he commanded by letters that his
wicked divice which he diviſed againſt the Jews, ſhould return upon
his own head, and that he and his ſons ſhould be hanged on the
26 gallows. Wherefore they called theſe days Purim, after the name
of Pur : therefore for all the words of this letter, and *of that* which
they had ſeen concerning this matter, and which had come unto
27 them, The Jews ordained, and took upon them, and upon their

V. 26. *Pur*—This *Perſian* word ſignifies *a lot*, becauſe *Haman* had by lot determined this time to be the time of the *Jews* deſtruction.

V. 27. *As joined—Gentile Proſelytes* ; who were obliged to ſubmit to other of the *Jewiſh* laws, and therefore to this alſo ; the rather becauſe they enjoyed the bene-

fit

ſeed, and upon all ſuch as joined themſelves unto them, ſo as it ſhould not fail, that they would keep theſe two days, according to their writing, and according to their *appointed* time every year:
28 And that theſe days *ſhould be* remembered, and kept throughout every generation, every family, every province, and every city, and that theſe days of Purim ſhould not fail from among the Jews, nor
29 the memorial of them periſh from their ſeed. Then Eſther the queen, the daughter of Abihail, and Mordecai the Jew, wrote
30 with all authority, to confirm this ſecond letter of Purim. And he ſent the letters unto all the Jews, to the hundred twenty and ſeven provinces of the kingdom of Ahaſuerus, *with* words of peace and truth
31 To confirm theſe days of Purim in their times *appointed*, according as Mordecai the Jew, and Eſther the queen had enjoined them, and as they had decreed for themſelves and for their ſeed, the
32 matters of the faſtings and their cry. And the decree of Eſther confirmed theſe matters of Purim, and it was written in the book.

CHAP. X.

The greatneſs of Ahaſuerus, *and of* Mordecai, ver. 1—3.

1 AND the king Ahaſuerus laid a tribute upon the land, and *upon*
2 the iſles of the ſea. And all the acts of his power, and of his might, and the declaration of the greatneſs of Mordecai, whereunto the king advanced him, *are* they not written in the book

fit of this day's deliverance; without which the *Jewiſh* nation and religion had been in a great meaſure, if not wholly, extinct. *According*—According to that writing which was drawn up by *Mordecai*, and afterwards confirmed by the conſent of the *Jews*.

V. 29. *Wrote*—The former letter, ver. 20. did only recommend but this enjoins the obſervation of this ſolemnity: becauſe this was not only *Mordecai's* act, but the act of all the *Jews*, binding themſelves and poſterity.

V. 30. *Peace*—With *peace*, friendſhip and kindneſs to his brethren, *and truth*, ſincerity.

V. 31. *Cry*—For thoſe great calamities which were decreed to all the *Jews*, and for the removing of which, not only *Eſther*, and the *Jews* in *Shuſhan*, but all other *Jews* in all places, did doubtleſs fly to God by faſting, and ſtrong cries.

V. 32. *Eſther*—Who had received authority from the king. *The book*—In the records which the *Jews* kept of their moſt memorable paſſages.

V. 2. *Chronicles*, &c.—Theſe are loſt long ſince and buried in oblivion, while the ſacred writings remain throughout the world. When the kingdoms of men, monarchs and their monarchies are deſtroyed, *and their memorial is periſhed with them*, the kingdom of God among men, and the records of that kingdom, ſhall remain *as the days of heaven*.

3 book of the chronicles of the kings of Media and Perſia? For Mordecai the Jew *was* next unto king Ahaſuerus, and great among the Jews, and accepted of the multitude of his brethren, ſeeking the wealth of his people, and ſpeaking peace to all his ſeed.

NOTES

ON

The Book of *JOB.*

The preceding books of ſcripture are, for the moſt part, plain and eaſy narratives, which he that runs may read and underſtand: but in the five poetical books, on which we are now entering, Job, Pſalms, Proverbs, Eccleſiaſtes, *and* Solomon's *ſong, are many things hard to be underſtood. Theſe therefore require a more cloſe application of mind, which yet the treaſures they contain will abundantly recompence. The former books were moſtly hiſtorical: theſe are doctrinal and devotional. And they are wrote in verſe, according to the ancient rules of verſifying, tho' not in rhithm, nor according to the rules of latter tongues.* Job *is a kind of heroic poem; the book of* Pſalms *a collection of ſacred odes,* Solomon's *ſong, a Divine paſtoral. They are all poetical, yet ſerious and full of majeſty. They have a poetic force and flame, without poetic fury, move the affections, without corrupting the imagination; and while they gratify the ear, improve the mind, and profit the more by pleaſing. We have here much of God, his infinite perfections, and his government both of the world, and of the church. And we have much of Chriſt, who is the ſpring, and ſoul, and center of revealed religion. Here is what may enlighten our underſtandings, and acquaint us with the deep things of God. And this divine light may bring into the ſoul a divine fire, which will kindle and inflame devout affections, on which wings we may ſoar upwards, until we enter into the holieſt. We are certain that the*

book

book of Job *is a true hiſtory. That there was ſuch a man as* Job, *undeniably appears, from his being mentioned by the prophet, together with* Noah *and* Daniel, Ezek. xiv. 14. *and the narrative we have of his proſperity and piety, his ſtrange afflictions and exemplary patience, the ſubſtance of his conferences with his friends, and God's diſcourſe with him out of the whirlwind, with his return to a proſperous condition, are no doubt exactly true. We are ſure alſo this book is very ancient, probably of equal date with the book of* Geneſis *itſelf. It is likely,* Job *was of the poſterity of* Nahor, Abraham*'s brother, whoſe firſt-born was* Uz, *and in whoſe family religion was kept up, as appears* Gen. xxxi. 53. *where God is called not only the God of* Abraham, *but the God of* Nahor. *He lived before ſacrifices were confined to one altar, before the general apoſtacy of the nations, and while God was known by the name of God Almighty, more than by the name of* Jehovah*: for he is called* Shaddai, *the Almighty, above thirty times in this book. And that he lived before (probably very little before) the deliverance of the children of* Iſrael *out of* Egypt, *we may gather from hence, that there is no alluſion at all to that grand event throughout the whole book. In this noble poem we have,* 1. *A monument of primitive theology;* 2. *A ſpecimen of* Gentile *piety: for* Job *was not of the promiſed ſeed, no* Iſraelite, *no proſelyte:* 3. *An expoſition of the book of providence, and a clear ſolution of many difficult paſſages therein:* 4. *A great example of patience and cloſe adherence to God in the deepeſt calamities: and* 5. *An illuſtrious type of Chriſt, emptied and humbled, in order to his greater glory. In this book we have, an account of* Job's *ſufferings,* chap. 1, 2, *Not without a mixture of human frailty,* chap. 3. *A diſpute between him and his three friends,* chap. 4—31. *The interpoſal of* Elihu, *and of God himſelf,* chap. 32—41. *The end of all in* Job's *proſperity,* chap. 42.

J O B.

CHAP. I.

Job's *piety, children, ſubſtance,* ver. 1—5. *Satan obtains leave to try him,* ver. 6—12. *His oxen, ſheep, camels and ſervants deſtroyed,* ver. 13—17. *His ſons and daughters killed,* ver. 18, 19. *His patience and piety,* ver. 20—22.

1 THERE was a man in the land of Uz, whoſe name *was* * Job, and that man was perfect and upright, and one that feared

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V. 1. *Uz*—Part of *Arabia*. *Perfect*—Not legally or exactly, but as to his ſincere intentions,

* *Ezek.* xiv. 14. *James* v. 11. Chap. ii. 3.

2 God, and eſchewed evil. And there were born unto him ſeven
3 ſons and three daughters. His ſubſtance alſo was ſeven thouſand
ſheep, and three thouſand camels, and five hundred yoke of oxen,
and five hundred ſhe-aſſes, and a very great houſhold; ſo that this
4 man was the greateſt of all the men in the eaſt. And his ſons went
and feaſted in *their* houſes, every one his day, and ſent and called
5 for their three ſiſters to eat and to drink with them. And it was *ſo*,
when the days of *their* feaſting was gone about, that Job ſent and
† ſanctified them, and roſe up early in the morning, and offered
burnt offerings *according* to the number of them all: for Job ſaid,
It may be that my ſons have ſinned, and curſed God in their hearts.
6 Thus did Job continually. Now there was a day, when the ſons of

intentions, hearty affections, and diligent endeavours to perform all his duties to God and men. *Upright*—Heb. *right*, exact and regular in all his dealings with men; one of an unbleamable converſation. *Feared*—One truly pious, and devoted to God. *Eſchewed*—Carefully avoiding all ſin againſt God or men.

V. 3. *Camels*—Camels in theſe parts were very numerous, and very uſeful, both for carrying burdens in theſe hot and dry countries, as being able to endure thirſt much better than other creatures, and for ſervice in war. *Aſſes*—He-aſſes alſo may be included in this expreſſion, becauſe the greateſt part of them (from which the denomination is uſually taken) were ſhe aſſes. *The greateſt*—That lived in thoſe parts. The account of his piety and proſperity comes before the account of his afflictions, to ſhew that neither of theſe will ſecure us from the common, no, nor from the uncommon calamities of human life.

V. 4. *Feaſted*—To teſtify and maintain their brotherly love. *His day*—Each his appointed day, perhaps his birth-day, or the firſt day of the month.

V. 5. *When*—When each of them had had his turn *Sanctified*—He exhorted them to examine their own conſciences, to repent of any thing, which had been amiſs in their feaſting, and compoſe their minds for employments of a more ſolemn nature. *Early*—Thereby ſhewing his ardent zeal in God's ſervice. *May be*—His zeal for God's glory, and his true love to his children, made him jealous. *Curſed*—Not in a groſs manner, which it is not probable either that they ſhould do, or that *Job* ſhould ſuſpect it concerning them, but *deſpiſed* or *diſhonoured* God; for both *Hebrew* and *Greek* words ſignifies *curſing*, are ſometimes uſed to note only *reviling* or *ſetting light* by a perſon. *Hearts*—By ſlight and low thoughts of God, or by neglecting to give God the praiſe of the mercies which they enjoyed. *Thus*—It was his conſtant courſe at the end of every feaſting time, to offer a ſacrifice for each. Parents ſhould be particular in their addreſſes to God, for the ſeveral branches of their family; praying for each child, according to his particular temper, genius and diſpoſition.

V. 6. *A day*—A certain time appointed by God. *The ſons*—The holy angels, ſo called, chap. xxxviii. 7. *Dan.* iii. 25. 28. becauſe of their creation by God, for their reſemblance of him in power, and dignity, and holineſs, and for their filial affection and obedience, to him. *Before*

—Before

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† *Neh.* xii. 30.

God came to preſent themſelves before the Lord, and Satan came alſo
7 among them. And the Lord ſaid unto Satan, Whence comeſt thou?
Then Satan anſwered the Lord and ſaid, From going to and fro
8 in the earth, and from walking up and down in it. And the Lord
ſaid unto Satan, Haſt thou conſidered my ſervant Job, that *there is*
none like him in the earth, a perfect and upright man, one
9 that feareth God and eſcheweth evil? Then Satan anſwered the
10 Lord, and ſaid, Doth Job fear God for nought? Haſt thou not made
an hedge about him, and about his houſe, and about all that he
hath on every ſide? Thou haſt bleſſed the work of his hands, and
11 his ſubſtance is increaſed in the land. But put forth thine hand
now, and touch all that he hath, and he will curſe thee to thy face.
12 And the Lord ſaid unto Satan, Behold, all that he hath *is* in thy
power, only upon himſelf put not forth thine hand. So Satan went
13 forth from the preſence of the Lord. And there was a day when
his ſons and daughters *were* eating and drinking wine in their eldeſt
14 brother's houſe. And there came a meſſenger unto Job, and ſaid,
15 The oxen were plowing, and the aſſes feeding beſide them, And
the Sabeans fell *upon them,* and took them away; yea, they have
ſlain the ſervants with the edge of the ſword, and I only am alone

—Before his throne, to receive his commands, and to give him an account of their negotiations. But you muſt not think that theſe things are to be underſtood literally; it is only a parabolical repreſentation of that great truth, that God by his wiſe and holy providence governs all the actions of men and devils: It being uſual with the great God to condeſcend to our ſhallow capacities, and to expreſs himſelf, as the *Jews* phraſe it, *in the language of the ſons of men.* And it is likewiſe intimated, that the affairs of earth are much the ſubject of the counſels of the unſeen world. That world is dark to us: but we lie open to it.

V. 9. *For nought*—Out of pure love and reſpect to thee? No. It is policy, not piety, that makes him good; he doth not ſerve thee, but ſerveth himſelf of thee, ſerving thee for his own ends.

V. 12. *Behold,* &c.—It ſeems ſtrange, that, God ſhould give *Satan* ſuch a permiſſion as this. But he did it for his own glory, for the honour of *Job,* for the explanation of providence, and the encouragement of his afflicted people in all ages.

V. 14. *Meſſenger,* &c.—One meſſenger immediately followed another; *Satan* ſo ordering by God's permiſſion, that there might ſeem to be more than ordinary diſpleaſure of God againſt him in his troubles, and that he might not have leiſure to recollect himſelf, but be overwhelmed by a complication of calamities.

V. 15. *Sabeans*—A people of *Arabia,* who led a wandering life, and lived by robbery and ſpoil. *I*—Whom Satan ſpared, that *Job* might have ſpeedy and certain intelligence of his calamity.

16 eſcaped to tell thee. While he *was* yet ſpeaking, there came alſo
another, and ſaid, The fire of God is fallen from heaven, and
hath burnt up the ſheep and the ſervants, and conſumed them, and I
17 only am eſcaped alone to tell thee. While he *was* yet ſpeaking, there
came alſo another, and ſaid, The Chaldeans made out three
bands, and fell upon the camels, and have carried them away,
yea, and ſlain the ſervants with the edge of the ſword, and I only
18 am eſcaped alone to tell thee. While he *was* yet ſpeaking,
there came alſo another, and ſaid, Thy ſons and thy daughters
19 *were* eating and drinking wine in their eldeſt brother's houſe: And
behold, there came a great wind from the wilderneſs, and ſmote the
four corners of the houſe, and it fell upon the young men, and they
20 are dead, and I only am eſcaped alone to tell thee. Then Job
aroſe, and rent his mantle, and ſhaved his head, and fell down
21 upon the ground, and worſhipped: And ſaid, ‡ Naked came I
out of my mother's womb, and naked ſhall I return thither: the

V. 16. *The fire of God*—As thunder is *the voice of God*, ſo lightning is his fire. How terrible then were the tidings of this deſtruction, which came immediately from the hand of God! And ſeemed to ſhew, that God was angry at his very offerings, and would receive no more from his hands.

V. 17. *Chaldeans*—Who alſo lived upon ſpoil, as *Xenophon* and others obſerve.

V. 19. *The young men*—This was the greateſt of *Job*'s loſſes, and therefore *Satan* reſerved it to the laſt, that if the other provocations failed, this might make him curſe God. They died by a wind of the devils raiſing, but which ſeemed to be the immediate hand of God. And they were taken away, when he had the moſt need of them, to comfort him under all his other loſſes. Such miſerable comforters are creatures: in God we have a conſtant and ſufficient help.

V. 20. *Shaved*—Cauſed his hair to be ſhaved or cut off, which was then an uſual ceremony in mourning. *Worſhipped*—Inſtead of curſing God, which Satan ſaid he would do, he adored him, and gave him the glory of his ſovereignty, of his juſtice, and of his goodneſs alſo, in this moſt ſevere diſpenſation.

V. 21. *Naked*—I brought none of theſe things with me, when I came out of my mother's womb into the world, but I received them from the hand of God, who hath now required his own again. *Return thither*—I ſhall be as rich when I die as I was when I was born, and therefore have reaſon to be contented with my condition, which alſo is the common lot of all men. Into the lap of our common mother, the earth, as the weary child lays its head in its mother's boſom. We go out of the world naked; the body doth, tho' the ſanctified ſoul goes clothed. (2 *Cor.* v. 3.) Death ſtrips us of all our enjoyments: clothing can neither warm nor adorn a dead body. *Taken*—He hath taken away nothing but his own, and what he ſo gave that he reſerved the ſupreme diſpoſal of in his own hand. And
what

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‡ *Eccles.* v. 15. 1 *Tim.* vi. 7.

LORD gave, and the LORD hath § taken away; bleſſed be the name
22 of the LORD. In all this Job ſinned not, nor charged God fooliſhly.

CHAP. II.

Satan moves for another trial of Job, *which God permits,* ver. 1—6. *Satan ſmites him with boils from head to foot,* ver. 7, 8. *He is tempted by his wife, but reſiſts the temptation,* ver. 9, 10. *His friends come to comfort him,* ver. 11—13.

1 AGAIN there was a day, when the ſons of God came to preſent themſelves
before the LORD, and Satan came alſo among them, to
2 preſent himſelf before the LORD. And the LORD ſaid unto Satan,
From whence comeſt thou? And Satan anſwered the LORD, and
ſaid, From going to and fro in the earth, and from walking up and
3 down in it. And the LORD ſaid unto Satan, Haſt thou conſidered my
ſervant Job, that *there* is none like him in the earth, a perfect
and an upright man, one that feareth God and eſcheweth evil? And
ſtill he holdeth faſt his integrity, although thou movedſt me againſt
4 him, to deſtroy him without cauſe. And Satan anſwered the
LORD, and ſaid, Skin for ſkin, yea, all that a man hath, will he
5 give for his life: But put forth thine hand now, and touch his
6 bone and his fleſh, and he will curſe thee to thy face. And the

what is it to me, by what hand he that gives, reſumes what he gave?

V. 22. *Charged*—Heb. *not imputed folly to God*; ſo far was he from blaſpheming God, that he did not entertain any diſhonourable thought of God, as if he had done any thing unworthy of his infinite wiſdom, or juſtice, or goodneſs, but heartily acquieſced in his good pleaſure, and in his righteous, though ſharp proceedings againſt him. Diſcontent and impatience do in effect *impute folly to God.* Againſt the workings of theſe we ſhould carefully watch, acknowledging that God has done well, but we have done fooliſhly.

V. 3. *Still*—Notwithſtanding all his afflictions, and thy ſuggeſtion to the contrary. *Movedſt*—This, as the reſt of this repreſentation, is not to be underſtood literally: But the deſign is to ſignify both the devil's reſtleſs malice in promoting man's miſery and God's permiſſion of it for wiſe and holy ends.

V. 4. *Skin,* &c.—The ſenſe is, this is ſo far from being an evidence of *Job's* ſincere and generous piety, that it is only an act of mere ſelf-love; he is contented with the loſs of his eſtate, and children too, ſo long as he ſleeps in a whole ſkin; and he is well pleaſed, that thou wilt accept of theſe a ranſom in his ſtead; and it is not true patience which makes him ſeem to bear his croſſes ſo ſubmiſſively, but policy, that he may appeaſe thy wrath againſt him, and prevent thoſe farther plagues, which, for his hypocriſy, he fears thou wilt otherwiſe bring upon his own carcaſe.

V. 6. *In thine hand*—If God did not chain up the roaring lion, how ſoon would he devour us! As far as he permits the

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§ *Iſa.* xlii. 24.

Lord ſaid unto Satan, Behold he *is* in thine hand, but ſave his
7 life. So went Satan forth from the preſence of the Lord, and
ſmote Job with ſore boils, from the ſole of his foot unto his crown.
8 And he took him a potſherd to ſcrape himſelf withal; and he
9 ſat down among the aſhes. Then ſaid his wife unto him, Doſt
10 thou ſtill retain thine integrity? Bleſs God and die. But he ſaid
unto her, Thou ſpeakeſt as one of the fooliſh women ſpeaketh;
What! Shall we receive good at the hand of God, and ſhall we
11 not receive evil? In all this did not Job ſin with his lips. Now

the wrath of *Satan* and wicked men, to proceed againſt his people, he will make it turn to his praiſe and theirs, and *the remainder thereof he will reſtrain.* *Job*, in being thus maligned of *Satan*, was a type of Chriſt. He had permiſſion to *bruiſe his heel*, to *touch his bone and his fleſh;* yea, and his life alſo; becauſe by dying he was to do what *Job* could not do, to *deſtroy him that had the power of death.*

V. 7. *Boils*—Like thoſe inflicted upon the *Egyptians*, which are expreſſed by the ſame word, and threatned to *apoſtate Iſraelites*, *Deut.* 28. 27. whereby he was made loathſome to himſelf, and to his neareſt relations, and filled with conſuming pains in his body, and no leſs torments and anguiſh in his mind.

V. 8. *Scrape*—This he did not with ſoft linen clothes, either becauſe he had not now a ſufficient quantity of them; or becauſe therein he muſt have had the help of others who abhorred to come near him. Nor with his own hands or fingers, which were alſo ulcerous, and ſo unfit for that uſe; but with potſherds, either becauſe they were next at hand, and ready for his preſent uſe; or in token of his deep humiliation under God's hand, which made him decline all things that ſavoured of tenderneſs and delicacy. Heb. *in duſt or aſhes*, as mourners uſed to do. If God lay him among the aſhes, there he will contentedly ſit down. A low ſpirit becomes low circumſtances, and will help to reconcile us to them.

V. 9. *Then ſaid his wife*—Whom *Satan* ſpared, to be a troubler and tempter to him. It is his policy, to ſend his temptations by the hands of thoſe that are dear to us. We muſt therefore carefully watch, that we be not drawn to any evil, by them whom we love and value the moſt. *Die*—I ſee thou art ſet upon bleſſing of God, thou bleſſeſt God for giving, and thou bleſſeſt God for taking away, and thou art ſtill bleſſing God for thy loathſome diſeaſes, and he rewards thee accordingly, giving thee more and more of that kind of mercy for which thou bleſſeſt him. Go on therefore in thy generous courſe, and bleſs God, and die as a fool dieth.

V. 10. *Shall we*—Shall we poor worms give laws to our ſupreme Lord, and oblige him never to afflict us? And ſhall not thoſe great and manifold mercies, which from time to time God hath given us, compenſate theſe ſhort afflictions? Ought we not to bleſs God for thoſe mercies which we did not deſerve, and contentedly bear thoſe corrections which we do deſerve. And if we receive ſo much good for the body, ſhall we not receive ſome good for our ſouls? That is, ſome affliction, whereby we may be made *partakers of his holineſs?* Let murmuring therefore, as well as boaſting, be for ever excluded. *Sin with his lips*—By any reflections upon God, by any impatient or unbecoming expreſſion.

V. 11. *They*—Who were perſons eminent for birth and quality, for wiſdom and knowledge, and for the profeſſion of the

true

when Job's three friends heard of all this evil that was come upon him
they came every one from his own place; Eliphaz the Temanite,
and Bildad the Shuhite, and Zophar the Naamathite; for they
had made an appointment together, to come to mourn with him
12 and to comfort him. And when they lift up their eyes afar off,
and knew him not, they lift up their voice and wept: and they
rent every one his mantle, and ſprinkled duſt upon their heads
13 toward heaven. So they ſat down with him upon the ground
ſeven days, and ſeven nights, and none ſpake a word unto him:
for they ſaw that his grief was very great.

C H A P. III.

We have here Job *curſing his birth day, and complaining that he was born,* ver. 1—10. *Complaining that he did not die as ſoon as he was born,* ver. 11—19. *Complaining that his life was continued, now he was in miſery,* ver. 20—26.

1, 2 AFTER this opened Job his mouth, and curſed his day. And
3 Job ſpake, and ſaid: Let the day periſh wherein I was

true religion, being probably of the poſterity of *Abraham*, a-kin to *Job*, and living in the ſame country. *Eliphaz* deſcended from *Teman*, the grandſon of *Eſau*, *Gen.* xxxvi. 11. *Bildad* probably from *Shuah*, *Abraham's* ſon by *Keturah*, *Gen.* xxv. 2. *Zophar* is thought to be ſame with *Zepho*, (*Gen.* xxxvi. 11.) a deſcendant from *Eſau*. The preſerving of ſo much wiſdom and piety among thoſe who were not children of the promiſe, was an happy preſage of God's grace to the *Gentiles*, when the partition wall ſhould be taken down.

V. 13. *Upon the ground*—In the poſture of mourners condoling with him. *Seven days*—Which was the uſual time of mouring for the dead, and therefore proper both for *Job's* children, and for *Job* himſelf, who was in a manner dead, while he lived: not that they continued in this poſture ſo long together, which the neceſſities of nature could not bear; but they ſpent the greateſt part of that time in ſitting with him, and ſilent mourning over him. *None ſpake*—About his afflictions and the cauſes of them. The reaſon of this ſilence was the greatneſs of their grief for him, and their ſurprize and aſtoniſhment at his condition; becauſe they thought it convenient to give him time to vent his own ſorrows, and becauſe as yet they knew not what to ſay to him: for though they had ever eſteemed him to be a truly good man, and came with full purpoſe to comfort him, yet the prodigious greatneſs of his miſeries, and that hand of God which they perceived in them, made them now queſtion his ſincerity, ſo that they could not comfort him as they had intended, and yet were loth to grieve him with reproofs.

V. 1. *His day*—His birth-day, in vain do ſome endeavour to excuſe this and the following ſpeeches of *Job*, who afterwards is reproved by God, and ſeverely accuſeth himſelf for them, chap. xxxviii. 2. xl. 4. xlii. 3. 6. And yet he does not proceed ſo far as to curſe God, but makes the devil

born, and the night *in which* it was ſaid, There is a man-child
4 brought forth. Let that day be darkneſs, let not God regard it
5 from above, neither let the light ſhine upon it. Let darkneſs and
the ſhadow of death ſtain it, let a cloud dwell upon it, let the
6 blackneſs of the day terrify it. As for that night, let darkneſs
ſeize upon it; let it not be joined unto the day of the year; let
7 it not come into the number of the months. Lo, let that night be
8 ſolitary; let no joyful voice come therein: Let them curſe it
that curſe the day, who are ready to raiſe up their mourning.
9 Let the ſtars of the twilight thereof be dark, let it look for light,
10 but have none, neither let it ſee the dawning of the day. Becauſe
it ſhut not up the doors of my *Mother*'s womb, nor hid ſorrow from

devil a liar: but although he does not break forth into direct reproaches of God, yet he makes indirect reflections upon his providence. His curſe was ſinful, both becauſe it was vain, being applied to a thing, which was not capable of bleſſing and curſing, and becauſe it caſt a blame upon God for bringing that day, and for giving him life on that day.

V. 3. *Let the day*—Let the remembrance of that day be utterly loſt.

V. 4. *Darkneſs*—I wiſh the ſun had never riſen upon that day, or, which is all one, that it had never been; and whenſoever that day returns, I wiſh it may be black, and gloomy, and uncomfortable. *Regard*—From heaven, by cauſing the light of the ſun which is in heaven to ſhine upon it.

V. 5. *Death*—A black and dark ſhadow like that of the place of the dead, which is a *land of darkneſs*. *Stain*—Take away its beauty and glory. *Terrify*—That is, Men in it. Let it be always obſerved as a frightful and diſmal day.

V. 6. *Darkneſs*—Conſtant and extraordinary darkneſs, without the leaſt glimmering of light from the moon or ſtars. *Be joined*—Reckoned as one, or a part of one of them.

V. 8. *The day*—Their birth-day: when their afflictions move them to curſe their own birth-day, let them remember mine alſo, and beſtow ſome curſes upon it. *Mourning*—Who are full of ſorrow, and always ready to pour out their cries, and tears, and complaints.

V. 9. *The ſtars*—*Let the ſtars*, which are the glory and beauty of the night, *be covered with thick darkneſs*, and that both *in the* evening *twilight*, when the ſtars begin to ſhine; and alſo in the farther progreſs of the night, even 'till the morning dawns. *Look*—Let its darkneſs be aggravated with the diſappointment of its expectations of light. He aſcribes ſenſe or reaſoning to the night, by a poetical fiction, uſual in all writers. *Dawning*—Heb. *the eye-lids of the day*, the morning-ſtar which uſhers in the day, and the beginning, and progreſs of the morning light, let this whole natural day, conſiſting of night and day, be blotted out of the catalogue of days.

V. 10. *It*—The night or the day: to which thoſe things are aſcribed which were done by others in them, as is frequent in poetical writings. *Womb*—That it might never have brought me forth. *Nor hid*—Becauſe it did not keep me from entering into this miſerable life, and ſeeing, or experiencing, theſe bitter ſorrows.

11 mine eyes. Why died I not from the womb? Why did I *not* give
12 up the ghoſt when I came out of the belly? Why did the knees
13 prevent me? Or why the breaſts that I ſhould ſuck? For now
ſhould I have lain ſtill, and been quiet, I ſhould have ſlept; then
14 I had been at reſt; With kings and counſellors of the earth,
15 who * built deſolate places for themſelves; Or with princes that
16 had gold, who filled their houſes with ſilver: Or † as an hidden
untimely birth I had not been: as infants which never ſaw light.
17 There the wicked ceaſe *from* troubling: and there the weary are
18 at reſt. *There* the priſoners reſt together; they hear not the voice
19 of the oppreſſor. The ſmall and great *are* there, and the ſervant
20 is free from his maſter. Wherefore is light given to him that is
21 in miſery, and life unto the bitter *in* ſoul? Who long for death,

V. 12. *The knees*—Why did the midwife or nurſe receive and lay me upon her knees, and not ſuffer me to fall upon the bare ground, 'till death had taken me out of this miſerable world, into which their cruel kindneſs hath betrayed me? *Why did the breaſts* prevent me from periſhing through hunger, or ſupply me *that I ſhould* have what *to ſuck?* Thus *Job* unthankfully deſpiſes theſe wonderful mercies of God towards poor helpleſs infants.

V. 14. *Kings*—I had then been as happy as the proudeſt monarchs, who after all their great atchievments and enjoyments, go down into their graves. *Built*—Who to ſhew their wealth and power, or to leave behind them a glorious name, rebuilt ruined cities, or built new cities and palaces, in places where before there was mere ſolitude and waſteneſs.

V. 16. *Hidden*—Undiſcerned and unregarded. Born before the due time. *Been*—In the land of the living.

V. 17. *There*—In the grave. *The wicked*—The great oppreſſors and troublers of the world ceaſe from their vexations, rapins, and murders. *Weary*—Thoſe who were here moleſted and tired out with their tyrannies, now quietly ſleep with them.

V. 18. *The oppreſſor*—Or, *taſkmaſter*, who urges and forces them to work by cruel threatnings and ſtripes. *Job* meddles not here with their eternal ſtate after death, of which he ſpeaks hereafter, but only their freedom from worldly troubles, which is the ſole matter of his preſent diſcourſe.

V. 19. *Small and great*—Perſons of all qualities and conditions. *Are there*—In the ſame place and ſtate, all thoſe diſtinctions being for ever aboliſhed. A good reaſon, why thoſe who have power ſhould uſe it moderately, and thoſe that are in ſubjection ſhould take it patiently.

V. 20. *Light*—The light of life. *Bitter*—Unto thoſe to whom life itſelf is bitter and burdenſome. Life is called *light*, becauſe it is pleaſant and ſerviceable for walking and working; and this light is ſaid to be *given* us, becauſe it would be loſt, if it were not daily renewed to us by a freſh gift.

V. 21. *Dig*—Deſire with as much earneſtneſs as men dig for treaſure: but it is obſervable, *Job* durſt not do any thing to haſten or procure his death: notwithſtanding all his miſeries, he was contented to *wait all the days of* his *appointed time*, *'till* his *change came*, chap. xiv. 14.

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* Chap. xv. 28. † *Pſal.* lviii. 8.

22 but it *cometh* not, and dig for it more than for hid treaſures. Who
rejoice exceedingly, *and* are glad when they can find the grave.
23 *Why is light given* to a man whoſe way is hid, ‡ and whom God hath
24 hedged in? For my ſighing cometh before I eat, and my roarings
25 are poured out like the waters. For the thing which I greatly
feared is come upon me, and that which I was afraid of is come
26 unto me. I was not in ſafety, neither had I reſt, neither was I
quiet, yet trouble came.

CHAP. IV.

Eliphaz *owns* Job's *former uſefulneſs, but infers from his preſent ſtate and behaviour, that he was an hypocrite,* ver. 1—6. *He affirms that God never afflicts man, but for his wickedneſs,* ver. 7—11. *He confirms his aſſertion, by the words he heard in a viſion,* ver. 12—21. *By all this he aims to make* Job *both penitent and patient under his ſufferings.*

1, 2 THEN Eliphaz the Temanite anſwered, and ſaid, *If* we aſſay
to commune with thee, wilt thou be greived? But who can

V. 22. *Glad*, &c.—To be thus impatient of life, for the ſake of the trouble we meet with, is not only unnatural in itſelf, but ungrateful to the giver of life, and ſhews a ſinful indulgence of our own paſſion. Let it be our great and conſtant care, to get ready for another world: and then let us leave it to God, to order the circumſtances of our removal thither.

V. 23. *Hid*—From him; who knows not his *way*, which way to turn himſelf, what courſe to take to comfort himſelf in his miſeries. *Hedged in*—Whom God hath put as it were in a priſon, ſo that he can ſee no way or poſſibility of eſcape.

V. 24. *Before*, &c.—Heb. *before the face of my bread*, all the time I am eating, I fall into ſighing and weeping, becauſe I am obliged to eat, and to ſupport this wretched life, and becauſe of my uninterrupted pains of body and of mind, which do not afford me one quiet moment. *Roarings*—My loud outcries, more befitting a lion than a man. *Poured out*—With great abundance, and irreſiſtible violence, and inceſſant continuance, as waters flow in a river, or as they break the banks, and overflow the ground.

V. 25. *Feared*—Even in the time of my proſperity, I was full of fears, conſidering the variety of God's providences, the changeableneſs of this vain world, God's juſtice, and the ſinfulneſs of all mankind. And theſe fears of mine, were not in vain, but are juſtified by my preſent calamities.

V. 26. *Quiet*—I did not miſbehave myſelf in proſperity, abuſing it by preſumption, and ſecurity, but I lived circumſpectly, walking humbly with God, and working out my ſalvation with fear and trembling. Therefore in this ſenſe alſo, his *way was hid*, he knew not *why* God contended with him.

V. 2. *If we*, &c.—He ſpeaks with great modeſty. He will not undertake the cauſe alone, but joins his friends with him. He will not promiſe much, but only

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‡ Chap. xix. 8. *Lam.* iii. 7.

3 with-hold himſelf from ſpeaking? Behold, thou haſt inſtructed
4 many, and thou haſt ſtrengthened the weak hands. Thy words
have upholden him that was falling, and thou haſt ſtrengthened
5 the feeble knees. But now it is come upon thee, and thou fainteſt,
6 it toucheth thee and thou art troubled. Is not this thy fear, thy con-
7 fidence, the uprightneſs of thy ways, and thy hope? Remem-
ber, I pray thee, who *ever* periſhed being innocent? Or where were
8 the righteous cut off? Even as I have ſeen, § they that plough
9 iniquity, and ſow wickedneſs, reap the ſame. By the blaſt
of God they periſh, and by the breath of his noſtrils are they con-
10 ſumed. The roaring of || the lion, and the voice of the fierce lion,
11 and the teeth of the young lions are broken. The old lion periſheth
for lack of prey, and the ſtout lions whelps are ſcattered abroad.

only *aſſay*, or try if he could propoſe any thing pertinent to *Job*'s caſe. *With hold*—When he hears ſuch words from ſuch a perſon as thou art.

V. 4. *Feeble knees*—Such as were weak hearted, and fainting under their trials.

V. 6. *Thy fear*—We now plainly ſee what was the nature of *thy fear* of God, *thy confidence* in him, *the uprightneſs of thy ways, and thy hope* in God's mercy. Thy preſent carriage diſcovers that it was but mere talk and appearance.

V. 8. *Innocent*—Therefore thou art guilty of ſome great, though ſecret crimes, and thy ſin hath now found thee out. *Cut off*—By the ſickle of Divine vengeance before his time, which is like to be thy caſe. *Eliphaz* here advances another argument to prove *Job* an hypocrite; taken not only from his impatience under afflictions, but from his afflictions themſelves.

V. 8. *Even*—As thou haſt never ſeen any example of a righteous man cut off, ſo I have ſeen many of wicked men cut off for their wickedneſs. *They*—They that deſignedly work wickedneſs, firſt preparing themſelves for it, and then continuing to execute it, as huſbandmen firſt plow the ground, and then caſt in the ſeed. *Reap*—The fruit of their iniquity, the juſt puniſhment of it.

V. 9. *The blaſt*—*Of his noſtrils*, as it follows; by his anger, which in men ſhews itſelf, in the noſtrils, by hot and frequent breathings there, by a ſecret, but mighty judgment of God, they are blown away as chaff by the wind.

V. 10. *The roaring*—Nor can they eſcape, even were they ſtrong as lions, yea, as the ſtrongeſt and fierceſt of them. *Broken*—Which is true literally; the lions when taken having moſt commonly their teeth broken, as ancient and modern writers relate. But this is meant of powerful tyrants, who are fitly compared to *lions*, *Ezek.* xxxii. 2. xxxviii. 13. who though for a time they perſecute and oppreſs other men, yet in due time they are reſtrained, and broken, and cruſhed in pieces by the mighty power of God. Poſſibly he may ſecretly accuſe *Job*, or his children, that being perſons of great wealth and power, they had abuſed it to ruin their neighbours, and therefore were juſtly cut off.

V. 11. *Scattered*—Gone from their dens ſeveral ways to hunt for prey, and can find none.

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§ *Pſal.* vii. 14. *Prov.* xxii. 8. *Hoſ.* x. 13. || *Pſal.* xxxiv. 10. xxxv. 17. *Pſal.* lviii. 6.

12 Now a thing was ſecretly brought to me, and mine ear received
13 a little thereof. * In thoughts from the viſions of the night, when
14 deep ſleep falleth on men, Fear came upon me, and trembling,
15 which made all my bones to ſhake. For a ſpirit paſſed before my
16 face, the hair of my fleſh ſtood up. It ſtood ſtill, but I could not
diſcern the form thereof: an image *was* before mine eyes; *there*
17 *was* ſilence, and I heard a voice, *ſaying*, Shall mortal man be
more juſt than God? Shall a man be more pure than his maker?
18 Behold, he † put no truſt in his ſervants; and his angels he charged

V. 12. *Now*—To convince *Job* of the ſin and folly of impatience, *Eliphaz* relates a viſion he had had, perhaps ſince he came to him. Which in that age and ſtate of the church, before the holy ſcriptures were written, was the uſual way of God's diſcovering his mind to thoſe that ſought him. *A thing*—Heb. *a word*, from God, a meſſage. *Secretly*—Heb. *was ſtolen*, or *brought by ſtealth into me*, privately and ſecretly, as the word of God uſed to come to the prophets, being ſpoken *in their ear*, as it was to *Samuel*, with a low and ſtill voice. He does not pretend to have underſtood it fully; but ſomething of it he perceived. How *little a portion is heard of God!* How little do we know of him in this world.

V. 13. *In thoughts*—Theſe *thoughts* aroſe *from the viſions of the night*, which it is probable he had ſeen before. *Viſions* differed from *dreams* herein, that God imparted his mind to men in dreams when aſleep, but in *viſions*, when they were awake. And theſe *viſions* ſometimes happened by day, but moſt frequently by night. *Sleep*—In the dead of the night, when men uſually are in a deep ſleep; though *Eliphaz* was not now aſleep.

V. 15. *A ſpirit*—An angel in viſible ſhape, otherwiſe he could not have diſcerned it. *Stood up*—Through that exceſſive horror cauſed by ſo glorious, unuſual, and terrible a preſence.

V. 16. *Stood*—Having paſſed by him to and again, he made a ſtand, and addreſſed himſelf to ſpeak. *The form*—Exactly and diſtinctly. *An image*—I ſaw ſome viſible reſemblance, though in a confuſed manner. *Silence*—The ſpirit, which poſſibly had made ſome noiſe with his motion, now ſtanding ſtill made no noiſe; all other perſons and things about me were ſilent, and I alſo kept in my voice and breath, that I might diſtinctly hear. In the *Hebrew*, the words run thus, *ſilence and a voice I heard.*

V. 17. *More juſt*—Pretend more ſtrictly to obſerve the laws of juſtice? Shall (*enoſh*) mortal, miſerable man (ſo the word ſignifies) be thus inſolent? Nay ſhall *geber*, the ſtrongeſt and moſt eminent man, ſtand in competition with God? Thoſe that find fault with the directions of the Divine law, the diſpenſations of the Divine grace, or the diſpoſal of the Divine providence, do make themſelves *more juſt and pure than God:* who being their *maker*, is their Lord and owner: and the author of all the juſtice and purity that is in man.

V. 18. *Servants*—They are called *his ſervants* by way of eminency, that general name being here appropriated to the chief of the kind, to intimate that ſovereign dominion which the great God hath over the

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* Chap. xxxiii. 15. † Chap. xv. 15. xxv. 4. 2 *Pet.* ii. 4.

19 with folly: How much leſs in them that dwell in ‡ houſes of clay,
whoſe foundation *is* in the duſt, *which* are cruſhed before the moth.
20 They are deſtroyed from morning to evening; they periſh for ever
21 without any regarding *it*. § Doth not their excellency *which is* in
them, go away? They ‖ die even without wiſdom.

CHAP. V.

Sin occaſions deſtruction, ver. 1—5. *Affliction is the common lot of mankind,* ver. 6—7. *In affliction we ſhould fly to God, who is both able and willing to help,* ver. 8—16. *He will deliver them that truſt in him,* ver. 17—27.

1 CALL now, if there be any that will anſwer thee, and to which
2 of the ſaints wilt thou turn? For wrath killeth the fooliſh

the angels, and much more over men. *With folly*—Without all doubt, this refers to thoſe angels who fooliſhly and wickedly fell from God.

V. 19. *How*, &c.—The ſenſe is, what ſtrange preſumption then is it for a fooliſh and mortal man, to make himſelf more juſt than God. *In them*—Who though they have immortal ſpirits, yet thoſe ſpirits dwell in mortal bodies, which are great clogs, and incumbrances, and ſnares to them. Theſe are called *houſes*, (becauſe they are the receptacles of the ſoul, and the places of its ſettled abode) and *houſes of clay*, becauſe they were made of *clay*, or *earth*, and to note their great frailty and mutability; whereas the angels are free ſpirits, unconfined to ſuch carcaſes, and dwell in celeſtial, and glorious, and everlaſting manſions. *Whoſe*—*Whoſe* very *foundation*, no leſs than the reſt of the building, *is in the duſt*; had their original from it, and muſt return to it. We ſtand but upon the duſt: ſome have an higher heap of duſt to ſtand upon than others. But ſtill it is the earth that ſtays us up, and will ſhortly ſwallow us up. *Before*—Sooner than a moth is cruſhed, which is eaſily done by a gentle touch of the finger. Or, *at the face of a moth*. No creature is ſo contemptible, but one time or other it may have the body of man in its power.

V. 20. *Deſtroyed*—*All the day long*, there is not a moment wherein man is not ſinking towards death and corruption. *Periſh*—In reference to this preſent worldly life, which when once loſt is never recovered. *Regarding*—Heb. *without putting* the heart to it, this is ſo common a thing for all men, though never ſo high and great, to periſh in this manner, that no man heeds it, but paſſes it by as a general accident not worthy of obſervation.

V. 21. *Excellency*—Whatſoever is by common eſtimation excellent in men, all their natural, and moral, and civil accompliſhments, as high birth, great riches, power and wiſdom, theſe are ſo far from preſerving men from periſhing, that they periſh themſelves, together with thoſe houſes of clay in which they are lodged. *Without wiſdom*—Even without having attained that only wiſdom for which they came into the world. Shall ſuch mean, weak, fooliſh, ſinful, dying creature as this, pretend to be *more juſt than God, more pure than his maker?* No: inſtead of quarrelling with his afflictions, let him admire that he is out of hell.

V. 1. *Call*—Call them all as it were by their

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‡ 2 *Cor.* v. 1. § *Pſal.* xxxix. 21. xlix. 14. ‖ Chap. xxxvi. 12.

3 man, and envy ſlayeth the ſilly one. * I have ſeen the fooliſh tak-
4 ing root; but ſuddenly I curſed his habitation. † His children are
far from ſafety, and they are cruſhed in the gate; neither *is there*
5 any to deliver *them.* Whoſe harveſt the hungry eateth up, and
taketh it even out of the thorns, and the ‡ robbers ſwalloweth up
6 their ſubſtance. Surely affliction cometh not forth of the duſt,
7 neither doth trouble ſpring out of the ground; Yet man is born
8 unto trouble, as the ſparks fly upward. I would ſeek unto God,
9 and unto God would I commit my cauſe. § Who doth great things

their names: will not every good man confirm what I ſay? *If*—Try if there be any one ſaint that will defend thee in theſe bold expoſtulations with God. Thou mayſt find fools or wicked men, to do it: but not one of the children of God.

V. 2. *Killeth*—A man's wrath, and impatience preys upon his ſpirit, and ſo haſtens his death; and provoke God to cut him off. *The fooliſh*—The raſh and inconſiderate man, who does not weigh things impartially. *Envy*, &c.—I perceive thou art full of envy at wicked men, who ſeem to be in a happier condition than thou, and of wrath againſt God; and this ſhews thee to be a fooliſh and weak man. For thoſe men, notwithſtanding their preſent proſperity, are doomed to great and certain miſery. I have myſelf ſeen the proof of this.

V. 3. *Fooliſh*—The wicked man. *Root*—Not only proſperous for the preſent, but, as it ſeemed, firm and ſecure for the future. *Suddenly*—In a moment, beyond mine, and his own, and all other mens expectation. *Curſed*—I ſaw by the event which followed his proſperity, that he was a man accurſed of God.

V. 4. *Children*—Whoſe greatneſs he deſigned in all his enterprizes, ſuppoſing his family would be eſtabliſhed for ever. *Safety*—Are expoſed to dangers and calamities, and can neither preſerve themſelves, nor the inheritance which their fathers left them. There is no queſtion but he glances here, at the death of *Job's* children.

V. 5. *Harveſt*—Which they confidently expect to reap after all their coſt and labour, but are ſadly and ſuddenly diſappointed. *The hungry*—The hungry *Sabeans* eat it up. *Thorns*—Out of the fields: in ſpite of all dangers or difficulties in their way.

V. 6. *The duſt*—It ſprings not up by merely natural cauſes, as herbs grow out of the earth: but from God. *Eliphaz* here begins to change his voice, as if he would atone for the hard words he had ſpoken.

V. 7. *Is born*—He is ſo commonly expoſed to various troubles, as if he were born to no other end: affliction is become natural to man, and is tranſmitted from parents, to children, as their conſtant inheritance; God having allotted this portion to mankind for their ſins. And therefore thou takeſt a wrong courſe in complaining ſo bitterly of that which thou ſhouldeſt patiently bear, as the common lot of mankind. *As*—As naturally, and as generally, *as the ſparks of fire fly upward.* Why then ſhould we be ſurprized at our afflictions as ſtrange, or quarrel with them, as hard?

V. 8. *I would*—If I were in thy condition. *Seek*—By prayer, and humiliation, and ſubmiſſion, imploring his pardon, and favour.

V. 9. *Who*, &c.—Here *Eliphaz* enters upon

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* *Pſal.* xxxvii. 35. † *Pſal.* cxix. 155. ‡ Chap. xviii. 9. § Chap. ix. 10. *Pſal.* lxxii. 18. xl. 5. cxlv. 3. *Rom.* xi. 33.

10 and unſearchable; marvellous things without number. Who giv-
11 eth rain upon the earth, and ſendeth waters upon the fields. ‖ To
ſet up on high thoſe that are low; that thoſe who mourn may be
12 exalted to ſafety. * He diſappointeth the devices of the crafty, ſo
13 that their hands cannot perform their enterprize. † He taketh the
wiſe in their own craſtineſs; and the counſel of the froward is car-
14 ried headlong. ‡ They meet with darkneſs in the day time, and
15 grope in the noon day as in the night. But he ſaveth the poor from
the ſword, from their mouth, and from the hand of the mighty.
16 § So the poor hath hope, and iniquity ſtopeth her mouth. ‖‖ Be-
17 hold, happy *is* the man whom God correcteth; therefore deſpiſe

upon a diſcourſe of the infinite perfection of God's nature and works; which he doth as an argument to enforce the exhortation to *ſeek and commit his cauſe to God*, ver. 8. becauſe God was infinitely able either to puniſh him yet far worſe, if he continued to provoke him; or to raiſe him from the duſt, if he humbly addreſſed himſelf to him: and that by a repreſentation of God's excellency and glory, and of that vaſt diſproportion which was between God and *Job*, he might convince *Job* of his great ſin in ſpeaking ſo boldly and irreverently of him. *Marvellous*—Which (though common, and therefore neglected and deſpiſed, yet) are matter of wonder to the wiſeſt men. The works of nature are myſteries: the moſt curious ſearches come far ſhort of full diſcoveries: and the works of Providence are ſtill more deep and unaccountable.

V. 10. *Rain*—He begins with this ordinary work of God, in which he implies that there is ſomething wonderful, as indeed there is in the riſe of it from the earth, in the ſtrange hanging of that heavy body in the air, and in the diſtribution of it as God ſees fit; and how much more in the hidden paths of Divine Providence?

V. 11. *To ſet up*—That is, he ſetteth up. Another example of God's great and wonderful works. He gives this inſtance to comfort and encourage *Job* to ſeek to God, becauſe he can raiſe him out of his greateſt depths.

V. 13. *The wiſe*—Men wiſe to do evil, and wiſe in the opinion of the world, he not only deceives in their hopes and counſels, but turns them againſt themſelves. *Froward*—Or, *wreſtlers:* ſuch as wind and turn every way, as wreſtlers do, and will leave no means untried to accompliſh their counſels. *Is carried*—Is tumbled down and broken, and that by their own precipitation.

V. 14. *Meet*—In plain things they run into groſs miſtakes, and chuſe thoſe courſes which are worſt for themſelves. *Darkneſs* often notes miſery, but here ignorance or error. *Grope*—Like blind men to find their way, not knowing what to do.

V. 15. *Mouth*—Which was ready to ſwallow them up.

V. 16. *So*—So he obtains what he hoped for from God, to whom he committed his cauſe. *Iniquity*—Wicked men. *Stoppeth*—They are ſilenced and confounded, finding that not only the poor are got out of their ſnares, but the oppreſſors themſelves are inſnared in them.

V. 17. *Behold*—*Eliphaz* concludes his diſcourſe, with giving *Job* a comfortable hope, if he humbled himſelf before God. *Happy*—Heb. *Bleſſedneſſes* (various and great hap-

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‖ 1 *Sam.* ii. 7. *Pſal.* cxiii. 7. * *Neh.* iv. 15. *Pſal.* xxxiii. 10. *Iſa.* viii. 10. † 1 *Cor.* iii. 19. ‡ *Deut.* xxxviii. 29. Chap. xii. 25. *Amos* viii. 9. § *Pſal.* cvii. 42. ‖‖ *Prov.* iii. 12. *Heb.* xii. 5. *James* i. 12. *Rev.* iii. 19.

18 not thou the chaſtening of the Almighty. * For he maketh ſore,
19 and bindeth up: he woundeth, and his hands make whole. † He
ſhall deliver thee in ſix troubles: yea, in ſeven there ſhall no evil
20 touch thee. In famine he ſhall redeem thee from death, and in
21 war from the power of the ſword. Thou ſhalt be hid from the
ſcourge of the tongue, neither ſhalt thou be afraid of deſtruction
22 when it cometh. At deſtruction and famine thou ſhalt laugh: ‡
23 neither ſhalt thou be afraid of the beaſts of the earth. § For thou
ſhalt be in league with the ſtones of the field. And the beaſts of the
24 field ſhall be at peace with thee. And thou ſhalt know that thy ta-
bernacle *ſhall be* in peace, and thou ſhalt viſit thy habitation, and
25 ſhalt not miſcarry. Thou ſhalt know alſo that thy ſeed *ſhall be* great,

happineſs) belong to that man *whom God rebukes*. The reaſon is plain, becauſe afflictions are pledges of God's love, which no man can buy too dear; and are neceſſary to purge out ſin, and thereby to prevent infinite and eternal miſeries. Without reſpect to this, the propoſition could not be true. And therefore it plainly ſhews, that good men in thoſe antient times, had the belief, and hope of everlaſting bleſſedneſs. *Deſpiſe not*—Do not abhor it as a thing pernicious, refuſe it as a thing uſeleſs, or ſlight it as an unneceſſary thing. But more is deſigned than is expreſt. Reverence the chaſtning of the Lord: have an humble, awful regard to his correcting hand, and ſtudy to anſwer the deſign of it. *The Almighty*—Who is able to ſupport and comfort thee in thy troubles, and deliver thee out of them: and alſo to add more calamities to them, if thou art obſtinate and incorrigible.

V. 18. *For he*, &c.—God's uſual method is, firſt to humble, and then to exalt. And he never makes a wound too great, too deep for his own cure.

V. 19. *Deliver*—If thou ſeekeſt to him by prayer and repentance. Here he applies himſelf to *Job* directly. *Six*—Manifold and repeated. *Touch*—So as to deſtroy thee. Thou ſhalt have a good iſſue out of all thy troubles, though they are both great and many.

V. 20. *He ſhall*—Theſe things he utters with more confidence, becauſe the rewards or puniſhments of this life, were more conſtantly diſtributed to men in the Old Teſtament according to their good or bad behaviour, than they are now: and becauſe it was his opinion, that great afflictions were the certain evidences of wickedneſs; and conſequently, that great deliverances would infallibly follow upon true repentance.

V. 22. *Laugh*—With a laughter of joy and triumph, ariſing from a juſt ſecurity and confidence in God's watchful and gracious providence.

V. 23. *League*—Thou ſhalt be free from annoyance thereby, as if they had made an inviolable league with thee. This is a bold metaphor, but ſuch as are frequent both in ſcripture and other authors. This is an addition to the former privilege; they ſhall not hurt thee, ver. 22. nay, they ſhall befriend thee, as being at peace with thee. Our covenant with God is a covenant with all the creatures, that they ſhall do us no hurt, but ſerve and be ready to do us good.

V. 24. *Know*—By certain experience.

V. 25. *Know*—By aſſurance from God's promiſes,

* *Deut.* xxxii. 39. 1 *Sam.* ii. 6. *Iſa.* xxx. 26. *Hoſ.* vi. 1. † *Pſal.* xci. 3. *Prov.* xxiv. 16.
‡ *Iſa.* xi. 9. xxxv. 9. lxv. 25. *Ezek.* xxxiv. 25. *Hoſ.* ii. 18. § *Pſal.* xci. 13.

26 and thine offspring as the graſs of the earth. Thou ſhalt come to
thy grave in a full age, like as a ſhock of corn cometh in, in his
27 ſeaſon. Lo this, we have ſearched it, ſo it is; hear it, and know
thou it for thy good.

CHAP. VI.

Job *ſhews that he has reaſon to complain,* ver. 1—7. *He compaſſionately wiſhes for death,* ver. 8—13. *Reproves his friends for their uncharitable cenſures,* ver. 14—30.

1 BUT Job anſwered and ſaid, Oh that my grief were throughly
2 weighed, and my calamity laid in the balances together!
3 For now it would be heavier than the ſand of the ſea; therefore
4 my words are ſwallowed up. * For the arrows of the Almighty
are within me, the poiſon whereof drinketh up my ſpirit: † the
5 terrors of God do ſet themſelves in array againſt me. Doth the wild

promiſes, and the impreſſions of his Spirit; and by experience in due time.

V. 26. *Full age*—In a mature and old, but vigorous age, as the word implies. It is a great bleſſing, to live to a full age, and not to have the number of our years cut ſhort. Much more, to be willing to die, to come chearfully to the grave: and to die ſeaſonably, juſt in the bed-time, when our ſouls are ripe for God.

V. 27. *Searched*—This is no raſh or haſty conceit, but what both I and my brethren have learned by deep conſideration, long experience, and diligent obſervation. *Know thou*—Know it *for thyſelf;* (So the word is) with application to thy own caſe. That which we thus hear and know for ourſelves, we hear and know *for our good.*

V. 2. *My grief*—The cauſe of my grief. *Weighed*—Were fully underſtood, and duly conſidered. O that I had an equal judge! that would underſtand my caſe, and conſider whether I have not cauſe for complaints. *Together*—*Together* with any the moſt heavy thing to be put into the other ſcale.

V. 3. *Sea*—Which is heavier than dry ſand. *Swallowed*—My voice and ſpirit fail me. I cannot find, or utter words ſufficient to expreſs my ſorrow or miſery.

V. 4. *Arrows*—So he fitly calls his afflictions, becauſe, like arrows, they came upon him ſwiftly and ſuddenly one after another, immediately ſhot by God into his ſpirit. *Poiſon*—Implying that theſe arrows were more keen than ordinary, being dipped in God's wrath, as the barbarous nations uſed to dip their arrows in poiſon, that they might not only pierce, but burn up and conſume the vital parts. *Drinketh*—Exhauſteth and conſumeth my ſoul. *In array*—They are like a numerous army, who invade me on every ſide. This was the ſoreſt part of his calamity, wherein he was an eminent type of Chriſt, who complained moſt of the ſufferings of his ſoul. *Now is my ſoul troubled. My ſoul is exceeding ſorrowful. My God, my God, why haſt thou forſaken me?* Indeed trouble of mind is the soreſt trouble. *A wounded ſpirit who can bear.*

V. 5. *Doth,* &c.—Even the brute beaſts, when they have convenient food, are quiet and contented. So it is no wonder

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* *Pſal.* xxxviii. 2. Chap. xvi. 12, 13. † *Pſal.* lxxxviii. 15, 16.

aſs bray when he hath graſs? Or loweth the ox over his fodder?
6 Can that which is unſavoury be eaten without ſalt? Or is there *any*
7 taſte in the white of an egg? The things *that* my ſoul refuſeth to
8 touch, *are* as my ſorrowful meat. O that I might have my requeſt!
9 And that God would grant *me* the thing that I long for! Even that
it would pleaſe God to deſtroy me; that he would let looſe his hand,
10 and cut me off. Then ſhould I yet have comfort, yea, I would
harden myſelf in ſorrow: let him not ſpare; for I have not concealed
11 the words of the Holy one. What *is* my ſtrength, that I
ſhould hope? And what *is* my end, that I ſhould prolong my life?
12 *Is* my ſtrength the ſtrength of ſtones? Or *is* my fleſh of braſs?
13 What if I have no help in me, *is* wiſdom driven quite from me?
14 To him that is afflicted, pity *ſhould be ſhewed* from his friend; but

that you complain not, who live in eaſe and proſperity, any more than I did, when I wanted nothing.

V. 6. *Can,* &c.—Do men uſe to eat unſavoury meats with delight, or without complaint? Men commonly complain of their meat when it is but unſavoury, how much more when it is ſo bitter as mine is?

V. 7. *The things,* &c.—The ſenſe may be, thoſe grievous afflictions, which I dreaded the very thought of, are now my daily, though ſorrowful bread.

V. 9. *Deſtroy*—To end my days and calamities together.

V. 10. *Harden*—I would bear up with courage under all my torments, with the hopes of death, and bleſſedneſs after death. *Spare*—Not ſuffer me to live any longer. *Concealed*—As I have ſtedfaſtly believed them, and not wilfully departed from them, ſo I have not been aſhamed, nor afraid, boldly to profeſs and preach the true religion in the midſt of *Heathens.* And therefore I know if God doth cut me off, I ſhall be a gainer by it.

V. 11. *Strength*—My ſtrength is ſo ſpent, that it is vain for me to hope for ſuch reſtitution as thou haſt promiſed me, chap. v. 22. *End*—What is death to me? It is not terrible, but comfortable. *That*—Then why ſhould I deſire to prolong my life. But as deſirous of death as *Job* was, yet he never offered to put an end to his own life. Such a thought will never be entertained by any, that have the leaſt regard to the law of God and nature. How uneaſy ſoever the ſoul's confinement in the body may be, it muſt by no means break the priſon, but wait for a fair diſcharge.

V. 12. *Is,* &c.—I am not made of ſtone or braſs, but of fleſh and blood, as others are, therefore I am unable to endure theſe miſeries longer, and can neither hope for, nor deſire the continuance of my life.

V. 13. *What,* &c.—If my outward condition be helpleſs and hopeleſs? Have I therefore loſt my underſtanding, cannot I judge whether it is more deſirable for me to live or to die, whether I be an hypocrite or no, whether your words have truth and weight in them; whether you take the right method in dealing with me?

V. 14. *To him*—Heb. *to him that is melted or diſſolved with afflictions.* *But,* &c.—But thou haſt no pity for thy friend; a plain evidence that thou art guilty of what thou didſt charge me with, even of the

15 he forſaketh the fear of the Almighty. My brethren have dealt
deceitfully as a brook, *and* as the ſtream of brooks they paſs away:
16 Which are blackiſh by reaſon of the ice, *and* wherein the ſnow is
17 hid: ‡ What time they wax warm, they vaniſh: when it is hot,
18 they are conſumed out of their place. The paths of their way
19 are turned aſide; they go to nothing, and periſh. The troops of
20 Tema looked, the companies of Sheba waited for them. They
were confounded becauſe they had hoped; they came thither, and
21 were aſhamed. For now ye are nothing; ye ſee *my* caſting down,
22 and are afraid. Did I ſay, Bring unto me? Or give a reward for
23 me of your ſubſtance? Or deliver me from the enemies hand?

want of the fear of God. The leaſt which thoſe that are at eaſe can do for them that are pained, is to pity them, to feel a tender concern for them, and to ſympathize with them.

V. 15. *Brethren*—Friends; for though *Eliphaz* only had ſpoken, the other two ſhewed their approbation of his diſcourſe. *Deceitfully*—Adding to the afflictions which they ſaid they came to remove. And it is no new thing, for even *brethren to deal deceitfully*. It is therefore our wiſdom *to ceaſe from man*. We cannot expect too little from the creature, or too much from the creator.

V. 16. *Which*—Which in winter, when the traveller neither needs nor deſires it, are full of water congealed by the froſt. *Snow*—Under which the water from ſnow, which formerly fell, and afterward was diſſolved, lies hid. So he ſpeaks not of thoſe brooks which are fed by a conſtant ſpring, but of them which are filled by accidental falls of water or ſnow.

V. 17. *Warm*—When the weather grows milder. *Hot*—In the hot ſeaſon, when waters are moſt refreſhing and neceſſary.

V. 18. *Periſh*—They are gone out of their channel, flowing hither and thither, 'till they are quite conſumed.

V. 19. *Tema*—This place and *Sheba* were both parts of the hot and dry country of *Arabia*, in which waters were very ſcarce, and therefore precious and deſirable, eſpecially to travellers. *Companies*—Men did not there travel ſingly, as we do, but in companies for their ſecurity againſt wild beaſts and robbers.

V. 20. *Hoped*—They comforted themſelves with the expectation of water. *Aſhamed*—As having deceived themſelves and others. We prepare confuſion for ourſelves, by our vain hopes: the reeds break under us, becauſe we lean upon them.

V. 21. *Nothing*—you are to me as if you had never come to me; for I have no comfort from you. *Afraid*—You are ſhy of me, and afraid for yourſelves, leſt ſome further plagues ſhould come upon me, wherein you for my ſake, ſhould be involved: or, leſt I ſhould be burdenſome to you.

V. 22. *Did I ſay*—Give me ſomething for my ſupport or relief. You might at leaſt given me comfortable words, when I expected nothing elſe from you.

V. 23. *Deliver*—By the force of your

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‡ Chap. xxiv. 19.

24 Or redeem me from the hand of the mighty? Teach me, and I will
hold my tongue: and cauſe me to underſtand wherein I have erred.
25 How forcible are right words! But what doth your arguing reprove?
26 Do ye imagine to reprove words, and the ſpeeches of
27 one that is deſperate, which *are* as wind? Yea, ye overwhelm the
28 fatherleſs, and you dig *a pit* for your friend. Now therefore be content,
29 look upon me; for *it is* evident unto you, if I lie. § Return,
I pray you, let it not be iniquity; yea, return again, my righteouſneſs
30 *is* in it. Is there iniquity in my tongue? cannot my taſte
diſcern preverſe things?

CHAP. VII.

Job *bemoans himſelf to his friends* ver. 1—6. *To God*, ver. 7—16. *Begs for pardon and death*, ver. 17—21.

1 IS *there* not ‖ an appointed time to man upon earth? *Are not* his
2 days alſo like the days of an hireling? As a ſervant earneſtly

arms, as *Abraham* delivered *Lot*. *Redeem*—By price or ranſom.

V. 24. *Teach*—Convince me by ſolid arguments. *I will*—I will patiently hear and gladly receive your counſels.

V. 25. *Forcible*—The words of truth have a marvellous power. *Reprove*—But there is no truth in your aſſertions, or weight in your arguments.

V. 26. *Words*—Do you think it is ſufficient to quarrel with ſome of my words, without giving allowance for human infirmity, or extreme miſery. *Deſperate*—Of a poor miſerable, hopeleſs and helpleſs man. *As wind*—Which paſs away and are forgotten.

V. 27. *Overwhelm*—You load with cenſures and calumnies. *Deſolate*—Me who am deprived of all my children, my eſtate, and my friends. I ſpoke all I thought, as to my friends, and you thence occaſion to caſt me down.

V. 28. *Look*—Conſider my cauſe better than you have done, that you may give a more righteous judgment. *Evident*—You will plainly diſcover it.

V. 29. *Return*—Turn from your former judgment. *Iniquity*—Or, *there ſhall be no iniquity*, in my words. *Righteouſneſs*—In this cauſe or matter between you and me; and you will find the right to be on my ſide.

V. 30. *Is there*—Conſider if there be any untruth or iniquity in what I have already ſaid, or ſhall farther ſpeak. *Taſte*—My judgment, which judgeth of words and actions, as the palate doth of meats.

V. 1. *Is there not*—*Job* is here excuſing what he cannot juſtify, his paſſionate longing for death. *A time*—Is there not a time limited by God, wherein man ſhall live in this ſinful, and miſerable world? And is it a crime in me, to deſire that God would bring me to that joyful period? Our time on earth is limited and ſhort, according to the narrow bounds of this earth. But heaven cannot be meaſured, nor the days of heaven numbered. *Hireling*—Whoſe time is ſhort, being but a few years, or days, whoſe condition is full of toil and hardſhip.

V. 2. *Shadow*

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§ Chap. xviii. 10. ‖ Chap. xiv. 13, 14. *Pſal.* xxxix. 4.

deſireth the ſhadow, and as an hireling looketh for *the reward of* his
3 work: So am I made to poſſeſs months of vanity, and weariſome
4 nights are appointed to me. † When I lie down, I ſay, When ſhall
I ariſe, and the night be gone? And I am full of toſſings to and fro,
5 unto the dawning of the day. My fleſh is clothed with worms and
6 clods of duſt, my ſkin is broken, and become loathſome. ‡ My
days are ſwifter than a weaver's ſhuttle, and are ſpent without hope.
7 O remember that § my life *is* wind: mine eye ſhall no more ſee good.
8 The eye of him that hath ſeen me ſhall ſee me no *more:* thine eyes
9 *are* upon me, and I *am* not. *As* the cloud is conſumed, and vaniſheth
away: ſo ‖ he that goeth down to the grave, ſhall come up
10 no *more.* He ſhall return no more to his houſe, * neither ſhall his
11 place know him any more. Therefore I will not refrain my
mouth; I will ſpeak in the anguiſh of my ſpirit, I will complain
12 in the the bitterneſs of my ſoul. *Am* I a ſea, or a whale, that thou

V. 2. *Shadow*—That is, the ſun-ſet, the time allotted for his reſt.

V. 3. *So*—This *ſo* reſpects not ſo much the deſire of an hired ſervant, as the ground of it, his hard toil and ſervice. *Poſſeſs*—God, hath given me this as my lot and inheritance. *Months*—So he calls them rather than *days*, to note the tediouſneſs of his affliction. *Vanity*—Empty and unſatisfying. *Nights*—He mentions *nights*, becauſe that is the saddeſt time for ſick and miſerable perſons; thedarkneſs and ſolitude of the night beingof themſelves uncomfortable, and giving them more opportunity for ſolemn andſorrowful reflections.

V. 5. *Worms*—Which were bred out of *Job*'s corrupted fleſh and ſores. *Duſt*—The duſt of the earth upon which he lay. *Broken*—By ulcers in all parts of it.

V. 6. *Swifter*—The time of my life haſtens to a period. *Shuttle*—Which paſſes in a moment from one end of the web to the other. *Hope*—Of enjoying any good day here.

V. 7. *O*—He turns his ſpeech to God. Perhaps obſerving, that his friends grew weary of hearing it. If men will not hear us, God will: if men cannot help us, he can: for his arm is not ſhortened, neither is his ear heavy.

V. 8. *No more*—In this mortal ſtate: I ſhall never return to this life again. *Am not*—If thou caſt one angry look upon me, *I am not;* thou canſt look me into eternity.

V. 9. *No more*—Never until the general reſurrection. When we ſee a cloud which looked great, as if it would eclipſe the ſun, of a ſudden diſperſed and diſappearing, ſay, Juſt ſuch a thing is the life of man, *a vapour that appears for a while and then vaniſheth away.*

V. 10. *Any more*—He ſhall no more be ſeen and known in his former habitation. It concerns us to ſecure a better place when we die: for this will own us no more.

V. 11. *Therefore*—Since my life is ſo vain and ſhort, and when once loſt, without all hopes of recovery. I will plead with God for pity before I die; I will not ſmother my anguiſh within my breaſt, but will eaſe myſelf by pouring out my complaints.

V. 12. *A ſea*—Am I as fierce and unruly as the ſea, which, if thou didſt not ſet bounds to it, would overwhelm the earth?

Or,

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† *Deut.* xxviii. 67. Chap. xvii. 12. ‡ Chap. ix. 25. xvi. 22. xvii. 11. *Pſal.* xc. 6. cii. 11. ciii. 15. cxliv. 4. *Iſa.* xxxviii. 12. xl. 6. *James* iv. 14. § *Pſal.* lxxxix. 47. ‖ 2 *Sam.* xii. 23. * *Pſal* ciii. 16.

13 ſetteſt a watch over me? † When I ſay, My Bed ſhall comfort me,
14 my couch ſhall eaſe my complaint: Then thou ſcareſt me with
15 dreams, and terrifieſt me thro' viſions. So that my Soul chooſeth
16 ſtrangling, and death, rather than my life. ‡ I lothe *it*, I would
17 not live alway: § let me alone, for my days are vanity. ‖ What
is man that thou ſhouldeſt magnify him? And that thou ſhouldeſt
18 ſet thine heart upon him? And *that* thou ſhouldeſt viſit him every
19 morning, and try him every moment? How long wilt thou not depart
20 from me, nor let me alone till I ſwallow down my ſpittle? I have
ſinned, what ſhall I do unto thee, O thou obſerver of men? Why
* haſt thou ſet me as a mark againſt thee, ſo that I am a burden to
21 myſelf? And why doſt thou not pardon my tranſgreſſion, and
take away mine iniquity? For now ſhall I ſleep in the duſt, and thou
ſhalt ſeek me in the morning, but I ſhall not be.

Or, am I a vaſt and ungovernable ſea-monſter? Which thou muſt reſtrain by thy powerful providence. *That,* &c.—That thou ſhouldeſt guard and reſtrain me with ſuch heavy and unexampled miſeries? We are apt in affliction to complain of God, as if he laid more upon us than there is occaſion for: whereas we are never in heavineſs, but when there is need, nor more than there is need.

V. 17. *What,* &c.—What is there in that poor, mean, creature called man, *miſerable man,* as this word ſignifies, which can induce thee to take any notice of him, or to make ſuch account of him? Man is not worthy of thy favour, and he is below thy anger; that thou ſhouldeſt concern thyſelf ſo much about him, as one near and dear to thee?

V. 18. *And try,* &c.—What is man, that vain, fooliſh creature, that thou ſhouldeſt *magnify* or *regard,* or *viſit him,* (with thy mercy and bleſſings, that thou ſhouldeſt ſo far honour and regard him, as by thy viſitation to preſerve his ſpirit, or hold his ſoul in life) and try *him,* which God doth not only by afflictions, but alſo by proſperity and both inward and ouwtard bleſſings? That thou ſhouldſt obſerve his motions every moment, as in care for him, and jealous over him?

V. 19. *How long*—How long will it be e're thou withdraw thy afflicting hand? *Swallow*—That I may have a breathing time: a proverbial expreſſion.

V. 20. *Sinned*—Although I am free from thoſe crying ſins, for which my friends ſuppoſe thou haſt ſent this judgment upon me, yet, I freely confeſs I am a ſinner, and therefore obnoxious to thy juſtice. *What,* &c.—To ſatisfy thy juſtice, or regain thy favour? Who doſt know and diligently obſerve all mens inward motions, and outward actions; and therefore, if thou ſhalt be ſevere to mark mine iniquities, I have not what to ſay or do unto thee. My caſe is ſingular, none is ſhot at as I am.

V. 21. *Pardon*—Seeing thou art ſo gracious to others, why may not I hope for the ſame favour from thee? *Duſt*—If thou doſt not ſpeedily help me, it will be too late. *But I ſhall not be*—It will be to late to ſhew me favour.

CHAP.

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† Chap. ix. 27, 28. ‡ Chap. x. 1. § Chap. x. 20. xiv. 6. *Pſal.* xxxix. 13. ‖ *Pſal.* viii. 4. cxliv. 3. *Heb.* ii. 6. * Chap. xvi. 12. *Pſal.* xxi. 12. *Lam.* iii. 12.

CHAP. VIII.

Bildad *affirms, That* Job *had ſpoken amiſs,* ver. 1—3. *That if he would ſincerely ſeek to God, God would help him,* ver. 4—7. *That it is uſual with God, to deſtroy the hypocrite,* ver. 8—19. *The joy of the upright,* ver. 20—22.

1, 2 THEN anſwered Bildad the Shuhite, and ſaid, How long wilt
thou ſpeak theſe things? And *how long ſhall* the words of thy
3 mouth *be like* a ſtrong wind? * Doth God pervert judgment? Or
4 doth the Almighty pervert juſtice? If thy children have ſinned
againſt him, and he have caſt them away for their tranſgreſſion:
5 † If thou wouldeſt ſeek unto God betimes, and make thy ſupplication
6 to the Almighty: If thou *wert* pure and upright; ſurely now
he would awake for thee and make the habitation of thy righteouſneſs
7 proſperous. Though thy beginning was ſmall, yet thy latter
8 end ſhould greatly increaſe. ‡ For enquire, I pray thee, of the
former age, and prepare thyſelf to the ſearch of their fathers.
9 (For § we *are but of* yeſterday, and know nothing, becauſe our days
10 upon earth *are* a ſhadow.) Shall not they teach thee, *and* tell thee,
11 and utter words out of their heart? Can the ruſh grow up without

V. 2. *Strong wind*—Boiſterous and violent.

V. 3. *Doth God*—Heb. *The mighty God*, as this word ſignifies, *the Almighty*, or *All-ſufficient God*, as the next name of God implies. Theſe names are emphatically uſed, to prove that God cannot deal unjuſtly or falſely with men, becauſe he hath no need of it, nor temptation to it, being ſelf-ſufficient for his own happineſs, and being able by his own invincible power to do whatſoever pleaſeth him. *Pervert*—Judge unrighteouſly? No, this is inconſiſtent with God's nature, and with his office of governor of the world.

V. 4. *If*—If thou waſt innocent, thy children, upon whom a great part of theſe calamities fell, might be guilty; and therefore God is not unrighteous in theſe proceedings.

V. 5. *Betimes*—Heb. *riſe early to ſeek him*, if thou wouldeſt ſeek him ſpeedily, early and diligently.

V. 6. *Habitation*—The concerns of thy houſe and family; which thou haſt got and managed with righteouſneſs.

V. 8. *Search*—Seriouſly and induſtriouſly ſearch the ancient records.

V. 9. *We*, &c.—But lately born, and therefore have but little knowledge and experience. We live not ſo long as they did, to make obſervations on the methods of Divine Providence.

V. 10. *Utter*—Not partially, but ſincerely, ſpeaking their inward thoughts; not raſhly, but from deep conſideration; not by hearſay, but their own knowledge.

V. 11. *Can*, &c.—The hypocrite cannot build his hope, without ſome falſe, rotten ground or other, any more than the ruſh can grow without mire, or the flag without water.

V. 12. *Green-*

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* *Gen.* xviii. 25. *Deut.* xxxii. 4. Chap. xxxiv. 17. 2 *Chron.* xix. 7. *Dan.* ix. 14. *Rom.* iii. 5.
† Chap. xi. 13. xxii. 23. ‡ *Deut.* iv. 32. Chap. xv. 18. § Chap. vii. 6. *Gen.* xlvii. 9.
1 *Chron.* xxix. 15. *Pſal.* xxxix. 5. cxliv. 4.

12 mire? Can the flag grow without water? § Whilſt it *is* yet in his
greenneſs, *and* not cut down, it withereth before any other herb.
13 So *are* the paths of all that forget God, and the ‖ hypocrite's hope
14 ſhall periſh: Whoſe hope ſhall be cut off, and whoſe truſt *ſhall be*
15 a ſpider's web. * He ſhall lean upon his houſe, but it ſhall not
16 ſtand: he ſhall hold it faſt, but it ſhall not endure. † He is green
17 before the ſun, and his branch ſhooteth forth in his garden. His
roots are wrapped about the heap, and he ſeeth the place of ſtones.
18 If he deſtroy him from his place, then *it* ſhall deny him, *ſaying*, I
19 have not ſeen thee. Behold, this *is* the joy of his way, and out of
20 the earth ſhall others grow. Behold, God will not caſt away a

V. 12. *Greenneſs*—Whereby it promiſes long continuance. Tho' no man cut it down, it withers of itſelf, ſooner than other herbs.

V. 13. *Paths*—Of wicked men. By their paths he doth not underſtand their manner of living, but the events which befall them, God's manner of dealing with them.

V. 14. *Hope*—Whoſe wealth and outward glory, the matter of his hope, and truſt, ſhall be *cut off*, ſuddenly and violently taken away from him. *Web*—Which tho' it be formed with great art and induſtry, is eaſily ſwept down, or pulled in pieces.

V. 15. *Houſe*—He ſhall truſt to the multitude of his children and ſervants, and to his wealth, all which come under the name of a man's *houſe* in ſcripture. *Hold it*—To uphold himſelf by it. But his web, that *refuge of lies*, will be ſwept away, and he cruſhed in it.

V. 16. *He*—The ſecure and proſperous ſinner may think himſelf wronged, when he is compared to a ruſh or flag. Compare him then to a flouriſhing and well-rooted tree. Yet even then ſhall he be ſuddenly cut off. *Green*—Flouriſheth in the world. *Before the ſun*—Publickly and in the view of all men. *Branch*—His children, who are here mentioned as additions not only to his comfort, but alſo to his ſtrength and ſafety. *Garden*—A place where it is defended from thoſe injuries to which the trees of the field are ſubject, and where, beſides the advantages common to all trees, it hath peculiar helps from the art and induſtry of men. So he ſuppoſes this man to be placed in the moſt deſirable circumſtances.

V. 17. *Heap*—Of ſtones. This circumſtance is added, to ſignify its firmneſs and ſtrength, that it was not in looſe and ſandy ground, which a violent wind might overthrow, but in ſolid ground, within which were many ſtones, which its numerous and ſpreading roots embrace, folding and interweaving themſelves about them. *Seeth*—The tree reacheth thither, takes the advantage of that place for the ſtrengthning of itſelf.

V. 18. *He*—God, who is the ſaviour of good men, and the deſtroyer of the wicked. *It*—The place; to which *denying* him, and *ſeeing* him, are here aſcribed figuratively. *Not ſeen*—He ſhall be ſo utterly extirpated and deſtroyed, that there ſhall be no memorial of him left.

V. 19. *Behold*—This is the iſſue of the flouriſhing ſtate. This all his joy comes to. *And*, &c.—Out of the ſame earth or place ſhall another tree grow.

V. 20. *Behold*—God who *will not help the evil doer*, *will not caſt away* a good man, tho'

he

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§ *Pſal.* cxxix. 6. *Jer.* xvii. 6. ‖ Chap. xi. 20. xviii. 14. *Pſal.* cxii. 10. *Prov.* x. 25.
* Chap. xxvii. 18. † Chap. xxix. 19.

21 perfect man, neither will he help the evil doers: 'Till he fill thy
22 mouth *with* laughing, and thy lips *with* rejoicing. They that hate
thee ſhall be clothed with ſhame, and the dwelling-place of the
wicked ſhall come to nought.

CHAP. IX.

God's juſtice, wiſdom, power and ſovereignty, ver. 1—13. Job *condemns himſelf, as not able to contend with God,* ver. 14—21. *Shews that we cannot judge of men by their outward condition,* ver. 22—24. *And complains of the greatneſs of his troubles, and the loſs he was at, what to ſay or do,* ver. 25—35.

1, 2 THEN Job anſwered and ſaid, I know *it is* ſo of a truth: but
3 how ſhould * man be juſt before God? If he will contend
4 with him; he cannot anſwer him one of a thouſand. † He is wiſe
in heart, and mighty in ſtrength: who hath hardened *himſelf* againſt
5 him, and hath proſpered? Who removeth the mountains, and

he may be caſt down. Yet it may be, he will not be lifted up in this world: and therefore *Bildad* could not infer, that if *Job* was not reſtored to temporal proſperity, he was not a good man. Let us judge nothing before the time, but wait 'till the ſecrets of all hearts are revealed, and the preſent difficulties of providence ſolved, to univerſal and everlaſting ſatisfaction.

V. 21. *'Till, &c.*—And what I have ſaid in general of good men, ſhall be made good to thee, if thou art ſuch: God will not forſake thee, nor deſiſt from doing thee good, 'till he give thee abundant matter of rejoicing.

V. 2. *I know*—That God is juſt in all his ways, that he doth ordinarily bleſs the righteous, and puniſh the wicked. *Before God*—And I know that no man is abſolutely juſt, if God be ſevere to mark what is amiſs in him.

V. 3. *One*—One accuſation among a thouſand which God ſhall produce againſt him.

V. 4. *He*—He is infinitely wiſe, and ſearcheth all mens hearts and ways, and diſcovers a multitude of ſins which mens ſhort ſighted-eyes cannot ſee; and therefore can charge them with innumerable evils, where they thought themſelves innocent, and ſees far more malignity than men could diſcern in their ſins. *Mighty*—So that whether men contend with God by wiſdom or by ſtrength: God will be conqueror. *Hardened himſelf*—Obſtinately contended with him. The devil promiſed himſelf that *Job* in the day of his affliction, would curſe and ſpeak ill of God. But inſtead of that he ſets himſelf to honour God, and ſpeak highly of him. As ill pained as he is, and as much as he is taken up with his own miſeries, when he has occaſion to mention the wiſdom and power of God, he forgets his complaints and expatiates with a flood of eloquence on that glorious ſubject.

V. 5. *Who*—He proceeds to give evidence of the Divine power and wiſdom. *Removeth*—Suddenly and unexpectedly. *They*—The mountains, to which he aſcribes ſenſe and knowledge figuratively. *In anger*—In token of his diſpleaſure with the men that live upon them.

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* *Pſal.* cxliii. 2. † Chap. xxxvi. 5.

6 they know not: who overturneth them in his anger. Who ſhaketh
7 the earth out of her place, and the pillars thereof tremble. Who
commandeth the ſun, and it riſeth not, and ſealeth up the ſtars.
8 ‡ Who alone boweth down the heavens, and treadeth upon the
9 waves of the ſea: § Who ordereth Arcturus, Orion, and Pleiades,
10 and the chambers of the ſouth. Who doth great things paſt finding
11 out, yea, and wonders without number. Lo, he goeth by me, and
12 I ſee *him* not: he paſſeth on alſo, but I perceive him not. ‖ Behold, he taketh away, who can hinder him: who will ſay unto
13 him, what doſt thou? *If* God will not withdraw his anger, the
14 proud helpers, do ſtoop under him. How much leſs ſhall I
15 anſwer him, *and* chuſe out my words *to reaſon* with him? Whom,

V. 6. *The earth*—Great portions of it, by earthquakes, or by removing iſlands. *Pillars*—The deep and inward parts of it, which like pillars ſupported thoſe parts that appear to our view.

V. 8. *Who.* &c.—A farther diſcription of a black and tempeſtuous ſeaſon, wherein the heavens ſeem to be brought down nearer to the earth. *Treadeth*—Repreſſeth and ruleth them when they rage and are tempeſtuous: for *treading upon* any thing, ſignifies in ſcripture uſing power and dominion over it.

V. 9. *Ordereth*—Diſpoſeth them, governeth their riſing and ſetting, and all their influences. Theſe he names as conſtellations of greateſt eminency; but under them he ſeems to comprehend all the ſtars, which as they were created by God, ſo are under his government. *Arcturus* is a northern conſtellation, near that called the *Bear*. *Orion* is a more ſoutherly conſtellation, that riſes to us in *December*. The *Pleiades* is a conſtellation not far from *Orion*, which we call the *ſeven ſtars: by the chambers*, (or *inmoſt chambers*, as the word ſignifies) *of the ſouth*, he ſeems to underſtand thoſe ſtars and conſtellations which are toward the ſouthern pole, which are called *inward chambers*, becauſe they are for the moſt part hid and ſhut up from theſe parts of the world.

V. 10. *Doth great things,* &c.—*Job* here ſays the ſame that *Eliphaz* had ſaid, chap. v. 9. and in the original, in the very ſame words, with deſign to ſhew his full agreement with him, touching the Divine perfections.

V. 11. *Goeth*—He works by his providence in ways of mercy or judgment. *Paſſeth*—He goeth from place to place. from one action to another: he ſpeaks of God after the manner of men.

V. 12. *Taketh*—If he determine to take away from any man his children or ſervants, or eſtate, who is able to reſtrain him from doing it? Or who dare preſume to reprove him for it? And therefore far be it from me to quarrel with God, whereof you untruly accuſe me.

V. 13. *Helpers*—Thoſe who undertake to uphold and defend one another againſt him. *Stoop*—Fall and are cruſhed by him.

V. 14. *How ſhall I*—Since no creature can reſiſt his power, and no man can comprehend his counſels and ways; how can I, contend with him? Anſwer his allegations and arguments, produced againſt me.

V. 15. *Tho'*—Though I were not conſcious to myſelf of any ſin. *Would not*—I durſt not undertake to plead my cauſe againſt him; or maintain my integrity before

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‡ *Gen.* i. 6. § Chap. xxxi. 31, &c. *Amos* v. 1. ‖ *Iſa.* xlv. 9. *Jer.* xviii. 6. *Rom.* ix. 20.

though I were righteous, *yet* would I not anſwer, *but* I would make
16 ſupplication to my judge. If I had called, and he had anſwered
me, *yet* would I not believe, that he had hearkened unto my voice:
17 For he breaketh me with a tempeſt, and multiplieth my wounds
18 without cauſe. He will not ſuffer me to take my breath, but filleth
19 me with bitterneſs. If I *ſpeak* of ſtrength, lo, *he is* ſtrong: and if
20 of judgment, who ſhall ſet me a time *to plead?* If I juſtify myſelf,
mine own mouth ſhall condemn me: *if I ſay,* I *am* perfect, it ſhal
21 alſo prove me perverſe. *If I ſay* I *am* perfect, *yet* would I not know
22 my ſoul: I would deſpiſe my life. This one *thing,* therefore
23 I ſaid, he deſtroyeth the perfect and the wicked. If the ſcourge
24 ſlay ſuddenly, he will laugh at the trial of the innocent. The earth
is given into the hand of the wicked; he covereth the faces of the

before him, becauſe he knows me better than I know myſelf. *Supplication*—That he would judge favourably of me and my cauſe, and not according to the rigour of his juſtice.

V. 16. *Yet*—I could not believe that God had indeed granted my deſire, becauſe I am ſtill full of the tokens of his diſpleaſure; and therefore ſhould conclude that it was but a pleaſant dream, and not a real thing.

V. 17. *Breaketh*—Unexpectedly, violently, and irrecoverably. *Cauſe*—Not ſimply without any deſert of his, but without any ſpecial cauſe of ſuch ſingular afflictions; and peculiar and extraordinary guilt, ſuch as his friends charged him with.

V. 18. *Breath*—My pains are continual, and I have not ſo much as a breathing time free from them.

V. 19. *If*—If my cauſe were to be decided by power. *Is ſtrong*—Stronger than I. *Judgment*—If I would contend with him in a way of right. *Who*—There is no ſuperior judge that can ſummon him and me together.

V. 20. *Juſtify*—If I plead againſt God mine own righteouſneſs and innocency.

V. 21. *Perfect*—If I ſhould think myſelf perfect, *yet I would not know,* not acknowledge, *my ſoul;* I could not own nor plead before God the integrity of my ſoul, but would only make ſupplication to my judge, *I would abhor,* or *condemn my life,* I would not truſt to the integrity either of my ſoul and heart, or of my life, ſo as to juſtify myſelf before the pure and piercing eyes of the all-ſeeing God.

V. 22. *This*—In the other things which you have ſpoken of God's greatneſs, and juſtice, I do not contend with you, but *this one* thing I do, and muſt affirm againſt you. *He*—God ſends afflictions promiſcuouſly upon good and bad men.

V. 23. *Suddenly*—If ſome common judgment come upon a people. *Laugh*—God will be well pleaſed, to ſee how the ſame ſcourge, which is the perdition of the wicked, is *the trial of the innocent,* and of their faith, which *will be found unto praiſe and honour and glory.*

V. 24. *The earth*—The dominion over it. *Into*—Into their power. As good men are frequently ſcourged, ſo the wicked are advanced. *Faces*—Meantime he covers the faces of wiſe and good men, fit to be *judges,* and buries them alive in obſcurity, perhaps ſuffers them to be condemned, and their *faces covered* as criminals, by thoſe to whom *the earth is given.* This is daily done: if it be not God that doth it, where and who is he that doth?

25 judges thereof; if not, where *and* who *is* he? Now * my days
26 are ſwifter than a poſt: they flee away, they ſee no good. They
are paſſed away as the ſwift ſhips: † as the eagle that haſteth to the
27 prey. ‡ If I ſay I will forget my complaints, I will leave off my
28 heavineſs, and comfort myſelf: I am afraid of all my ſorrows, I know
29 that thou wilt not hold me innocent. I ſhall be wicked, why then
30 labour I in vain? § If I waſh myſelf with ſnow-water, and make
31 my hands never ſo clean; Yet ſhalt thou plunge me in the ditch,
32 and mine own clothes ſhall abhor me. For *he is* not a man as *I am*,
that I ſhould anſwer him, *and that* we ſhould come together in
33 judgment. ‖ Neither is there any days-man betwixt us, that might
34 lay his hand upon us both. ** Let him take his rod away from me,

V. 25. *Now*—What he had ſaid of the calamities which God frequently inflicts upon good men, he now exemplifies in himſelf. *My days*—The days of my life. *Poſt*—Who rides upon ſwift horſes. *See*—I enjoy no good in them. *Seeing* is often put for experiencing either good or evil.

V. 26. *Eagle*—Which flies ſwiftly, eſpecially when in the ſight of his prey. See here how ſwift the motion of time is! It is always upon the wing, haſtening to its period. What little need have we of paſttimes! What great need to redeem time, which runs out, runs on ſo faſt toward eternity! And how vain are the enjoyments of time, which we may be deprived of, even while time continues! Our day may be longer than our ſunſhine: and when that is gone, it is as if it had never been.

V. 28. *Afraid*—I find all ſuch endeavours vain; for if my griefs be ſuſpended for a time, yet my fears continue. *Will not*—I plainly perceive thou, O God, (to whom he makes a ſudden addreſs, as he doth alſo, ver. 31.) wilt not clear my innocency by removing thoſe afflictions which make them judge me guilty of ſome great crime. Words proceeding from deſpair and impatience.

V. 29. *I ſhall*—*I ſhall be uſed like a wicked man ſtill. Why*—Why then ſhould I comfort myſelf with vain hopes of deliverance, as thou adviſeſt me.

V. 30. *If*—If I clear myſelf from all imputations, and fully prove my innocency before men.

V. 31. *Yet*—God would prove him to be a moſt guilty creature, notwithſtanding all his purity before men. *Abhor*—I ſhall be ſo filthy, that my own clothes, if they had any ſenſe in them, would abhor to touch me.

V. 32. *A man*—But one infinitely ſuperior to me in majeſty, and power, and wiſdom, and juſtice. *That*—That I ſhould preſume to debate my cauſe with him. *Come*—Face to face, to plead upon equal terms.

V. 33. *Days-man*—Or, *umpire. Lay his hand*—Order and govern us in pleading; and oblige us to ſtand to his deciſion. Our Lord Jeſus is now the bleſſed days-man, who has mediated between heaven and earth, has *laid his hand upon* us both: to him the father hath committed all judgment. But this was not made ſo clear then, as it is now by the goſpel, which leaves no room for ſuch a complaint as this.

V. 34. *Fear*—The fear and dread of his

majeſty

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* Chap. vii. 6. † *Hab.* i. 8. ‡ Chap. vii. 13. § *Jer.* ii. 22. ‖ 1 *Sam.* ii.
xxv. 19. ** Chap. xiii. 21. xxxiii. 7.

35 and let not his fear terrify me; *Then* would I ſpeak, and not fear
him: but *it is* not ſo with me.

CHAP. X.

Job *complains of the hardſhips he was under*, ver. 1—7. *Pleads with God, that he is his workmanſhip*, ver. 8—13. *Complains again, that God deals ſeverely with him*, ver. 14—17. *Comforts himſelf with the thoughts of death*, ver. 18—22.

1 MY * ſoul is weary of my life, Shall I then leave my com-
plaint concerning myſelf? I will ſpeak in (*or* of) the bitter-
2 neſs of my ſoul. I will ſay unto God, Do not condemn me; ſhew
3 me wherefore thou contendeſt with me. *Is it* good unto thee that
thou ſhouldeſt oppreſs? That thou ſhouldeſt deſpiſe the work of
4 thine hands, and ſhine upon the counſel of the wicked? Haſt thou
5 eyes of fleſh? Or † ſeeſt thou as man ſeeth? *Are* thy days as the

majeſty and juſtice. Let him not deal with me acccording to his perfect juſtice, but according to his grace and clemency.

V. 35. *Then*—I would ſpeak freely for myſelf, being freed from that dread, which takes away my ſpirit and courage. *It is not*—I am not free from his terror, and therefore cannot plead my cauſe with him.

V. 1. *Shall I*—Shall I give over complaining?

V. 2. *Condemn*—Or, *pronounce me not to be a wicked man*, neither deal with me as ſuch, as I confeſs thou mighteſt do in rigorous juſtice: O diſcover my integrity by removing this ſtroke, for which my friends condemn me. *Wherefore*—For what ends and reaſons, and for what ſins; for I am not conſcious to myſelf of any peculiar ſins by which I have deſerved to be made the moſt miſerable of all men. When God afflicts, he contends with us: when he contends with us, there is always a reaſon for it. And it is deſirable to know, what that reaſon is, that we may forſake whatever he has a controverſy with us for.

V. 3. *Good*—Doſt thou take any pleaſure in it? Far be it from *Job*, to think that God did him wrong. But he is at a loſs to reconcile his providences with his juſtice. And ſo other good men have often been, and will be, until *the day ſhall declare it*.

V. 4. *Eyes of fleſh*—No. Eyes of fleſh cannot ſee in the dark: but darkneſs hideth not from God. Eyes of fleſh are but in one place at a time, and can ſee but a little way. But *the eyes of the Lord are in every place*, and *run to and fro thro' the whole earth*. Eyes of fleſh will ſhortly be darkned by age, and ſhut up by death. But the eyes of God are ever the ſame, nor does his ſight ever decay. *As man*—Man ſees the outſide only, and judges by appearances: but thou ſeeſt mine heart.

V. 5. *Man's*—Man's time is ſhort and uncertain, and therefore he muſt improve it, and diligently ſearch out the crimes of malefactors, leſt by death he loſe the opportunity of doing juſtice: but thou art eternal, and ſeeſt at one view all mens hearts, and all their actions preſent and to come; and therefore thou doſt not need to proceed with me in this manner, by making ſo long a ſcrutiny into my heart and life.

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* Chap. vii. 16.

† 1 *Sam.* xvi. 7.

6 days of man? *Are* thy years as man's days? That thou ‡ enquireſt
7 after mine iniquity, and ſearcheſt after my ſin? Thou knoweſt
that I am not wicked, but *there is* none that can deliver out of thine
8 hand. Thine hands have made me, and faſhioned me together
9 round about; yet thou doſt deſtroy me. Remember, I beſeech
thee, that § thou haſt made me as the clay, and thou wilt bring me
10 into duſt again. ‖ Haſt thou not poured me out as milk? And
11 crudled me like cheeſe? Thou haſt clothed me with ſkin and fleſh,
12 and haſt fenced me with bones and ſinews. Thou haſt granted me
13 life and favour, and thy viſitation hath preſerved my ſpirit. And
theſe *things* haſt thou hid in thine heart: I know that this *is* * with

V. 6. *Searcheſt*—Keeping me ſo long upon the rack, to compel me to accuſe myſelf.

V. 7. *Wicked*—An hypocrite, as my friends account me. *Deliver*—But thou art the ſupreme ruler of the world; therefore I muſt wait thy time, and throw myſelf on thy mercy, in ſubmiſſion to thy ſovereign will.

V. 9. *Clay*—As a potter makes a veſſel of clay; ſo this may note both the frailty of man's nature, which of itſelf decays and periſhes, and doth not need ſuch violent ſhocks to overthrow it; and the excellency of the Divine artifice commended from the meanneſs of the materials; which is an argument why God ſhould not deſtroy it. *Again*—I muſt die by the courſe of nature, and therefore while I do live, give me ſome eaſe and comfort.

V. 10. *As milk*—Thus he modeſtly and accurately deſcribes God's admirable work in making man out of a ſmall and liquid, and as it were milky ſubſtance, by degrees congealed and condenſed into that exquiſite frame of man's body.

V. 11. *Clothed*—Covered my inward and more noble parts; which are firſt formed. So he proceeds in deſcribing man's formation gradually. *Bones*—The ſtay and ſtrength of the body; and ſome of them, as the ſkull and ribs, encloſe and defend its vital parts.

V. 12. *Life*—Thou didſt not only give me a curious body, but alſo a reaſonable ſoul: thou didſt at firſt give me life, and then maintain it in me; both when I was in the womb (which is a marvellous work of God) and afterward when I was unable to do any thing to preſerve my own life. *Favour*—Thou didſt not give mere life, but many other favours, ſuch as nouriſhment by the breaſt, education, knowledge, and inſtruction. *Viſitation*—The care of thy providence watching over me for my good, and viſiting me in mercy. *Preſerved*—My life, which is liable to manifold dangers, if God did not watch over us every day and moment. Thou haſt hitherto done great things for me, given me life, and the bleſſings of life, and daily deliverances: and wilt thou now undo all that thou haſt done? And ſhall I who have been ſuch an eminent monument of thy mercy, now be a ſpectacle of thy vengeance.

V. 13. *Hid*—Both thy former favours and thy preſent frowns. Both are according to thy own will, and therefore undoubtedly conſiſtent, however they ſeem. When God does what we cannot account for, we are bound to believe, there are good reaſons for it *hid in his heart*. It is *not with us*, or in our reach to aſſign the cauſe; but *I know this is with thee.*

V. 14. *Markeſt*

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‡ Chap. xiv. 16. § *Gen.* ii. 7. iii. 19. ‖ *Pſal.* cxxxix. 14, 15, 16. * *Iſa.* lix. 12.

14 thee. If I ſin, then thou markeſt me, and thou wilt not acquit me
15 from mine iniquity. If I be wicked, wo unto me: and *if* I be
righteous, *yet* can I not lift up my head: *I am* full of confuſion;
16 therefore ſee thou mine affliction: For it increaſeth: thou [*] hunteſt
me as a fierce lion; and thou returneſt and ſheweſt thyſelf marvellous
17 upon me. Thou reneweſt thy witneſſes againſt me, and increaſeſt thy
18 indignation upon me; changes and an army *are* againſt me. Wherefore
then haſt thou brought me forth out of the womb? Oh that I had
19 given up the ghoſt, and no eye had ſeen me! O that I had been
as though I had not been! O that I had been carried from the
20 womb to the grave! *Are* [‡] not my days few? [§] Ceaſe *then, and* let
21 me alone, that I may take comfort a little; Before I go *whence* I ſhall
not return, *even* to the land of darkneſs, and the ſhadow of death;
22 A land of darkneſs, as darkneſs *itſelf; and* of the ſhadow of death,
without any order, and *where* the light *is* as darkneſs.

CHAP. XI.

Zophar *charges* Job *with falſhood and pride,* ver. 1—4. *Wiſhes that God would convince him of his wiſdom, juſtice, and unſearchable perfections,* ver. 5—9. *Of his ſovereignty, power, and the cogniſance he takes of men,* ver. 10—12. *He aſſures him, that on his repentance, God would reſtore him to proſperity, but that the wicked ſhould periſh,* ver. 13—20.

1, 2 THEN anſwered Zophar the Naamathite, and ſaid, Should not
the multitude of words be anſwered? And ſhould a man full

V. 14. *Markeſt*—If I am a wicked man, I cannot hide it from thee; and thou wilt puniſh me for it.

V. 15. *Wicked*—An hypocrite, as my friends eſteem me. *Righteous*—An upright man: ſo whether good or bad, all comes to one. *Yet*—Yet I have no comfort, or hopes of any good. *Confuſion*—I am confounded within myſelf, not knowing what to ſay or do. Let my extremity move thee to pity, and help me.

V. 16. *Lion*—Which hunteth after his prey with great eagerneſs, and when he overtakes it, falls upon it with great fury. *Returneſt*—The lion tears its prey ſpeedily, and ſo ends its torments; but thou reneweſt my calamities again and again, and makeſt my plagues wonderful both for kind and extremity, and continuance.

V. 17. *Witneſſes*—Thy judgments, which are the evidences both of my ſins, and of thy wrath. *Indignation*—My miſeries the effects of thine anger. *Army*—*Changes* may denote the various kinds, and an *army* the great number of his afflictions.

V. 20. *Ceaſe*—My life is ſhort, and of itſelf haſtens to an end, there is no need that thou ſhouldeſt grudge me ſome eaſe for ſo ſmall a moment.

V. 1. *Then anſwered*—How hard is it, to preſerve calmneſs, in the heat of diſputation! *Eliphaz* began modeſtly: *Bildad* was a little rougher: But *Zophar* falls upon *Job* without mercy. "Thoſe that have a
mind

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[*] *Iſa.* xxxviii. 13. *Lam.* iii. 10. [‡] Chap. vii. 6. viii. 9. [§] *Pſal.* xxxix. 13.

3 of talk be juſtified? Should thy lies make men hold their peace?
4 And when thou mockeſt, ſhall no man make thee aſhamed? For
thou haſt ſaid,* my doctrine *is* pure, and † I am clean in thine
5 eyes. But, O that God would ſpeak, and open his lips againſt
6 thee; And that he would ſhew thee the ſecrets of wiſdom, that
they are double to that which is: know therefore that ‡ God exacteth
7 of thee *leſs* than thine iniquity *deſerveth*. § Canſt thou by ſearching
find out God? Canſt thou find out the Almighty ‖ unto perfection?
8 *It is* as high as heaven, what canſt thou do? Deeper than
9 hell, what canſt thou know? The meaſure thereof *is* longer than
10 the earth, and broader than the ſea. ** If he cut off, and ſhut
11 up, or gather together, then who can hinder him? For †† he knoweth
vain man: he ſeeth wickedneſs alſo; will he not then conſider

mind to fall out with their brethren, and to fall foul upon them, find it neceſſary, to put the worſt colours they can upon them and their performances, and right or wrong to make them odious."

V. 2. *Anſwered*—Truly, ſometimes it ſhould not. Silence is the beſt confutation of impertinence, and puts the greateſt contempt upon it.

V. 3. *Lies*—Both concerning thy own innocency, and concerning the counſels and ways of God. *Mockeſt*—Our friendly and faithful counſels, chap. vi. 14, 15. 25, 26.

V. 4. *Doctrine*—Concerning God and his providence. *Clean*—I am innocent before God; I have not ſinned either by my former actions, or by my preſent expreſſions. But *Zophar* perverts *Job*'s words, for he did not deny that he was a ſinner, but only that he was an hypocrite.

V. 5. *Speak*—Plead with thee according to thy deſire: he would ſoon put thee to ſilence. We are commonly ready with great aſſurance to intereſt God in our quarrels. But they are not always in the right, who are moſt forward, to appeal to his judgment, and prejudge it againſt their antagoniſts.

V. 6. *Secrets*—The unſearchable depths of God's wiſdom in dealing with his creatures. *Double*—That they are far greater (the word *double* being uſed indefinitely for manifold, or plentiful) than that which is manifeſted. The ſecret wiſdom of God is infinitely greater than that which is revealed to us by his word or works: the greateſt part of what is known of God, is the leaſt part of thoſe perfections that are in him. And therefore thou doſt raſhly in judging ſo harſhly of his proceedings with thee, becauſe thou doſt not comprehend the reaſons of them, and in judging thyſelf innocent, becauſe thou doſt not ſee thy ſins; whereas the all-knowing God ſees innumerable ſins in thee, for which he may utterly deſtroy thee.

V. 7. *Find out*—Diſcover all the depths of his wiſdom, and the reaſons of his actions?

V. 10. *Cut off*—A perſon or family. *Shut*—In a priſon, or in the hands of an enemy. *Gather*—Whether it pleaſeth God to ſcatter a family, or to gather them together from their diſperſions. *Hinder*—Or, *who can contradict him*, charge him with injuſtice in ſuch proceedings?

V. 11. *Knoweth*—Though men know but little

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* Chap. vi. 10. † Chap. x. 7. ‡ *Ezra* ix. 13. § *Eccles*. iii. 11. *Rom*. xi. 33. ‖ Chap. xxvi. 14. ** Chap. ix. 12. †† *Pſal*. x. 11. 14. xxxv. 22.

12 *it?* But * vain man would be wiſe, though man be born *like* a wild
13 aſs's colt. † If thou prepare thine heart, and ſtretch out thine
14 hands towards him; If iniquity *be* in thine hand, put it far away,
15 and let not wickedneſs dwell in thy tabernacles. For then ſhalt
thou lift up thy face without ſpot, yea, thou ſhalt be ſtedfaſt, and
16 ſhalt not fear. Becauſe thou ſhalt forget *thy* miſery, and remember
17 *it* as waters *that* paſs away: And *thine* age ſhall be ‡ clearer than
the noon-day; thou ſhalt ſhine forth, thou ſhalt be as the morning.
18 And thou ſhalt be ſecure becauſe there is hope; yea, thou ſhalt dig
19 *about thee, and* § thou ſhalt take thy reſt in ſafety. Alſo thou ſhalt
lie down, and none ſhall make *thee* afraid; yea, many ſhall make
20 ſuit unto thee. But the eyes of the wicked ſhall fail, and they ſhall
not eſcape, and || their hope *ſhall be as* the giving up of the ghoſt.

little of God, yet God knows man exactly. He knoweth that every man in the world is guilty of much vanity and folly, and therefore ſeeth ſufficient reaſon for his ſeverity againſt the beſt men. *Wickedneſs*—He perceiveth the wickedneſs of evil men, though it be covered with the veil of religion. *Conſider*—Shall he only ſee it as an idle ſpectator, and not obſerve it as a judge to puniſh it?

V. 12. *Man*—That ſince the fall is void of all true wiſdom, pretends to be wiſe, and able to paſs a cenſure upon all God's ways and works. *Colt*—Ignorant, and dull, and ſtupid, as to divine things, and yet heady and untractable.

V. 13. *Heart*—To ſeek God; turning thy bold contentions with God into humble ſupplications.

V. 15. *Lift up*—Which denotes chearfulneſs, and holy boldneſs. *Without ſpot*—Having a clear and unſpotted conſcience. *Stedfaſt*—Shall have a ſtrong and comfortable aſſurance of God's favour.

V. 16. *As waters*—Thou ſhalt remember it no more, than men remember a land-flood, which as it comes, ſo it goes away ſuddenly.

V. 17. *Shine*—Light in ſcripture commonly ſignifies proſperity and glory. Thy comfort, like the morning-light ſhall ſhine brighter and brighter, until the perfect day.

V. 18. *Secure*—Thy mind ſhall be quiet and free from terrors, becauſe thou ſhalt have a firm and well-grounded confidence in God. *Dig*—Either to fix thy tents, which after the manner of the *Arabians* were removed from place to place: or to plough the ground, as he had done, chap. i. 14. or to make a fence about thy dwelling.

V. 20. *Fail*—Either with grief and tears for their ſore calamities: or with long looking for what they ſhall never attain. *Their hope*—They ſhall never obtain deliverance out of their diſtreſſes, but ſhall periſh in them. *Ghoſt*—Shall be as vain and deſperate as the hope of life is in a man, when he is at the very point of death.

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* *Pſal.* lxxiii. 22. xcii. 6. *Eccles.* iii. 18. † Chap. v. 8. xxii. 21. ‡ *Pſal.* xxxvii. 6. cxii. 4. *Iſa.* lviii. 8. § *Lev.* xxvi. 5, 6. *Pſal.* iii. 5. iv. 8. *Prov.* iii. 24. || Chap. viii. 14. xviii. 14.

CHAP. XII.

Job *blames his friends for their ſelf-conceit and unkind behaviour*, ver. 1—5. *Shews that the wicked often proſper*, ver. 6—11. *Confirms and enlarges upon what had been ſaid, of the wiſdom, power and providence of God*, ver. 12—25.

1, 2 AND Job anſwered, and ſaid, No doubt but ye *are* the peo
3 ple, and wiſdom ſhall die with you. But † I have an un-
derſtanding as well as you; I *am* not inferior to you: yea, who
4 knoweth not ſuch things as theſe? ‡ I am as one mocked of his
neighbour, who calleth upon God, and he anſwereth him: § the
5 juſt upright *man* is laughed to ſcorn. He that is ready to ſlip with
his feet, *is as* a lamp deſpiſed in the thought of him that is at
6 eaſe. ‖ The tabernacles of robbers proſper, and they that pro-
voke God are ſecure; into whoſe hand God bringeth *abundantly*.
7 But aſk now the beaſts, and they ſhall teach thee; and the fowls

V. 2. *Ye*—You have engroſſed all the reaſon of mankind; and each of you has as much wiſdom as an whole people put together. All the wiſdom which is in the world, lives in you, and will be utterly loſt when you die. When wiſe and good men die, it is a comfort to think that wiſdom and goodneſs do not die with them: it is folly to think, that there will be a great, irreparable loſs of us when we are gone, ſince God has *the reſidue of the ſpirit*, and can raiſe up others more fit to do his work.

V. 3. *But*—In theſe things, which he ſpeaks not in a way of boaſting, but for the juſt vindication both of himſelf, and of that cauſe of God, which for the ſubſtance of it he maintained rightly, as God himſelf atteſts, chap. xlii. 7. *Such things*—The truth is, neither you nor I have any reaſon to be puffed up with our knowledge of theſe things: for the moſt barbarous nations know that God is infinite in wiſdom, and power, and juſtice. But this is not the queſtion between you and me.

V. 4. *Upon God*—Even by my religious neighbours, by thoſe who *call upon God*, and not in vain; whoſe prayers therefore I covet, not their reproaches. *The juſt*—I, who, notwithſtanding all their hard cenſures dare ſtill own it, that through God's grace I am an upright man.

V. 5. *Slip with his feet*—And fall into trouble; tho' he had formerly ſhone as a lamp, he is then looked upon as a lamp going out, as the ſnuff of a candle, which we throw to the ground and tread upon; and accordingly is *deſpiſed in the thought of him that is at eaſe*.

V. 6. *Are ſecure*—*Job*'s friends had all ſuppoſed, that wicked men cannot proſper long in the world. This *Job* oppoſes, and maintains, that God herein acts as ſovereign, and reſerves that exact diſtribution of rewards and puniſhments for the other world.

V. 7. *But*—If thou obſerveſt the beaſts, and their properties and actions, and events, from them thou mayſt learn this leſſon: that which *Zophar* had uttered with ſo much pomp and gravity, chap. xi. 7, 8, 9. concerning God's infinite wiſdom, ſaith *Job*, thou needeſt not go into heaven or hell to know, but thou mayſt

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† Chap. xiii. 2. ‡ Chap. xvi. 10. xvii. 6. xxi. 3. xxx. 1. § *Prov.* xiv. 2. ‖ Chap. xxi. 7. *Pſal.* xxxvii. 1. 35. xcii. 7. *Jer.* xii. 1. *Mal.* iii. 15.

8 of the air, and they ſhall tell thee: Or ſpeak to the earth, and
it ſhall teach thee; and the fiſhes of the ſea ſhall declare unto thee.
9 Who knoweth not in all theſe, that the hand of the LORD hath
10 wrought this? * In whoſe hand *is* the ſoul of every living thing,
11 and the breath of all mankind. † Doth not the ear try words?
12 And the mouth taſte his meat? With the ancient *is* wiſdom; and
13 in length of days, underſtanding. With him *is* wiſdom and ſtrength,
14 he hath counſel and underſtanding. Behold, he ‡ breaketh down,
and it cannot be built again: he ſhutteth up a man, and there can
15 be no opening. Behold, he withholdeth the waters, and they
dry up: alſo he ſendeth them out, and they overturn the earth.
16 With him *is* ſtrength and wiſdom: the deceived and the deceiver *are*
17 his. He leadeth counſellors away ſpoiled, and maketh the judges

mayſt learn it even from the beaſts.

V. 9. *Lord*—This is the only time that we meet with the name *Jehovah* in all the diſcourſes between *Job* and his friends. For God in that age was more known by the name of *Shaddai, the Almighty*.

V. 11. *Doth not*—This may be a preface to his following diſcourſe; whereby he invites them to hear and judge of his words candidly and impartially; that they and he too might agree in diſallowing what ſhould appear to be falſe, and owning of every truth.

V. 12. *Wiſdom*—Theſe words contain a conceſſion of what *Bildad* had ſaid, chap. viii. 8, 9. and a joining with him in that appeal; but withal, an intimation that this wiſdom was but imperfect, and liable to many miſtakes; and indeed mere ignorance and folly, if compared with the Divine wiſdom, and therefore that antiquity ought not to be received againſt the truths of the moſt wiſe God.

V. 14. *No opening*—Without God's permiſſion. Yea, he ſhuts up in the grave, and none can break open thoſe ſealed doors. He ſhuts up in hell, in chains of darkneſs, and none can paſs that great gulph.

V. 15. *The waters*—Which are reſerved in the clouds, that they may not fall upon the earth. *They*—The waters upon the earth, ſprings, and brooks, and rivers. As at the time of the general deluge, to which here is a manifeſt aluſion.

V. 16. *With him*—The ſame thing he had ſaid before, ver. 13. but he repeats it here to prepare the way for the following events, which are eminent inſtances, both of his power and wiſdom. *Are his*—Wholly ſubject to his diſpoſal. He governs the deceiver and ſets bounds to his deceits, how far they ſhall extend; he alſo over-rules all this to his own glory, and the accompliſhment of his righteous deſigns of trying the good, and puniſhing wicked men, by giving them up to believe lies. Yet God is not the author of any error or ſin, but only the wiſe and holy governor of it.

V. 17. *Spoiled*—The wiſe *counſellors* or ſtateſmen, by whom the affairs of kings and kingdoms are ordered, *he leadeth away* as captives in triumph, being *ſpoiled* either of that wiſdom which they had, or ſeemed to have; or of that power and dignity which they had enjoyed. *Fools*—By diſcovering their folly, and by infatuating their minds, and turning their own counſels to their ruin.

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* *Numb.* xvi. 22. † Chap. xxxiv. 3. ‡ Chap. xi. 10. *Iſa.* xxii. 22. *Rev.* iii. 7.

18 fools. He looſeth the bond of kings, and girdeth their loins with a
19 girdle. He leadeth princes away ſpoiled, and overthroweth the
20 mighty. § He removeth away the ſpeech of the truſty, and taketh
21 away the underſtanding of the aged. ‖ He poureth contempt
22 upon princes, and weakeneth the ſtrength of the mighty. He * diſ-
covereth deep things out of darkneſs, and bringeth out to light the
23 ſhadow of death. † He increaſeth the nations, and deſtroyeth
24 them: he enlargeth the nations and ſtraiteneth them *again*. He
taketh away the heart of the chief of the people of the earth,
and ‡ cauſeth them to wander in a wilderneſs *where there is* no way.
25 They grope in the dark without light, and he maketh them to
ſtagger like a drunken *man*.

CHAP. XIII.

Job *ſharply reproves his friends*, ver. 1—13. *Profeſſes his faith*, ver. 14—16. *Deſires to be heard*, ver. 17—19. *Expoſtulates with God*, ver. 20—28.

1 LO, mine eyes hath ſeen all *this*, mine ear hath heard and un-
2 derſtood it. §§ What ye know, *the ſame* do I know alſo: I am
3 not inferior to you. ‖‖ Surely I would ſpeak to the Almighty, and

V. 18. *Looſeth*—He freeth them from that wherewith they bind their ſubjects to obedience, their power and authority, and that majeſty which God ſtamps upon kings, to keep their people in awe. *Girdeth*—He reduces them to a mean and ſervile condition; which is thus expreſſed, becauſe ſervants did uſe to gird up their garments (that after the manner of thoſe parts were looſe and long) that they might be fitter for attendance upon their maſters: he not only depoſes them from their thrones, but brings them into ſlavery.

V. 20. *The ſpeech*—By taking away or reſtraining the gift of utterance from them. Or, by taking away their underſtanding which ſhould direct their ſpeech. *Truſty*—Of thoſe wiſe and experienced counſellors, that were truſted by the greateſt princes.

V. 22. *Darkneſs*—The moſt ſecret counſels of princes, which are contrived and carried on in the dark.

V. 23. *Nations*—What hitherto he ſaid of princes, he now applies to nations, whom God does either increaſe or diminiſh as he pleaſes.

V. 25. *Grope*—Thus are the revolutions of kingdoms brought about by an over-ruling providence. Heaven and earth are ſhaken: but *the Lord remaineth a king for ever.*

V. 1. *Lo*—*All* this which either you or I have diſcourſed concerning the infinite power and wiſdom of God, I know, both by *ſeeing* it, by my own obſervation and experience, and by *hearing* it from my anceſtors.

V. 3. *Surely*—I had rather debate the matter with God than with you. I am

not

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§ Chap. xxxii. 9. *Iſa.* iii. 2, 3. ‖ *Pſal.* cvii. 40. *Dan.* ii. 21. * Chap. xxviii. 3. *Dan.* ii. 22. *Matt.* x. 26. 1 *Cor.* iv. 5. † *Pſal.* cvii. 38. ‡ *Pſal.* cvii. 40. §§ Chap. xii. 3. ‖‖ Chap. xxiii. 3.

4 I deſire to reaſon with God. But ye *are* forgers of lies; * ye *are* all
5 phyſicians of no value. O that you would altogether hold your
6 peace, and it ſhould be your wiſdom. Hear now my reaſoning,
7 and hearken to the pleadings of my lips. † Will ye ſpeak wickedly
8 for God? And talk deceitfully for him? Will ye accept his
9 perſon? Will ye contend for God? Is it good that he ſhould
ſearch you out? Or as one man mocketh another, do ye *ſo* mock
10 him? He will ſurely reprove you, if ye do ſecretly accept
11 perſons. Shall not his excellency make you afraid? And his
12 dread fall upon you? Your remembrances *are* like unto aſhes,
13 your bodies to bodies of clay. Hold your peace, let
me alone that I may ſpeak, and let come on me what *will.*
14 Wherefore ſhould I take my fleſh in my teeth, and put my life in
15 mine hand? ‡ Though he ſlay me, yet I will truſt in him: but
16 I will maintain mine own ways before him. He alſo *ſhall
be* my ſalvation: but an hypocrite ſhall not come before him.
17 Hear diligently my ſpeech, and my declaration with your
18 ears. Behold now, I have ordered *my* cauſe; I know that I
19 ſhall be juſtified. Who *is* he that will plead with me? For now
20 if I hold my tongue, I ſhall give up the ghoſt. Only do not two
21 *things* unto me: then will I not hide myſelf from thee. § Withdraw
thine hand far from me: and let not thy dread make me afraid.

not afraid of preſenting my perſon and cauſe before him, who is a witneſs of my integrity.

V. 8. *Accept*—Not judging according to the right of the cauſe, but the quality of the perſon.

V. 12. *Remembrances*—Mouldering and coming to nothing. And the conſideration of our mortality ſhould make us afraid of offending God. your *mementos are like unto aſhes,* contemptible and unprofitable.

V. 14. *Wherefore*—And this may be a reaſon of his deſire of liberty of ſpeech, becauſe he could hold his tongue no longer, but muſt needs tear himſelf to pieces, if he had not ſome vent for his grief. The phraſe having his *life in his hand,* denotes a condition extremely dangerous.

V. 17. *Hear*—He now comes more cloſely to his buſineſs, the foregoing verſes being moſtly in way of preface.

V. 18. *Behold*—I have ſeriouſly conſidered the ſtate of my caſe, and am ready to plead my cauſe.

V. 19. *The ghoſt*—My grief would break my heart, if I ſhould not give it vent.

V. 21. *Withdraw*—Suſpend my torments during the time of my pleading with thee, that my mind may be at liberty. Do not preſent thyſelf to me in terrible majeſty, neither deal with me in rigorous juſtice.

V. 22. *Then*

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* Chap. vi. 21. xvi. 2. † Chap. xvii. 5. xxxii. 21. xxxvi. 4. ‡ *Pſal.* xxiii. 4. *Prov.* xiv. 32. § Chap. ix. 34, 35. xxxiii. 7.

22 Then call thou, and I will anſwer: or let me ſpeak, and anſwer
23 thou me. How many *are* mine iniquities and ſins? make me to
24 know my tranſgreſſion and my ſin. Wherefore hideſt thou thy
25 face, and § holdeſt me for thine enemy? ‖ Wilt thou break a
leaf driven to and fro? And wilt thou purſue the dry ſtubble?
26 For thou writeſt bitter things againſt me, and * makeſt me to
27 poſſeſs the iniquities of my youth. † Thou putteſt my feet alſo
in the ſtocks, and lookeſt narrowly unto all my paths; thou ſet-
28 teſt a print upon the heels of my feet. And he, as a rotten thing,
conſumeth, as a garment that is moth-eaten.

CHAP. XIV.

Man's life is but ſhort, ſorrowful, and ſinful; on which conſideration he pleads for mercy, ver. 1—6. *Other creatures revive, but man does not,* ver. 7—12. *Various wiſhes and complaints,* ver. 13—22.

1 MAN *that is* born of a woman, *is* of few days and full of trouble.
2 ‡ He cometh forth like a flower, and is cut down: he fleeth alſo
3 as a ſhadow, and continueth not. And doſt thou open thine eyes upon
4 ſuch an one, and bringeſt me into judgment with thee? Who §§ can

V. 22. *Then*—This propoſal ſavoured of ſelf-confidence, and of irreverence towards God; for which, and the like ſpeeches, he is reproved by God, chap. xxxviii. 2, 3. xl. 2.

V. 23. *My ſin*—That I am a ſinner I confeſs; but not that I am guilty of ſuch crimes as my friends ſuppoſe, if it be ſo, do thou, O Lord, diſcover it.

V. 25. *Leaf*—One that can no more reſiſt thy power, than a leaf, or a little dry ſtraw can reſiſt the wind or fire.

V. 26. *Writeſt*—Thou appointeſt or inflicteſt. A metaphor from princes or judges, who anciently uſed to write their ſentences.

V. 28. *He*—He ſpeaks of himſelf in the third perſon, as is uſual in this and other ſacred books. So the ſenſe is, *he,* this poor frail creature, this body of mine; which poſſibly he pointed at with his finger, *conſumeth* or pineth away.

V. 1. *Man*—A weak creature, and withal corrupt and ſinful, and of that ſex by which ſin and all other calamity was brought into the world.

V. 2. *Flower*—The flower is fading, and all its beauty ſoon withers and is gone. The ſhadow is fleeting, and its very being will ſoon be loſt in the ſhadows of night. Of neither do we make any account, in neither do we put any confidence.

V. 4. *Not one*—No man. This is the prerogative of thy grace, which therefore I humbly implore.

V. 5. *Deter-*

§ *Deut.* xxxii. 20. *Ruth.* i. 21. Chap. xvi. 9. xix. 11. xxxiii. 10. ‖ *Iſa.* xlii. 3. * *Pſal.* xxv. 7. † Chap. xxxiii. 11. ‡ Chap. viii. 9. *Pſal.* xc. 5, 6. cii. 11. ciii. 15. cxliv. 4. *Iſa.* xl. 6. *James* i. 10, 11. 1 *Pet.* i. 24. §§ *Gen.* v. 3. *Pſal.* li. 5. *John* iii. 6. *Rom.* v. 10. *Epheſ.* ii. 3.

5 bring a clean *thing* out of an unclean? Not one. Seeing his days
are determined, the number of his months *are* with thee, thou haſt
6 appointed his bounds that he cannot paſs. *Turn from him that
7 he may reſt, 'till he ſhall accompliſh, as † an hireling, his day. For
there is hope of a tree, if it be cut down, that it will ſprout again,
8 and that the tender branch thereof will not ceaſe. Though the
root thereof wax old in the earth, and the ſtock thereof die in the
9 ground: *Yet* through the ſcent of water it will bud, and bring
10 forth boughs like a plant. But man dieth, and waſteth away: yea,
11 man giveth up the ghoſt, and where *is* he? *As when* the waters fail
12 from the ſea, the river decayeth, and drieth up: So man lieth
down, and riſeth not, 'till the heavens *be* no more, they ſhall not
13 awake, nor be raiſed out of their ſleep. O that thou wouldeſt
hide me in the grave, that thou wouldeſt keep me ſecret, until thy
wrath be paſt, that thou wouldeſt appoint me a ſet time, and re-
14 member me! If a man die, ſhall he live *again?* All the days of

V. 5. *Determined*—Limited to a certain period. *With thee*—In thy power and diſpoſal. Thou haſt appointed a certain end of his days, beyond which he cannot prolong his life.

V. 6. *Turn*—Withdraw thine afflicting hand from him, that he may have ſome preſent eaſe. *'Till*—He come to the period of his life, which thou haſt allotted to him, as a man appoints a ſet time to an hired ſervant.

V. 8. *Die*—To outward appearance.

V. 9. *Scent*—By means of water. *Scent* or *ſmell*, is figuratively aſcribed to a tree.

V. 10. *Man*—Two words are here uſed for man. *Geber, a mighty man*, tho' mighty, dies. *Adam, a man of earth*, returns to it. Before death he is dying daily, continually *waſting* away. In death, he *giveth up the ghoſt*, the ſpirit returns to God that gave it. After death, *where is he?* Not where he was: his place knows him no more. But is he no where? Yes, he is gone to the world of ſpirits, gone into eternity, gone, never to return to this world!

V. 11. *As*—So it is with man. Or thus, as *when the waters fail from the ſea*, when the ſea forſakes the place into which it uſed to flow, the river which was fed by it, *decayeth and drieth up* without all hopes of recovery.

V. 12. *Lieth*—In his bed, the grave. *'Till*—Until the time of the general reſurrection, when theſe viſible heavens ſhall paſs away.

V. 13. *The grave*—The grave is not only a reſting-place, but an hiding-place to the children of God. He hides them in the grave, as we hide our treaſure in a place of ſecreſy and ſafety. *Hide me* there, not only from the ſtorms of this life, but for the glory of a better. *Until thy wrath be paſt*—As long as our bodies lie in the grave, there are ſome fruits of God's wrath againſt ſin: until the *ſet time* comes, for their being remembered, as *Noah* was remembered in the ark, *Gen.* viii. 1. Our bodies ſhall not be forgotten in the grave, there is a time ſet for their being enquired after.

V. 14. *Shall he live?*—He ſhall not in this world. Therefore I will patiently

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* Chap. vii. 16. 19. † Chap. vii. 1.

15 my appointed time will I wait, 'till my change come. Thou ſhalt
‡ call, and I will anſwer thee: thou wilt have a deſire to the work
16 of thine hands. § But now thou numbereſt my ſteps, doſt thou
17 not watch over my ſin? My tranſgreſſion *is* ſealed up in a bag,
18 and thou ſoweſt up mine iniquity. And ſurely as the mountain
falling cometh to nought: and the rock is removed out of his place.
19 The waters wear the ſtones: thou waſheſt away the things which
grow *out* of the duſt of the earth, ſo thou deſtroyeſt the hope of
20 man. Thou prevaileſt for ever againſt him, and he paſſeth: thou
21 changeſt his countenance, and ſendeſt him away. His ſons come
to honour, and he knoweth it not; and they are brought low, but
22 he perceiveth *it* not of them. But while his fleſh is upon him he
ſhall have pain, and his ſoul within him ſhall mourn.

CHAP. XV.

Eliphaz *reproves* Job *for juſtifying himſelf,* ver. 1—13. *Perſuades him to humble himſelf before God,* ver. 14—16. *Deſcribes the miſery of wicked men,* ver. 17—35.

1,2 THEN anſwered Eliphaz the Temanite, and ſaid, Should a
wiſe man utter vain knowledge, and fill his belly with the

wait 'till that change comes, which will put a period to my calamities.

V. 15. *Anſwer thee—Thou ſhalt call* my ſoul to thyſelf: and I will chearfully anſwer, *Here I am:* knowing *thou wilt have a deſire to the work of thy hands*—A love for the ſoul which thou haſt made, and new-made by thy grace.

V. 16. *Numbereſt*—Thou makeſt a ſtrict enquiry into all my actions.

V. 17. *Sealed*—As writings or other choice things, that they may all be brought forth upon occaſion, and not one of them forgotten. Thou keepeſt all my ſins in thy memory. But herein *Job* ſpeaks raſhly.

V. 18. *And*—As when a great *mountain falls,* by an earthquake or inundation, it *moulders away like a fading leaf,* (as the *Hebrew* word ſignifies) *and* as *the rock,* when by the violence of winds or earthquakes it *is removed out of its place,* and thrown down, is never re-advanced: and as *the waters* by continual droppings, *wear away the ſtones,* ſo that they can never be made whole again: and as *thou waſteſt away,* by a great and violent inundation, *the things which grow out of the duſt of the earth,* herbs, and fruits, and plants, which once waſhed away are irrecoverably loſt; in like manner, *thou deſtroyeſt the hope of man:* when man dies, all hope of his living again in this world is loſt.

V. 20. *Prevaileſt*—When once thou takeſt away this life, it is gone for ever. *Sendeſt*—To his long home.

V. 21. *Knoweth not*—Either is ignorant of all ſuch events: or, is not concerned or affected with them. A dead or dying man minds not theſe things.

V. 2. *Fill*—Satisfy his mind and conſcience. *Eaſt wind*—With diſcourſes not only unprofitable, but alſo pernicious

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‡ Chap. xl. 3. § *Pſal.* cxxxix. 2, 3. Chap. xiii. 27. *Prov.* v. 21. *Jer.* xxxii. 19.

3 eaſt wind? Should he reaſon with unprofitable talk? Or with
4 ſpeeches wherewith he can do no good? Yea, thou caſteſt off
5 fear, and reſtraineſt prayer before God. For thy mouth uttereth
6 thine iniquity, and thou chuſeſt the tongue of the crafty. Thine
own mouth condemneth thee, and not I: yea, thine own lips teſtify
7 againſt thee. *Art* thou the firſt man *that* was born? Or waſt thou
8 made before the hills? * Haſt thou heard the ſecret of God? And
9 doſt thou reſtrain wiſdom to thyſelf? What knoweſt thou that we
10 know not? *What* underſtandeſt thou, which *is* not in us? With us
are both the grey-headed, and very aged men, much elder than thy
11 father. *Are* the conſolations of God ſmall with thee? Is there any
12 ſecret thing with thee? Why doth thine heart carry thee away?
13 And what do thine eyes wink at, That thou turneſt thy ſpirit againſt
14 God, and letteſt ſuch words go out of thy mouth? † What *is*
man, that he ſhould be clean? And *he which is* born of a woman,
15 that he ſhould be righteous? ‡ Behold, he putteth no truſt in his
16 ſaints; and the heavens are not clean in his ſight. How much

both to himſelf and others; as the eaſt-wind was in thoſe parts.

V. 4. *Caſteſt off*—Heb. *thou makes void fear*; the fear of God, piety and religion, by thy unworthy ſpeeches of God, and by thoſe falſe and pernicious principles, that God makes no difference between good and bad in the courſe of his providence, but equally proſpers or afflicts both: thou doſt that which tends to the ſubverſion of the fear and worſhip of God. *Reſtraineſt prayer*—Thou doſt by thy words and principles, as far as in thee lies, baniſh prayer out of the world, by making it uſeleſs and unprofitable to men.

V. 5. *Uttereth*—Thy words diſcover the naughtineſs of thy heart. *Crafty*—Thou ſpeakeſt wickedly, and craftily: thou covereſt thy impious principles with fair pretences of piety.

V. 11. *Are*—Are thoſe comforts, which we have propounded to thee on condition of thy repentance, ſmall and contemptible in thine eyes? *Secret*—Haſt thou any ſecret and peculiar way of comfort which is unknown to us, and to all other men?

V. 12. *Why*—Why doſt thou ſuffer thyſelf to be tranſported by the pride of thine heart, to uſe ſuch unworthy expreſſions? *Wink*—Why doſt thou look with ſuch an angry, ſupercilious, and diſdainful look?

V. 13. *Againſt God*—*Eliphaz* here does in effect give the cauſe on *Satan*'s ſide, and affirms that *Job* had done as he ſaid he would, *Curſe God to his face.*

V. 15. *Saints*—In his angels, chap. iv. 18. who are called his *ſaints* or *holy ones*, *Deut.* xxxiii. 2. *Pſal.* ciii. 20. Who though they were created holy, yet many of them fell. *Heavens*—The angels that dwell in heaven; heaven being put for its inhabitants. None of theſe are pure, ſimply and perfectly, and comparatively to God. The angels are pure from corruption, but not from imperfection.

V. 16. *Who*—Who beſides his natural

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* *Rom.* xi. 34. † 1 *Kings* viii. 46. 2 *Chron.* vi. 36. Chap. xiv. 4. *Pſal.* xiv. 3. *Prov.* xx. 9. *Eccles.* vii. 20. *John* i. 8. ‡ Chap. iv. 18.

more abominable and filthy *is* man, who drinketh iniquity like
17 water? I will ſhew thee, hear me, and that *which* I have ſeen,
18 I will declare, Which wiſe men have told from their fathers,
19 and have not hid it. Unto whom alone the earth was given, and no
20 ſtranger paſſed among them. The wicked man travelleth with
pain all *his* days, the number of his years is hidden to the oppreſſor.
21 A dreadful ſound *is* in his ears: § in proſperity the deſtroyer ſhall
22 come upon him. He believeth not that he ſhall return out of darkneſs,
23 and he is waited for of the ſword. He ‖ wandereth abroad
for bread, *ſaying*, Where *is it?* He knoweth that * the day of
24 darkneſs is ready at his hand. Trouble and anguiſh ſhall make
him afraid; they ſhall prevail againſt him, as a king ready to the
25 battle. For he ſtretcheth out his hand againſt God, and ſtrength-

proneneſs to ſin, has contracted habits of ſinning; and ſins as freely, as greedily and delightfully, as men, eſpecially in thoſe hot countries, drink up water.

V. 17. *I*—I will prove what I have affirmed, that ſuch ſtrokes as thine are peculiar to hypocrites. *Seen*—I ſpeak not by hear-ſay, but from my own experience.

V. 18. *Hid*—They judged it to be ſo certain and important a truth, that they would not conceal it in their own breaſts.

V. 19. *To whom*—By the gracious gift of God: this he alledges to make their teſtimony more conſiderable, becauſe theſe were no obſcure men, but the moſt worthy and famous men in their ages; and to confute what *Job* had ſaid, chap. ix. 24. that *the earth* was *given into the hand of the wicked*. By *the earth* he means the dominion and poſſeſſion of it. *Stranger*—No perſon of a ſtrange nation and diſpoſition, or religion. *Paſſed*—Through their land, ſo as to diſturb, or ſpoil them, as the *Sabeans* and *Chaldeans* did thee. God watched over thoſe holy men ſo, that no enemy could invade them; and ſo he would have done over thee, if thou hadſt been ſuch an one.

V. 20. *Pain*—Lives a life of care, and fear, and grief, by reaſon of God's wrath, the torments of his own mind, and his outward calamities. *Hidden*—He knows not how ſhort the time of his life is, and therefore lives in continual fear of loſing it. *Oppreſſor*—To the wicked man: he names this one ſort of them, becauſe he ſuppoſed *Job* to be guilty of this ſin, in oppoſition of what *Job* had affirmed of the ſafety of ſuch perſons, chap. xii. 6. and becauſe ſuch are apt to promiſe themſelves a longer and happier life than other men.

V. 21. *A ſound*—Even when he feels no evil, he is tormented with perpetual fears. *Come upon him*—Suddenly and unexpectedly.

V. 22. *Believeth not*—When he falls into trouble, he deſpairs of deliverance, by reaſon of his guilty conſcience. *Waited for*—Beſides the calamity which is upon him, he is in conſtant expectation of greater; *the ſword* is uſed for any grievous affliction.

V. 23. *Knoweth*—From his own guilty conſcience.

V. 25. *For*—Now he gives the reaſon of all the fore-mentioned calamities, which was his great wickedneſs. *Againſt God*—

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§ 1 *Theſſ.* v. 3. ‖ *Pſal.* lix. 15. cix. 10. * Chap. xviii. 12.

26 neth himſelf againſt the Almighty. He runneth upon him, *even* on
27 *his* neck, upon the thick boſſes of his bucklers: Becauſe he covereth
his face with his fatneſs, and maketh collops of fat on his
28 flanks. But he dwelleth in deſolate places, *and* in houſes which no
29 man inhabiteth, which are ready to become heaps. He ſhall not
be rich, neither ſhall his ſubſtance continue, neither ſhall he prolong
30 the perfection thereof upon the earth. He ſhall not depart out
of darkneſs, the flame ſhall dry up his branches, and by the breath
31 of his mouth ſhall he go away. Let not him that is deceived, truſt
32 in vanity: for vanity ſhall be his recompence. It ſhall be accompliſhed
* before his time, and his branch ſhall not be green.
33 He ſhall ſhake off his unripe grapes as the vine, and ſhall caſt off
34 his flower as the olive. For the congregation of hypocrites *ſhall
be* deſolate, and fire ſhall conſume the tabernacles of bribery.
35 † They conceive miſchief, and bring forth vanity, and their
belly prepareth deceit.

He ſinned againſt God with an high hand. *The Almighty*—Which aggravates the madneſs of this poor worm that durſt fight againſt the omnipotent God.

V. 26. *He*—The wicked man. *Neck*—As a ſtout warrior who cometh cloſe to his adverſary and grapples with him. He acts in flat oppoſition to God, both to his precepts and providences. *Boſſes*—Even where his enemy is ſtrongeſt.

V. 27. *Becauſe*—This is mentioned as the reaſon of his inſolent carriage towards God, becauſe he was fat, rich, potent, and ſucceſsful, as that expreſſion ſignifies, *Deut.* xxxii. 15. *Pſal.* lxxviii. 31. *Jer.* xlvi. 21. His great proſperity made him proud and ſecure, and regardleſs of God and men. *Fat*—His only care is to pamper himſelf.

V. 28. *But*—This is fitly oppoſed to the proſperity laſt mentioned, and is the beginning of the deſcription of his miſery.

V. 29. *Subſtance*—What he had gotten ſhall be taken from him.

V. 30. *Depart*—His miſery ſhall have no end. *Flame*—God's anger and judgment upon him. *Branches*—His wealth, and power, and glory, wherewith he was encompaſſed, as trees are with their branches. *His mouth*—And this expreſſion intimates, with how much eaſe God ſubdueth his enemies: his word, his blaſt; one act of his will is ſufficient. *Go*—Heb. *go back:* that is, run away from God faſter than he ran upon him, ver. 26. So it is a continuation of the former metaphor of a conflict between two perſons.

V. 31. *Vanity*—In the vain and deceitful things of this world, he ſubjoins a general caution to all men to take heed of running into the ſame error and miſchief. *Vanity*—Diſappointment and diſſatisfaction, and the loſs of all his imaginary felicity. *Recompence*—Heb. *his exchange;* he ſhall exchange one vanity for another, a pleaſing vanity for a vexatious vanity.

V. 32. *Accompliſhed*—That *vanity ſhould be his recompence. Before*—When by the courſe of nature, and common providence he might have continued much longer.

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* Chap. xxii. 16. *Pſal.* lv. 23. † *Pſal.* vii. 14. *Iſa.* lix. 4. *Hoſ.* x. 13.

CHAP. XVI.

Job *upbraids his friends with unkindneſs,* ver. 1—5. *Bemoans himſelf,* ver. 6—16. *Appeals from their cenſure to the righteous judgment of God,* ver. 17—22.

1, 2 THEN Job anſwered and ſaid, I have heard many ſuch things:
3 § miſerable comforters *are* ye all. Shall vain words have an
4 end? Or what emboldeneth thee that thou anſwereſt? I alſo could
ſpeak as ye *do:* if your ſoul were in my ſoul's ſtead, I could heap
5 up words againſt you, and ‖ ſhake mine head at you. *But* I would
ſtrengthen you with my mouth, and the moving of my lips ſhould
6 aſſuage *your grief.* Though I ſpeak, my grief is not aſſuaged:
7 and *though* I forbear, what am I eaſed? Surely now he hath made
8 me weary: thou haſt made deſolate all my company. And thou
haſt filled me with wrinkles, *which* is a witneſs againſt me:
and my leanneſs riſing up in me, beareth witneſs to my face.
9 * He teareth *me* in his wrath, who hateth me: he gnaſheth upon
me with his teeth; † mine enemy ſharpeneth his eyes upon me.
10 They have gaped upon me with their mouth, they ‡ have ſmitten me
upon the cheek reproachfully, they have gathered themſelves together
11 againſt me. God hath delivered me to the ungodly, and
12 turned me over into the hands of the wicked. I was at eaſe, but
he hath broken me aſunder; he hath alſo taken *me* by my
neck, and ſhaken me to pieces, and § ſet me up for his mark.

V. 2. *Such things*—Theſe things are but vulgar and trivial. And ſo are all creatures, to a ſoul under deep conviction of ſin, or the arreſt of death.

V. 3. *End*—When wilt thou put an end to theſe impertinent diſcourſes? He retorts upon him his charge, chap. xv. 2, 3.

V. 7. *He*—God, as appears by the following words. *Weary*—Either of complaining, or, of my life. *Deſolate*—Haſt turned my ſociety into deſolation, by deſtroying my children and ſervants.

V. 9. *Eyes*—Looks upon me with a fierce, and ſparkling eye, as enraged perſons uſe to do.

V. 10. *They*—My friends. *Gaped*—Opened their mouths wide againſt me. In all this *Job* was a type of Chriſt. Theſe very expreſſions are uſed in the predictions of his ſufferings, *Pſal.* xxii. 13. *They gaped upon me with their mouths,* and *Mic.* v. 1. *They ſhall ſmite the judge of Iſrael upon the cheek.*

V. 11. *The wicked*—And thus Chriſt was *delivered into wicked hands, by the determinate counſel of God.*

V. 12. *Shaken*—As a mighty man doth with ſome ſtripling, when he wreſtleth with him. *Mark*—That he may ſhoot all his arrows in me.

V. 13. *His*

§ Chap. xiii. 4. ‖ *Lam.* ii. 15. * Chap. x. 16, 17. † Chap. xiii. 24. ‡ *Lam.* iii. 30. *Mich.* v. 1. § Chap. vii. 20.

13 ‖ His archers compaſs me round about; he cleaveth my reins
aſunder, and doth not ſpare; he poureth out my gall upon the
14 ground. He breaketh me with breach upon breach; he runneth upon
15 me like a giant. I have ſewed ſackcloth upon my ſkin, and defiled
16 my horn in the duſt. My face is foul with weeping, and on
17 my eye-lids *is* the ſhadow of death. Not for any injuſtice
18 in mine hands: alſo, my prayer *is* pure. O earth, cover not
19 thou my blood, and let my cry have no place. Alſo now, behold,
20 my witneſs *is* in heaven, and my record *is* on high. My friends
21 ſcorn me: *but* mine eye poureth out *tears* unto God. * O that
one might plead for a man † with God, as a man *pleadeth* for
22 his neighbour! When a few years are come, then I ſhall go the
way, *whence* I ſhall not return.

CHAP. XVII.

Job *ſtill bemoans himſelf,* ver. 1—7. *Encourages good men to hold on their way,* ver. 8, 9. *Declares he looks for no eaſe but in the grave,* ver. 10—16. Job *in this chapter ſuddenly paſſes from one thing to another, as is uſual for men in much trouble.*

1 MY ſpirit is ſpent, my days are extinct, the graves *are ready*
2 for me. *Are there* not mockers with me? And doth not

V. 13. *His archers*—Whoever are our enemies, we muſt look on them as God's archers, and ſee him directing the arrow.

V. 15. *I have*—So far am I from *ſtretching out my hands againſt God,* chap. xv. 25. that I have humbled myſelf deeply under his hand. I have not only put on ſackcloth, but *ſewed it on,* as being reſolved to continue my humiliation, as long as my affliction continues. *Defiled my horn*—I have willingly parted with all my wealth, and power, and glory (as *the horn* often ſignifies in ſcripture,) and been content to lie in the duſt.

V. 17. *Not*—And all this is not come upon me for any injurious dealing, but for other reaſons known to God only. *Pure*—I do not caſt off God's fear and ſervice, chap. xv. 4. I do ſtill pray and worſhip God, and my prayer is accompanied with a ſincere heart.

V. 18. *Earth*—The earth is ſaid to cover that blood, which lies undiſcovered and unrevenged: but ſaith *Job,* if I be guilty of deſtroying any man, let the earth diſcloſe it; let it be brought to light. *Cry*—Let the cry of my complaints to men, or prayers to God, find no place in the ears or hearts of God or men, if this be true.

V. 19. *Witneſs*—Beſides the witneſs of my conſcience, God is witneſs of my integrity.

V. 22. *Go*—To the ſtate and place of the dead, whence men cannot return to this life. The meaning is, my death haſtens, and therefore I earneſtly deſire that the cauſe depending, between me and my friends, may be determined, that if I be guilty of theſe things, I may bear the ſhame of it before all men, and if I be innocent, that I may ſee my own integrity, and the credit of religion, (which ſuffers upon this occaſion) vindicated. How very certainly, and how very ſhortly are we likewiſe to go this journey.

V. 1. *The graves*—He ſpeaks of *the ſepulchres of his fathers,* to which he muſt be gathered

‖ Chap. xix. 12. * Chap. xxxi. 35. *Eccles.* vi. 10. *Iſa.* xlv. 9. *Rom.* ix. 20.

3 mine eye continue in their provocation? Lay down now, put
me in a ſurety with thee, who *is* he *that* will ſtrike hands with me?
4 For thou haſt hid their heart from underſtanding: therefore ſhalt
5 thou not exalt *them*. He that ſpeaketh flattery to *his* friends,
6 even the eyes of his children ſhall fail. He hath made me alſo
‡ a by-word of the people, although aforetime I was as a tabret.
7 Mine eye alſo is dim by reaſon of ſorrow, and all my members
8 *are* as a ſhadow. Upright *men* ſhall be aſtonied at this, yet the
9 innocent ſhall ſtir up himſelf againſt the hypocrite. The righteous
alſo ſhall hold on his way, and he that hath clean hands ſhall be
10 ſtronger and ſtronger. But *as for* you all, § do you return, and
11 come now: for I cannot find *one* wiſe *man* among you. || My days
are paſt, my purpoſes are broken off, *even* the thoughts of my heart.
12 They change the night into day: the light *is* ſhort becauſe of dark
13 neſs. If I wait, the grave *is* mine houſe: I have made my bed in

gathered. *The graves* where they are laid, are ready for me alſo. Whatever is unready, the grave is ready for us: it is a bed ſoon made. And if the grave be ready for us, it concerns us, to be ready for the grave.

V. 2. *Are not*—Do not my friends, inſtead of comforting, mock me? Thus he returns to what he had ſaid, chap. xvi. 20. and intimates the juſtice of his following appeal.

V. 3. *Surety*—Theſe words contain, an humble deſire to God that he would be his ſurety, or appoint him a ſurety who ſhould maintain his righteous cauſe againſt his oppoſers. *Strike hands*—Be ſurety to me; whereof that was the uſual geſture.

V. 4. *Hid*—Thou haſt blinded the minds of my friends: therefore I deſire a more wiſe and able judge. *Therefore*—Thou wilt not give them the victory over me in this conteſt, but wilt make them aſhamed of their confidence.

V. 7. *As a ſhadow*—I am grown ſo poor and thin, that I am not to be called a man, but the *ſhadow of a man*.

V. 8. *Aſtonied*—At the depth and myſteriouſneſs of God's judgments, which fall on innocent men, while the worſt of men proſper. *Yet*—Notwithſtanding all theſe ſufferings of good men, and the aſtoniſhment which they cauſe, he ſhall the more zealouſly oppoſe thoſe hypocrites, who make theſe ſtrange providences of God an objection to religion.

V. 10. *Come*—And renew the debate, as I ſee you are reſolved to do.

V. 11. *My days*—The days of my life. I am a dying man, and therefore the hopes you give me of the bettering of my condition, are vain. *Purpoſes*—Which I had in my proſperous days, concerning myſelf and children.

V. 12. *They*—My thoughts ſo inceſſantly purſue and diſturb me, that I can no more ſleep in the night, than in the day. *The light*—The day-light, which often gives ſome comfort to men in miſery, ſeems to be gone as ſoon as it is begun. *Darkneſs*—Becauſe of my grievious pains and torments which follow me by day as well as by night.

V. 13. *Wait*—For deliverance, I ſhould be diſappointed; for I am upon the bor-

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‡ Chap. xxx. 9. § Chap. vi. 29. || Chap. vii. 6. ix. 25.

14 the darkneſs. I have ſaid to corruption, Thou *art* my father; to the
15 worm, *thou art* my mother and my ſiſter. And where is now my
16 hope? As for my hope, who ſhall ſee it? They ſhall go down to
the bars of the pit, when *our* reſt together *is* in the duſt.

CHAP. XVIII.

Bildad *ſharply reproves* Job, *as proud and impatient*, ver. 1—4. *And inlarges on the miſery of the wicked*, ver. 5—12.

1, 2 THEN anſwered Bildad the Shuhite, and ſaid, How long *will*
it be ere ye make an end of words? Mark, and afterwards we
3 will ſpeak. Wherefore are we counted as beaſts, *and* reputed vile
4 in your ſight? He teareth himſelf in his anger: ſhall the earth be
forſaken for thee? And ſhall the rock be removed out of his place?
5 Yea, the light of the wicked ſhall be put out, and the ſpark of his
6 fire ſhall not ſhine. The light ſhall be dark in his tabernacle, and
7 his candle ſhall be put out with him. The ſteps of his ſtrength ſhall

borders of the grave, I expect no reſt but in the dark grave, for which therefore I prepare myſelf. I endeavour to make it eaſy, by keeping my conſcience pure, by ſeeing Chriſt lying in this bed, (ſo turning it into a bed of ſpices) and by looking beyond it to the reſurrection.

V. 14. *Corruption*—Heb. *to the pit* of corruption, the grave. *Father*—I am near a kin to thee, and thou wilt receive and keep me in thy houſe, as parents do their children.

V. 15. *Hope*—The happineſs you would have me expect.

V. 16. *They*—My hopes, of which he ſpake in the ſingular number, ver. 15. which he here changes into the plural, as is uſual in theſe poetical books. *Bars*—Into the innermoſt parts of the pit: my hopes are dying, and will be buried in my grave. *We* muſt ſhortly be *in the duſt*, under *the bars of the pit*, held faſt there, 'till the general reſurrection. All good men, if they cannot agree now will there *reſt together*. Let the foreſight of this cool the heat of all contenders, and moderate the diſputers of this world.

V. 2. *Ye*—Thou, O *Job*; of whom he ſpeaks here, as alſo ver. 3. in the plural number, as was a common idiotiſm of the Eaſtern language, to ſpeak thus of one perſon, eſpecially where he was one of eminency. *Mark*—Conſider the matter better.

V. 3. *Beaſts*—Ignorant, and ſtupid men, chap. xvii. 4. 10.

V. 4. *He*—*Job*. Thou art thy own tormentor. *Forſaken*—Shall God give over the government of the earth for thy ſake, to prevent thy complaints and clamours? Shall the counſels of God, which are more immoveable than rocks, and the whole courſe of his providence be altered to comply with thy humours?

V. 7. *Steps*—His ſtrong ſteps, by a vulgar hebraiſm: his attempts and actions; ſuch of them as ſeem to be contrived with greateſt ſtrength of underſtanding, and carried on with greateſt reſolution. *Straitened*—Shall be hindered and entangled. He ſhall be caſt into difficulties and perplexities, ſo that he ſhall not be able to proceed, and to accompliſh his enterprizes.

8 be ſtraitened, and his own counſel ſhall caſt him down. For he is
9 caſt into a net by his own feet, and he walketh upon a ſnare. The
* gin ſhall take *him* by the heel, *and* the robber ſhall prevail againſt
10 him. The ſnare *is* laid for him in the ground, and a trap for him
11 in the way. † Terrors ſhall make him afraid on every ſide, and
12 ſhall drive him to his feet. His ſtrength ſhall be hunger-bitten, and
13 ‡ deſtruction *ſhall* be ready at his ſide. It ſhall devour the ſtrength of
14 his ſkin: the firſt-born of death ſhall devour his ſtrength. § His
confidence ſhall be rooted out of his tabernacle, and it ſhall bring
15 him to the king of terrors. It ſhall dwell in his tabernacle, becauſe
it is none of his: brimſtone ſhall be ſcattered upon his habitation.
16 His roots ſhall be dried up beneath, and above ſhall his branch be
17 cut off. ‖ His remembrance ſhall periſh from the earth, and he
18 ſhall have no name in the ſtreet. He ſhall be driven from light into
19 darkneſs, and chaſed out of the world. ** He ſhall neither *have* ſon
nor nephew among his people, nor any remaining in his dwellings.
20 They that come after *him* ſhall be aſtonied at his day, as they that
21 went before were affrighted. Surely ſuch *are* the dwellings of the
wicked, and this *is* the place *of him that* knoweth not God.

V. 8. *Feet*—By his own deſigns and actions.

V. 13. *Firſt-born*—A terrible kind of death. The *firſt-born* was the chief of his brethren, and therefore this title is given to things eminent in their kind.

V. 14. *Confidence*—All the matter of his confidence, his riches, and children. *Terrors*—To death, which even *Ariſtotle* called, *The moſt terrible of all terribles.* And this it will do, either becauſe it will expoſe him to his enemies, who will kill him; or becauſe the ſenſe of his diſappointments, and loſſes, and dangers, will break his heart.

V. 15. *It*—Deſtruction, expreſſed ver. 12. ſhall fix its abode with him. *Becauſe*—Becauſe it is none of his own, being got from others by deceit or violence. *Brimſtone*—It ſhall be utterly deſtroyed, as it were by fire and brimſtone. He ſeems to allude both to the deſtruction of *Sodom*, which happened not long before theſe times, and to the judgment which befel *Job*, chap. i. 16.

V. 18. *Darkneſs*—From a proſperous life to diſgrace and miſery, and to the grave, the land of darkneſs.

V. 20. *Aſtonied*—At the day of his deſtruction. They ſhall be amazed at the ſuddenneſs, and dreadfulneſs of it. *Before*—Before the perſons laſt mentioned. Thoſe who lived in the time and place where this judgment was inflicted.

V. 21. *The place*—The condition.

C H A P.

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* Chap. v. 5. † Chap. xv. 21. *Jer.* vi. 25. xx. 3. xlvi. 5. xlix. 29. ‡ Chap. xv. 23. § Chap. viii. 14. xi. 20. *Pſal.* cxii. 10. *Prov.* x. 28. ‖ *Pſal.* cix. 13. *Prov.* ii. 22. x. 7. ** *Iſa.* xiv. 22. *Jer.* xxii. 30.

CHAP. XIX.

Job *complains of the unkind uſage of his friends,* ver. 1—7. *Of the ſhyneſs and ſtrangeneſs of his relations and intimates,* ver. 8—19. *Pleads for pity,* ver. 20—22. *Teſtifies his firm belief of the reſurrection,* ver. 23—27. *Cautions his friends againſt perſiſting in their hard cenſures,* ver. 28, 29.

1, 2 THEN Job anſwered and ſaid, How long will ye vex my ſoul,
3 and break me in pieces with words? Theſe ten times have ye
reproached me: ye are not aſhamed *that* ye make yourſelves
4 ſtrange to me. And be it indeed, *that* I have erred, mine error
5 remaineth with myſelf. If indeed ye will magnify *yourſelves* againſt
6 me, and plead againſt me my reproach: Know now that God
7 hath overthrown me, and hath compaſſed me with his net. Behold,
I cry out of wrong, but I am not heard: I cry aloud, but *there is* no
8 judgment. He hath fenced up my way that I cannot paſs, and
9 he hath ſet darkneſs in my paths. He hath ſtript me of my glory,
10 and taken the crown *from* my head. He hath deſtroyed me on
every ſide, and I am gone: and * mine hope hath he removed like
11 a tree. He hath alſo kindled his wrath againſt me, and † he count-
12 eth me unto him, as *one* of his enemies. ‡ His troops come toge-
ther, and raiſe up their way againſt me, and encamp round about
13 my tabernacle. § He hath put my brethren far from me, and mine

V. 3. *Ten*—Many times. A certain number for an uncertain. *Strange*—That you carry yourſelves like ſtrangers to me, and condemn me as if you had never known my integrity.

V. 4. *Erred*—If I have ſinned, I myſelf ſuffer for my ſins, and therefore deſerve your pity rather than reproaches.

V. 7. *Cry*—Unto God. *Wrong*—That I am oppreſſed by my friends.

V. 9. *Glory*—Of my eſtate, children, authority, and all my comforts. *Crown*—All my power, and laid my honour in the duſt.

V. 10. *Every ſide*—In all reſpects, my perſon, and family, and eſtate. *Gone*—I am a loſt and dead man. *Hope*—All my hopes of the preſent life, but not of the life to come. *Tree*—Which being once plucked up by the roots, never grows again. Hope in this life is a periſhing thing. But the hope of good men, when it is cut off from this world, is but removed like a tree, tranſplanted from this nurſery to the garden of God.

V. 12. *Troops*—My afflictions, which are God's ſoldiers marching under his conduct. *Raiſe*—Caſt up a trench round about me.

V. 13. *Eſtranged*—As we muſt eye the hand of God, in all the injuries we receive from our enemies, ſo likewiſe in all the ſlights and unkindneſſes we receive from our friends.

V. 15. *Maids*

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* Chap. xxiv. 20. † Chap. xiii. 24. *Lam.* ii. 5. ‡ Chap. vi. 4. § *Pſal.* xxxi. 11. xxxviii. 11. lxix. 8. lxxxviii. 8, 18.

14 acquaintance are verily eſtranged from me. My kinsfolk have
15 failed, and my familiar friends have forgotten me. They that
dwell in mine houſe, and my maids, count me for a ſtranger: I am
16 an alien in their ſight. I called my ſervant, and he gave *me* no anſwer:
17 though I intreated him with my mouth. My breath is ſtrange
to my wife, though I intreated for the childrens *ſake* of mine own
18 body. Yea young children deſpiſed me; I aroſe, and they ſpake
19 againſt me. ‖ All my inward friends abhorred me: and they whom
20 I loved are turned againſt me. * My bone cleaveth to my ſkin,
21 as to my fleſh; and I am eſcaped with the ſkin of my teeth. Have
pity upon me, have pity upon me, O ye my friends, for the hand
22 of God hath touched me. Why do ye perſecute me as God, and
23 are not ſatisfied with my fleſh? Oh that my words were now written,
24 oh that they were printed in a book! That they were graven
25 with an iron pen and lead, in the rock for ever! For I know *that*
my redeemer liveth, and *that* he ſhall ſtand at the latter *day* upon

V. 15. *Maids*—Who by reaſon of their ſex, commonly have more compaſſionate hearts than men.

V. 18. *Aroſe*—From my ſeat, to ſhew my reſpect to them, though they were my inferiors.

V. 19. *Inward*—My intimates and confidents, to whom I imparted all my thoughts and counſels.

V. 20. *Skin*—Immediately, the fat and fleſh next to the ſkin being conſumed. *As*—As cloſely as it doth to theſe remainders of fleſh which are left in my inward parts.

V. 21. *Touched me*—My ſpirit is touched with a ſenſe of his wrath, a calamity of all others the moſt grievous.

V. 22. *As God*—As if you had the ſame infinite knowledge which God hath, whereby you can ſearch my heart and know my hypocriſy, and the ſame ſovereign authority to ſay and do what you pleaſe with me. *Not ſatisfied*—Are like wolves or lions that are not contented with devouring the fleſh of their prey, but alſo break their bones.

V. 23. *My words*—The words which I am now about to ſpeak. And that which *Job* wiſhed for, God granted him. His *words* are *written* in God's *book;* ſo that wherever that book is read, there ſhall this glorious confeſſion be declared, for a memorial of him.

V. 24. *Lead*—Antiently they uſed to grave the letters in a ſtone with an iron tool, and then to fill up the cuts with lead, that the words might be more plainly ſeen.

V. 25. *For*—This is the reaſon of his confidence in the goodneſs of his cauſe, and his willingneſs to have the matter depending between him and his friends, publiſhed and ſubmitted to any trial, becauſe he had a living and powerful Redeemer to plead his cauſe, and to give ſentence for him. *My Redeemer*—In whom I have a particular intereſt. The word *Goel*, here uſed; properly agrees to Jeſus Chriſt: for this word is primarily uſed of the next kinſman, whoſe office it was to redeem by a price paid, the ſold or mortgaged eſtate of his deceaſed kinſman; to revenge

‖ *Pſal.* xli. 9. lv. 13, 14. 20. * Chap. xxx. 30. *Pſal.* cii. 5. *Lam.* iv. 8.

26 the earth. And *though* after my ſkin, *worms* deſtroy this *body*, yet in
27 my fleſh ſhall I ſee God: Whom I ſhall ſee for myſelf, and mine
eyes ſhall behold, and not another; *though* my reins be conſumed
28 within me. Therefore ye ſhould ſay, Why perſecute we him, ſeeing
29 the root of the matter is found in me? Be ye afraid of the ſword:
for wrath *bringeth* the puniſhments of the ſword, that ye may know
there is a judgment.

revenge his death, and to maintain his name and honour, by raiſing up ſeed to him. All which moſt fitly agrees to Chriſt, who is our neareſt kinſman and *brother*, as having taken our nature upon him; who hath redeemed that everlaſting inheritance which our firſt parents had utterly loſt, by the price of his own blood; and hath revenged the death of mankind upon the great contriver of it, the devil, by deſtroying him and his kingdom; and hath taken a courſe to preſerve our name, and honour, and perſons, to eternity. And it is well obſerved, that after theſe expreſſions, we meet not with ſuch impatient or deſpairing paſſages, as we had before; which ſhews that they had inſpired him with new life and comfort. *Latter day*—At the day of the general reſurrection and judgment, which, as thoſe holy patriarchs well knew and firmly believed, was to be at the end of the world. *The earth*—The place upon which Chriſt ſhall appear and ſtand at the laſt day. Heb. *upon the duſt*; in which his ſaints and members lie or ſleep, whom he will raiſe out of it. And therefore he is fitly ſaid to *ſtand upon the duſt*, or the grave, or death; becauſe then he will *put* that among other *enemies under his feet*.

V. 26. *Though*—Though my ſkin is now in a great meaſure conſumed, and the reſt of it, together with this body, ſhall be devoured by the worms, which may ſeem to make my caſe deſperate. *Fleſh*—Or with bodily eyes; my fleſh or body being raiſed from the grave, and re-united to my ſoul. *God*—The ſame whom he called his Redeemer, ver. 25. who having taken fleſh, and appearing in his fleſh or body with and for *Job* upon the earth, might well be ſeen with his bodily eyes. Nor is this underſtood of a ſimple *ſeeing* of him; but of that glorious and beatifying viſion of God, which is promiſed to all God's people.

V. 27. *See*—No wonder he repeats it again, becauſe the meditation of it was moſt ſweet to him. *For*—For my own benefit and comfort. *Another*—For me or in my ſtead. I ſhall not ſee God by another's eyes, but by my own, and by theſe ſelfſame eyes, in this ſame body which now I have. *Though*—This I do confidently expect, tho' the grave and the worms will conſume my whole body.

V. 28. *Therefore*—Becauſe my faith and hope are in God. *The root*—The root denotes, a root of true religion. And the root of all true religion is living faith.

V. 29. *Sword*—Of ſome conſiderable judgment to be inflicted on you which is called *the ſword*, as *Deut.* xxxii. 41. and elſewhere. *That*—This admonition I give you, that you may know it in time, and prevent it. *A judgment*—God ſees and obſerves, and will judge all your words and actions.

CHAP. XX.

Zophar, *after a ſhort preface, aſſerts, that the proſperity, of the wicked is ſhort, and his ruin ſure,* ver. 1—9. *He deſcribes his miſery in many particulars,* ver. 10—29.

1, 2 THEN anſwered Zophar the Naamathite, and ſaid, Therefore
do my thoughts cauſe me to anſwer, and for *this* I make haſte.
3 I have heard the check of my reproach, and the ſpirit of my under-
4 ſtanding cauſeth me to anſwer. Knoweſt thou not this of old,
5 ſince man was placed upon earth, † That the triumphing of the wicked
6 *is* ſhort, and the joy of the hypocrite *but* for a moment? ‡ Though
his excellency mount up to the heavens, and his head reach unto
7 the clouds; *Yet* he ſhall periſh for ever, like his own dung: they
8 who have ſeen him ſhall ſay, Where *is* he? He ſhall fly away § as
a dream, and ſhall not be found: yea, he ſhall be chaſed away
9 as a viſion of the night. ‖ The eye alſo *which* ſaw him ſhall *ſee him*
10 no more; neither ſhall his place any more behold him. His
children ſhall ſeek to pleaſe the poor, and his hands ſhall reſtore
11 their goods. His bones are full *of the ſin* of his youth, * which ſhall
12 lie down with him in the duſt. Though wickedneſs be ſweet in
13 his mouth, *though* he hide it under his tongue; *Though* he ſpare
14 it, and forſake it not; but keep it ſtill within his mouth: *Yet* his
15 meat in his bowels is turned, *it is* the gall of aſps within him. He
hath ſwallowed down riches, and he ſhall vomit them up again:

V. 2. *Therefore*—For this thy ſevere ſentence. *Make haſte*—I ſpeak ſooner than I intended. And poſſibly interrupted *Job*, when he was proceeding in his diſcourſe.

V. 3. *The check*—Thy opprobrious reproofs of us. *Underſtanding*—I ſpeak, not from paſſion, but certain knowledge.

V. 4. *This*—Which I am now about to ſay. *Since*—Since the world was made.

V. 6. *Though*—Though he be advanced to great dignity and authority.

V. 11. *Bones*—His whole body, even the ſtrongeſt parts of it. *The ſin*—Of the puniſhment of it.

V. 12. *Mouth*—To his taſte; though it greatly pleaſe him for the preſent. *Hide*—As an epicure doth a ſweet morſel, which he keeps and rolls about his mouth, that he may longer enjoy the pleaſure of it.

V. 14. *Turned*—From ſweet to bitter. *Gall of aſps*—Exceeding bitter and pernicious. Gall is moſt bitter; the gall of ſerpents is full of poiſon; and the poiſon of aſps is moſt dangerous, and within a few hours kills without remedy.

V. 15. *Vomit*—Be forced to reſtore them. *God, &c.*—If no man's hand can reach him, God ſhall find him out.

V. 17. *See*

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† *Pſal.* xxxvii. 35, 36. ‡ *Iſa.* xiv. 13, 14. *Obad.* iii. 4. § *Pſal.* lxxiii. 20. ‖ Chap. vii. 8. 10. *Pſal.* lxxiii. 36. ciii. 16. * Chap. xiii. 26. *Pſal.* xc. 8.

16 God ſhall caſt them out of his belly. He ſhall ſuck the poiſon of
17 aſps: the viper's tongue ſhall ſlay him. He ſhall not ſee the rivers,
18 the floods, the brooks of honey and butter. That which he laboured
for, ſhall he reſtore, and ſhall not ſwallow *it* down: according
to *his* ſubſtance *ſhall* the reſtitution *be*, and he ſhall not
19 rejoice *therein*. Becauſe he hath oppreſſed, *and* hath forſaken the
poor: *becauſe* he hath violently taken away an houſe which he
20 builded not; † Surely he ſhall not feel quietneſs in his belly, he ſhall
21 not ſave of that which he deſired. There ſhall none of his meat
22 be left; therefore ſhall no man look for his goods. In the fulneſs
of his ſufficiency he ſhall be in ſtraits: every hand of the wicked
23 ſhall come upon him. *When* he is about to fill his belly, *God* ſhall
caſt the fury of his wrath upon him, and ſhall rain *it* upon him
24 while he is eating. ‡ He ſhall flee from the iron weapon, *and* the
25 bow of ſteel ſhall ſtrike him through. It is drawn and cometh
out of the body; yea, the glittering ſword cometh out of his gall;
26 § terrors *are* upon him. All darkneſs *ſhall be* hid in his ſecret places:

V. 17. *See*—Not enjoy that abundant ſatisfaction and comfort, which good men through God's bleſſings enjoy.

V. 18. *Swallow*—So as to hold it. He ſhall not poſſeſs it long, nor to any conſiderable purpoſe. Yea, he ſhall be forced to part with his eſtate to make compenſations for his wrongs. So that he ſhall not enjoy what he had gotten, becauſe it ſhall be taken from him.

V. 20. *Belly*—He ſhall have no peace in his mind. *Deſired*—Any part of his deſirable things, but ſhall forfeit and loſe them all.

V. 21. *Therefore*—It being publickly known that he was totally ruined, none of his kindred ſhall trouble themſelves about any relicks of his eſtate.

V. 22. *In*, &c.—In the height of proſperity he ſhall be diſtreſſed. *Hand*, &c.—So his wickedneſs ſhall be puniſhed by thoſe as wicked as himſelf.

V. 23. *Rain*—This phraſe denotes both the author of his plagues, God, and the nature and quality of them, that they ſhall come upon him like rain; with great vehemency, ſo that he cannot prevent or avoid it. *Eating*—As it fell upon thy ſons.

V. 24. *Flee*—From the ſword or ſpear; and ſo ſhall think himſelf out of danger.

V. 25. *It*—The arrow, which had entered into his body, and now was drawn out of it either by himſelf or ſome other perſon; having in general ſaid, that it *came out of his body*, he determines alſo the part of the body, *the gall*; which ſhews that the wound was both deep and deadly. *Terrors*—The terrors of death; becauſe he perceived his wound was incurable.

V. 26. *Darkneſs*—All ſorts of miſeries. *Hid*—Or, *laid up*; by God for him. It is reſerved and treaſured up for him, and ſhall infallibly overtake him. *Secret*—In thoſe places where he confidently hopes to hide himſelf from all evil: even there

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† *Eccles.* v. 13. 15. ‡ *Iſa.* xxiv. 18. *Jer.* xlviii. 43. *Amos* v. 19. § Chap. xviii. 11.

a fire not blown ſhall conſume him; it ſhall go ill with him that is
27 left in his tabernacle. ‖ The heaven ſhall reveal his iniquity; and
28 the earth ſhall riſe up againſt him. The increaſe of his houſe ſhall
29 depart, *and his goods* ſhall flow away in the day of his wrath. * This
is the portion of a wicked man from God, and the heritage appointed
unto him by God.

CHAP. XXI.

Job'*s preface to his anſwer*, ver. 1—6. *He deſcribes the proſperity of wicked men*, ver. 7—13. *Hardening them in their impiety*, ver. 14—16. *He foretels their final ruin*, ver. 17—21. *He obſerves a great variety in the ways of God*, ver. 22—26. *He ſhews, that tho' ſinners are always puniſhed in the other world, they often eſcape in this*, ver. 27—34.

1, 2 BUT Job anſwered and ſaid, Hear diligently my ſpeech, and
3 let this be your conſolations. Suffer me that I may ſpeak;
4 and after that I have ſpoken, † mock on. As for me, *is* my complaint
to man? And if *it were ſo*, why ſhould not my ſpirit be troubled?
5 Mark me and be aſtoniſhed, and lay *your* hand upon *your*

God ſhall find him out. *Not blown*—By man, but kindled by God himſelf. He thinks by his might and violence to ſecure himſelf from men, but God will find him out. *With him*—With his family, who ſhall inherit his curſe as well as his eſtate.

V. 27. *Heaven*—God ſhall be a ſwift witneſs againſt him by extraordinary judgments; ſtill he reflects upon *Job*'s caſe, and the fire from heaven. *Earth*—All creatures upon earth ſhall conſpire to deſtroy him. If the God of heaven and earth be his enemy, neither heaven nor earth will ſhew him any kindneſs, but all the hoſt of both are, and will be at war with him.

V. 28. *Increaſe of his houſe*—His eſtate. *Depart*—Shall be loſt. *Flow*—Like waters, ſwiftly and ſtrongly, and ſo as to return no more. *His*—Of God's wrath.

V. 29. *Heritage*—Heb. *the heritage*; ſo called, to denote the ſtability and aſſurance of it, that it is as firm as an inheritance to the right heir; and in oppoſition to that inheritance which he had gotten by fraud and violence.

V. 2. *Hear*, &c.—If you have no other comfort to adminiſter, at leaſt afford me this. And it will be a comfort to yourſelves in the reflection, to have dealt tenderly with your afflicted friend.

V. 3. *Speak*—Without interruption. *Mock*—If I do not defend my cauſe with ſolid arguments, go on in your ſcoffs.

V. 4. *Is*—I do not make my complaint to, or expect relief from you, or from any men, but from God only: I am pouring forth my complaints to God. *If*—If my complaint were to man, have I not cauſe?

V. 5. *Mark*—Conſider what I am about to ſay concerning the proſperity of the worſt of men, and the preſſures of ſome good men, and it is able to fill you with aſtoniſhment. *Lay*, &c.—Be ſilent.

V. 6. *Remem-*

‖ Chap. xvi. 18, 19. * Chap. xxvii. 13. † Chap. xvi. 10. xvii. 2.

6 mouth. Even when I remember, I am afraid, and trembling
7 taketh hold of my fleſh. ‡ Wherefore do the wicked live, become
8 old, yea, are mighty in power? Their ſeed is eſtabliſhed in their
9 ſight with them, and their offspring before their eyes. Their
houſes *are* ſafe from fear, neither *is* the rod of God upon them.
10 Their bull gendereth, and faileth not; their cow calveth, and
11 caſteth not her calf. They ſend forth their little ones like a
12 flock, and their children dance. They take the timbrel and harp,
13 and rejoice at the ſound of the organ. They ſpend their days in
14 mirth, and in a moment go down to the grave. § Therefore they
ſay unto God, Depart from us; for we deſire not the knowledge
15 of thy ways. What *is* the Almighty, that we ſhould ſerve him?
16 And ‖ what profit ſhould we have if we pray unto him? Lo, their
good *is* not in their hand: the counſel of the wicked is far from
17 me. How often is the lamp of the wicked put out? And *how
often* cometh their deſtruction upon them? *God* diſtributeth ſorrows
18 in his anger. * They are as ſtubble before the wind, and as chaff
19 that the ſtorm carrieth away. God layeth up his iniquity † for
20 his children: he rewardeth him, and he ſhall know *it*. His eyes
ſhall ſee his deſtruction, and ‡‡ he ſhall drink of the wrath of the
21 Almighty. For what pleaſure *hath* he in his houſe after him, when
22 the number of his months is cut off in the midſt? §§ Shall *any* teach

V. 6. *Remember*—The very remembrance of what is paſt, fills me with dread and horror.

V. 13. *Moment*—They do not die of a lingering and tormenting diſeaſe.

V. 14. *Therefore*—Becauſe of their conſtant proſperity. *Say*—Sometimes in words, but commonly in their thoughts and the language of their lives.

V. 16. *Lo*—But wicked men have no reaſon to reject God, becauſe of their proſperity, for their wealth, is not *in their hand;* neither obtained, nor kept by their own might, but only by God's power and favour. Therefore I am far from approving their opinion, or following their courſe.

V. 17. *Often*—I grant that this happens often though not conſtantly, as you affirm. *Lamp*—Their glory and outward happineſs.

V. 19. *Layeth up*—In his treaſures, *Rom.* ii. 5. *Iniquity*—*The puniſhment of his iniquity;* he will puniſh him both in his perſon and in his poſterity.

V. 20. *See*—He ſhall be deſtroyed; as *to ſee death*, is to die.

V. 21. *For*, &c.—What delight can ye take in the thoughts of his poſterity, when he is dying an untimely death? When that number of months, which by the courſe of nature, he might have lived, is cut off by violence.

V. 22. *Teach*—How to govern the world?

‡ Chap. xii. 6. *Pſal.* xvii. 10. lxxiii. 3. 12. *Jer.* xii. 1. *Hab.* i. 16. § Chap. xxii. 17. ‖ Chap. xxxv. 3. *Mal.* iii. 14. * *Pſal.* i. 4. xxxv. 5. *Iſa.* xxix. 5. *Hoſ.* xiii. 3. † *Exod.* xx. 5. ‡‡ *Pſal.* lxxv. 8. *Jer.* xxv. 15. *Rev.* xiv. 10. xix. 15. §§ *Iſa.* x. 13. xlv. 9. *Rom.* xi. 34. 1 *Cor.* ii. 16.

23 God knowledge? Seeing he judgeth thoſe that are high. One
24 dieth in his full ſtrength, being wholly at eaſe and quiet. His
breaſts are full of milk, and his bones are moiſtened with marrow.
25 And another dieth in the bitterneſs of his ſoul, and never eateth
26 with pleaſure. They ſhall lie down alike in the duſt, and the
27 worms ſhall cover them. Behold, I know your thoughts, and the
28 devices *which* ye wrongfully imagine againſt me. For ye ſay,
Where *is* the houſe of the prince? And where are the dwelling-places
29 of the wicked? Have ye not aſked them that go by the way? And
30 do ye not know their tokens? ‖ That the wicked is reſerved to
the day of deſtruction; they ſhall be brought forth to the day of
31 wrath. Who ſhall declare his way to his face? And who ſhall
32 repay him *what* he hath done? And he ſhall be brought to the

For ſo you do, while you tell him that he muſt not afflict the godly, nor give the wicked proſperity. That he muſt invariably puniſh the wicked, and reward the righteous in this world. No: he will act as ſovereign, and with great variety in his providential diſpenſations. *High*—The higheſt perſons, on earth, he exactly knows them, and gives ſentence concerning them, as he ſees fit.

V. 25. *Another*—Another wicked man. So there is a great variety of God's diſpenſations; he diſtributes great proſperity to one, and great afflictions to another, according to his wiſe but ſecret counſel.

V. 26. *Alike*—All theſe worldly differences are ended by death, and they lie in the grave without any diſtinction. So that no man can tell who is good, and who is bad by events which befall them in this life. And if one wicked man die in a palace, and another in a dungeon, they will meet in the congregation of the dead and damned; and the worm that dieth not, and the fire that is not quenched will be the ſame to both: which makes thoſe differences inconſiderable, and not worth perplexing ourſelves about.

V. 27. *Me*—I know that your diſcourſes, though they be of wicked men in general, yet are particularly levelled at me.

V. 29. *Them*—Any perſon that paſſes along the high-way, every one you meet with. It is ſo vulgar a thing, that no man of common ſenſe is ignorant of it. *Tokens*—The examples, or evidences, of this truth, which they that go by the way can produce.

V. 30. *They*—He ſpeaks of the ſame perſon; only the ſingular number is changed into the plural, poſſibly to intimate, that altho' for the preſent only ſome wicked men were puniſhed, yet then all of them ſhould ſuffer. *Brought*—As malefactors are brought forth from priſon to execution.

V. 31. *Declare*—His power and ſplendor are ſo great, that ſcarce any man dare reprove him.

V. 32. *And*—The pomp of his death ſhall be ſuitable to the glory of his life. *Brought*—With pomp and ſtate, as the word ſignifies. *Grave*—Heb. *to the graves*; to an honourable and eminent grave: the plural number being uſed emphatically to denote eminency. He ſhall not die a violent but a natural death.

V. 33. *Valley*

‖ *Prov.* xvi. 4.

33 grave, and ſhall remain in the tomb. The clods of the valley ſhall
be ſweet unto him, and every man ſhall draw after him, as *there*
34 *are* innumerable before him. How then comfort ye me in vain,
ſeeing in your anſwers there remaineth falſehood.

CHAP. XXII.

Eliphaz, *checks* Job *for his complaints of God*, ver. 1—4. *Charges miſeries on his ſins*, ver. 5—14. *Compares his caſe to that of the old world*, ver. 15—20. *Aſſures him, that if he would return to God, he would ſhew him merey*, ver. 21—30.

1, 2 THEN Eliphaz the Temanite anſwered and ſaid, * Can a
man be profitable unto God, as he that is wiſe may be profitable
3 unto himſelf? *Is it* any pleaſure to the Almighty, that thou
art righteous? Or *is it* gain to him, that thou makeſt thy ways perfect?
4 Will he reprove thee for fear of thee? Or enter with thee
5 into judgment? *Is* not thy evil great, becauſe thine iniquities *are*
6 infinite? Surely thou haſt taken a pledge from thy brother for
7 nought, and ſtripped the naked of their cloathing. Thou haſt not
given water to the weary to drink, and thou haſt with-holden bread

V. 33. *Valley*—Of the grave, which is low and deep like a valley. *Sweet*—He ſhall ſweetly reſt in his grave. *Draw*—Heb. *he ſhall draw every man after him*, into the grave, all that live after him, whether good or bad, ſhall follow him to the grave, ſhall die as he did. So he fares no worſe herein than all mankind. He is figuratively ſaid to *draw* them, becauſe they come after him, as if they were drawn by his example.

V. 34. *How*—Why then do you ſeek to comfort me with vain hopes of recovering my proſperity, ſeeing your grounds are falſe, and experience ſhews, that good men are often in great tribulation, while the vileſt of men proſper.

V. 2. *Can*, &c.—Why doſt thou inſiſt ſo much upon thy own righteouſneſs, as if thou didſt oblige God by it.

V. 3. *Is it*—Such a pleaſure as he needs for his own eaſe and contentment. Nay, God needs not us, or our ſervices. We are undone, for ever undone without *him*: but he is happy, for ever happy without *us*.

V. 4. *Reprove*—Puniſh thee. Becauſe he is afraid, leſt if he ſhould let thee alone, thou wouldſt grow too great and powerful for him: ſurely no. As thy righteouſneſs cannot profit him, ſo thy wickedneſs can do him no hurt.

V. 5. *Evil*—*Is not thy evil* thy affliction, are not thy calamities procured by, and proportionable to thy ſins.

V. 6. *Surely*—He ſpeaks thus by way of ſtrong preſumption, when I conſider thy unuſual calamities, I conclude thou art guilty of all, or ſome of theſe crimes. *Brother*—Of thy neighbour. *Nought*—Without ſufficient and juſtifiable cauſe. *Stripped*—By taking their garment for a pledge, or by robbing them of their rights, all other injuries being comprehended under this.

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* Chap. xxxv. 7. *Pſal.* xvi. 2. *Luke* xvii. 10

8 from the hungry. But *as for* the mighty man, he had the earth,
9 and the honourable man dwelt in it. Thou haſt ſent widows away
10 empty, and the arms of the fatherleſs have been broken. Therefore
11 ſnares *are* round about thee, and ſudden fear troubleth thee. Or
darkneſs that thou canſt not ſee, and abundance of waters cover
12 thee. *Is* not God in the height of heaven? And behold the height
13 of the ſtars how high they are. † Yet thou ſayeſt, How doth God
14 know? Can he judge through the dark cloud? Thick clouds *are*
a covering to him that ſeeth not, and he walketh in the circuit
15 of heaven. Haſt thou marked the old way which wicked men
16 have trodden? Who were cut down out of time, whoſe foundation
17 was overflown with a flood. ‡ Who ſaid unto God, Depart from
18 us: and what can the Almighty do for them? Yet he filled their
houſes with good *things*: but § the counſel of the wicked is far
19 from me. ‖ The righteous ſee *it*, and are glad: and the innocent
20 laugh them to ſcorn. Becauſe our ſubſtance is not cut down, but

V. 8. *Dwelt*—Either by thy ſentence or permiſſion, he had a peaceable and ſure poſſeſſion of it, whether he had right to it, or no.

V. 9. *Arms*—Their ſupports, and rights.

V. 11. *Or*—Either thou art troubled with *fear* of further evils, or with the groſs *darkneſs* of thy preſent ſtate of miſery. *Waters*—Variety of ſore afflictions, which are frequently compared to *water*.

V. 12. *Heaven*—And from that high tower *looketh down upon men*, to behold, and govern, and recompenſe all their actions, whether good or bad. *How high*—Yet God is far higher than they, and from thence can eaſily ſee all things.

V. 14. *Walketh*—His delight is in heaven, which is worthy of his care, but he will not burden himſelf with the care of earth: which was the opinion of many *Heathen* philoſophers, and, as they fancied, was *Job*'s opinion alſo.

V. 15. *Old way*—Heb. *the way of antiquity*, of men living in ancient times, their end or ſucceſs.

V. 16. *Out of*—Before their time. *A flood*—Who, together with their *foundation*, the earth and all their ſupports and enjoyments in it, were deſtroyed by the general deluge.

V. 17. *Who*—He repeats *Job*'s words, chap. xxi. 14, 15. but to a contary purpoſe. *Job* alledged them to ſhew that they proſpered notwithſtanding their wickedneſs; and *Eliphaz* produces them to ſhew that they were cut off for it.

V. 18. *Yet*—Yet it is true, that for a time God did proſper them, but at laſt, cut them off in a tremendous manner. *But*—He repeats *Job*'s words, chap. xxi. 16. not without reflection: thou didſt ſay ſo, but againſt thy own principle, that God carries himſelf indifferently towards good and bad; but I who have obſerved God's terrible judgments upon wicked men, have much more reaſon to abhor their counſels.

V. 20. *Becauſe*—Becauſe when wicked men are deſtroyed, they are preſerved. He ſhould have ſaid *their ſubſtance*; but he changes the perſon, and ſaith, *our ſubſtance*; either as including himſelf in the number of righteous perſons, and thereby intimating that he pleaded the common

cauſe

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† *Pſal.* x. 11. lix. 7. lxxiii. 11. xciv. 7. ‡ Chap. xxi. 14. § Chap. i. 16. ‖ *Pſal.* cvii. 42.

21 the remnant of them the fire conſumeth. Acquaint now thyſelf
with him, and be at peace: thereby good ſhall come unto thee.
22 Receive, I pray thee, the law from his mouth, and lay up his
23 words in thine heart. * If thou return to the Almighty, thou ſhalt
be built up; thou ſhalt put away iniquity far from thy tabernacles.
24 Then ſhalt thou lay up gold as duſt, and the *gold* of Ophir as the
25 ſtones of the brook. Yea, the Almighty ſhall by thy defence, and
26 thou ſhalt have plenty of ſilver. Surely then thou ſhalt have thy
delight in the Almighty, and ſhalt † lift up thy face unto God.
27 ‡ Thou ſhalt make thy prayer unto him, and he ſhall hear thee,

cauſe of all ſuch, while *Job* pleaded the cauſe of the wicked, or becauſe he would hereby thankfully acknowledge ſome eminent and particular preſervation given to him amongſt other righteous men. *Remnant*—All that was left undeſtroyed in the general calamity. *Fire—Sodom* and *Gomorrah.* As if he had ſaid, thou mayſt find here and there an inſtance, of a wicked man dying in peace. But what is that to the two great inſtances of the final perdition of ungodly, men, the drowning the whole world, and the burning of *Sodom* and *Gomorrah*.

V. 21. *Him*—With God, renew thy acquaintance with God by prayer, and repentance for all thy ſins, and true humiliation under his hand, and hearty compliance with all his commands, and diligent care to ſerve and enjoy him. It is our honour, that we are made capable of this acquaintance, our miſery that by ſin we have loſt it; our privilege, that through Chriſt we may return to it; and our unſpeakable advantage, to renew and cultivate it. *And be at peace*—At peace with God, and at peace with thyſelf, not fretful or uneaſy. *Good ſhall come unto thee*—All the good thou canſt deſire, temporal, ſpiritual, eternal.

V. 22. *Receive*—Take the rule whereby thou governeſt thy thoughts, and words, and whole life, not from thy own imaginations or paſſions, but from God, from his law, which is written in thy own mind, and from the doctrines and inſtructions of the holy men of God. And do not only hear them with thine ears, but let them ſink into thy heart.

V. 23. *If*—The *Hebrew* phraſe is emphatical, and implies a thorough turning from ſin, to God, ſo as to love him, and cleave to him, and ſincerely devote a man's ſelf to his fear and ſervice. *Built*—God will repair thy ruins, and give thee more children, and bleſs thee with proſperity. *Thou ſhalt*—It is either, 1. a ſpiritual promiſe, if thou doſt ſincerely repent, God will give the grace effectually to reform thyſelf and family: or, 2. a temporal promiſe, *thou ſhalt put away iniquity*, or the puniſhment of thy ſins; as iniquity is very often uſed: *far from thy tabernacles*; from all thy dwellings, and tents, and poſſeſſions.

V. 26. *Lift up*—Look up to him, with chearfulneſs and confidence.

V. 27. *Make*—The word is, *thou ſhalt multiply thy prayer*. Under all thy burdens, in all thy wants, cares and fears, thou ſhalt ſend to heaven for wiſdom, ſtrength and comfort. *Pay*—Thou ſhalt obtain thoſe bleſſings for which thou didſt make vows to God, and therefore, according to thy obligation, ſhalt pay thy vows to him.

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* Chap. viii. 5, 6. xi. 13. † Chap. xi. 15. ‡ *Pſal.* l. 14, 15.

28 and thou ſhalt pay thy vows. Thou ſhalt alſo decree a thing, and
it ſhall be eſtabliſhed unto thee, and the light ſhall ſhine upon thy
29 ways. When *men* are caſt down, then thou ſhalt ſay, *There is*
30 lifting up: for he ſhall ſave § the humble perſon. He ſhall deliver
him that is not innocent: and he is delivered by the pureneſs of
thine hands.

CHAP. XXIII.

Here ſeems to be a ſtruggle throughout this chapter between nature and grace, Job *complains of his condition, yet with an aſſurance of God's clemency,* ver. 1—7. *He cannot underſtand God's dealings, nor hope for relief, yet holds faſt his integrity,* ver. 8—14. *He is in deep trouble,* ver. 15—17.

1, 2 THEN Job anſwered and ſaid, Even to-day *is* my complaint
3 bitter: my ſtroke is heavier than my groaning. ‖ O that I
knew where I might find him! *that* I might come *even* to his ſeat!
4 I would * order *my* cauſe before him, and fill my mouth with argu-
5 ments. I would know the words *which* he would anſwer me, and
6 underſtand what he would ſay unto me. Will he plead againſt
me with *his* great power? No; but he would put *ſtrength* in me.
7 There the righteous might diſpute with him; ſo ſhould I be deli-

V. 28. *Eſtabiſhed*—Thy purpoſes ſhalt not be diſappointed, but ratified by God. And in all thy counſels, and actions, God ſhall give thee the light of his direction and governance, and of comfort and ſucceſs.

V. 29. *Caſt down*—All round about thee, in a time of general calamity. *There is*—God will deliver thee. *He*—God.

V. 30. *He*, &c.—God will have ſo great a reſpect to thy innocency, that for thy ſake he will deliver thoſe that belong to thee, or live with thee, or near thee, though in themſelves they be ripe for deſtruction. *Their hands*—By thy prayers proceeding from a pure heart and conſcience. So *Eliphaz* and his two friends, who in this matter *were not innocent*, were delivered *by the pureneſs of Job's hands*, chap. xlii. 8.

V. 2. *To-day*—Even at this time, notwithſtanding all your pretended conſolations. *Stroke*—The hand or ſtorke of God upon me. *Groaning*—Doth exceed my complaints.

V. 3. *O*—I deſire nothing more than his acquaintance and preſence; but alas he hides his face from me. *Seat*—To his throne or judgment-ſeat to plead my cauſe before him.

V. 5. *Know*—If he ſhould diſcover to me any ſecret ſins, for which he contendeth with me, I would humble myſelf before and accept of the puniſhment of mine iniquity.

V. 6. *No*—He would not uſe his power againſt me, but for me; by enabling me to plead my cauſe, and giving ſentence according to that clemency, which he uſes towards his children.

V. 7. *There*—At that throne of grace, where God lays aſide his majeſty, and

judges

§ *James* iv. 6. 1 *Pet*. v. 5. ‖ Chap. xiii. 3. * Chap. xiii. 3. 18.

8 vered for ever from my judge. † Behold, I go forward, but he *is*
9 not *there;* and backward, but I cannot perceive him: On the
left hand, where he doth work, but I cannot behold *him:* he
10 hideth himſelf on the right hand, that I cannot ſee *him:* But he
knoweth the way that I take: *when* he hath tried me, I ſhall come
11 forth as gold. My foot hath held his ſteps, his way have I kept,
12 and not declined. Neither have I gone back from the commandment of his lips; I have eſteemed the words of his mouth more
13 than my neceſſary *food.* But he *is* in one *mind,* and who ‡ can turn
14 him? And *what* § his ſoul deſireth, even *that* he doeth. For he
performeth *the thing that is* appointed for me: and many ſuch
15 things *are* with him. Therefore am I troubled at his preſence:
16 when I conſider, I am afraid of him. For God maketh my heart
17 ſoft, and the Almighty troubleth me: Becauſe I was not cut
off before the darkneſs, *neither* hath he covered the darkneſs
from my face.

CHAP. XXIV.

Job *ſhews that open ſinners are often proſperous,* ver. 1—12. *That ſecret ſinners often paſs undiſcovered,* ver. 13—18. *That God puniſhes ſuch by ſecret judgments, and reſerves them for future judgment,* ver. 19—25.

1 WHY, ſeeing * times are not hidden from the Almighty, do
2 they that know him, not ſee his days? *Some* remove the

judges according to his wonted clemency. *Diſpute*—Humbly propounding the grounds of their confidence. *So*—Upon ſuch a fair and equal hearing. *Delivered*—From the damnatory ſentence of God. This and ſome ſuch expreſſions of *Job* cannot be excuſed from irreverence towards God, for which God afterwards reproves him, and *Job* abhorreth himſelf.

V. 8. *Is not*—As a judge to hear and determine my cauſes, otherwiſe he knew God was eſſentially preſent in all places.

V. 10. *Gold*—Which comes out of the furnace pure from all droſs.

V. 11. *Steps*—The ſteps or paths which God hath appointed men to walk in.

V. 14. *Performeth*—Thoſe calamities which he hath allotted to me. *And*—There are many ſuch examples of God's proceeding with men.

V. 16. *Soft*—He hath bruiſed, and broken, or melted it, ſo that I have no ſpirit in me.

V. 17. *Becauſe*—God did not cut me off by death. *Before*—Theſe miſeries came upon me. *Covered*—By hiding me in the grave.

V. 1. *Why*—Why (how comes it to paſs) *ſeeing times,* (the fitteſt ſeaſons for every action, and particularly for the puniſhment of wicked men,) *are not hidden from,* or *unknown to the Almighty God,* (ſeeing all times, and men that live, and things that are done, or to be done in their times and ſeaſons, are exactly known to God) do

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† Chap. ix. 12. ‡ Chap. ix. 12, 13. xii. 14. § *Pſal.* cxv. 3. * *Acts* i. 7.

land-marks; they violently take away flocks, and feed *thereof.*
3 They drive away the aſs of the fatherleſs, they † take the widow's
4 ox for a pledge. They turn the needy out of the way: ‡ the poor
5 of the earth hide themſelves together. Behold, *as* wild aſſes in the
deſert, go they forth to their work, riſing betimes for a prey; the
6 wilderneſs *yieldeth* food for them, *and* for *their* children. They
reap *every one* his corn in the field: and they gather the vintage of
7 the wicked. They cauſe the naked to lodge without cloathing,
8 that *they have* no covering in the cold. They are wet with the
ſhowers of the mountains, and embrace the rock for want of a ſhelter.
9 They pluck the fatherleſs from the breaſt, and take a pledge
10 of the poor. They cauſe *him* to go naked without cloathing, and
11 they take away the ſheaf *from* the hungry: *Who* make oil within
12 their walls, *and* tread their wine-preſſes, and ſuffer thirſt. Men
groan from out of the city, and the ſoul of the wounded crieth
13 out: yet God layeth not folly *to them.* They are of thoſe that
rebel againſt the light; they know not the ways thereof, nor abide

do they that know him, (who love and obey him) *not ſee* (whence is it that they cannot diſcern) *his* (that is, God's) *days?* his times and ſeaſons which he takes for the puniſhment of ungodly men; which if they were conſtant and fixed in this life, they would not be unknown to good men, to whom God uſes to reveal his ſecrets.

V. 3. *Pledge*—Contrary to God's law, firſt written in mens hearts, and afterwards in holy ſcripture, *Exod.* xxii. 26, 27.

V. 4. *Way*—Out of the path or place in which theſe oppreſſors walk and range. They labour to keep out of their way for fear of their farther injuries. *Hide*—For fear of theſe tyrants.

V. 5. *Wild aſſes*—Which are lawleſs, and fierce, and greedy of prey. *Deſert*—Which is the proper habitation of wild aſſes. *They*—The oppreſſors. *Go*—To ſpoil and rob.

V. 6. *They*—The oppreſſors. *Wicked*—Of ſuch as themſelves: ſo they promiſcuouſly robbed all, even their brethren in iniquity.

V. 7. *Naked*—Thoſe whom they ſtripped of their garments and coverings.

V. 8. *Wet*—With the rain-water, which runs down the rocks or mountains into the caves, to which they fled for ſhelter. *Rock*—Are glad when they can find a cleft of a rock in which they may have ſome protection againſt the weather.

V. 9. *They*—The oppreſſors. *Pluck*—Out of covetouſneſs; they will not allow the mother time for the ſuckling of her infant.

V. 10. *The ſheaf*—That ſingle ſheaf which the poor man had got with the ſweat of his brow to ſatiſfy his hunger.

V. 11. *Walls*—Within the walls of the oppreſſors for their uſe. *Suffer*—Becauſe they are not permitted to quench their thirſt out of the wine which they make.

V. 12. *Groan*—Under grievous oppreſſions. *Soul*—The life or blood of thoſe who are *wounded* to death, as this word properly ſignifies, *crieth* aloud to God for vengeance. *Yet*—Yet God doth not puniſh them.

V. 13. *Light*—As well the light of reaſon and

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† Chap. xxii. 6. ‡ *Prov.* xxviii. 28.

14 in the paths thereof. § The murderer riſing with the light, killeth
15 the poor and needy, and in the night is as a thief. || The eye alſo
of the adulterer waiteth for the twilight, ſaying, No eye ſhall ſee
16 me: and diſguiſeth *his* face. In the dark they dig through houſes,
which they had marked for themſelves in the day-time: * they
17 know not the light. For the morning *is* to them even as the ſhadow
of death: if *one* know *them, they are in* the terrors of the ſhadow of
18 death. He *is* ſwift as the waters; his portion is curſed in the earth:
19 he beholdeth not the way of the vineyards. Drought and heat conſume the ſnow-waters; *ſo doth* the grave *thoſe which* have ſinned.
20 The womb ſhall forget him, the worm ſhall feed ſweetly on him,
he ſhall be no more remembered, and wickedneſs ſhall be broken
21 as a tree. He evil intreateth the barren *that* beareth not, and doth
22 not good to the widow. He draweth even the mighty with his
23 power: he riſeth up, and no *man* is ſure of life. *God* giveth him *to
be* in ſafety, and he reſteth ſecure; yet his eyes *are* upon their
24 ways. They are exalted for a little while but are gone, and
brought low, they are taken out of the way as all *other,* and cut off
25 as the tops of the ears of corn. And if *it be* not ſo now, who will
make me a liar, and make my ſpeech nothing worth?

and conſcience, as the light of Divine revelation, which was then in good meaſure imparted to the people of God, and ſhortly after committed to writing. *Know not*—They do not approve, nor love, or chuſe them.

V. 14. *Poor*—Where he finds nothing to ſatisfy his covetouſneſs, he exerciſes his cruelty.

V. 16. *They*—The robber: having on that occaſion inſerted the mention of the adulterer as one who acted his ſin in the ſame manner as the night-thief did, he now returns to him again.

V. 17. *Is*—Terrible and hateful.

V. 18. *Swift*—That is, he quickly paſſeth away with all his glory, *as the waters* which never ſtay in one place, but are always haſting away. *Portion*—His habitation and eſtate which he left behind him. *He*—He ſhall never more ſee or enjoy his vineyards, or other pleaſant places and things, which ſeem to be comprehended under this particular.

V. 20. *Womb*—His mother that bare him in her womb. *Wickedneſs*—The wicked man. *Broken*—Broken to pieces, or violently broken down, as the word ſignifies. *Tree*—Which being once broken down never grows again.

V. 21. *He*—He here returns to the declaration of his farther wickedneſſes, the cauſe of theſe judgments. *Barren*—Barreneſs was eſteemed a curſe and reproach; and ſo he added affliction to the afflicted.

V. 22. *Draweth*—Into his net.

V. 23. *Yet*—*Yet his eyes* are *upon their ways* although God gives them ſuch ſtrange ſucceſſes, yet he ſees and obſerves them all, and will in due time puniſh them.

V. 24. *The way*—Out of this world. *Other*—They can no more prevent or delay

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§ *Pſal.* x. 8. || *Prov.* vii. 9. * *John* iii. 20.

CHAP. XXV.

Bildad *teaches us, to think highly and honourably of God, and to think meanly of ourſelves,* ver. 1—6.

1, 2 THEN anſwered Bildad the Shuhite, and ſaid, Dominion and
fear, *are* with him; he maketh peace in his high places.
3 Is there any number of his armies? And upon whom doth not his
4 light ariſe? *How then, can man be juſtified with God? Or how
5 can he *be* clean that is born of a woman? Behold even to the
moon, and it ſhineth not; yea, the ſtars are not pure in his ſight.
6 How much leſs man *that is* a † worm: and the ſon of man *that is* a
worm?

lay their death, than the meaneſt men in the world. *Corn*—In its greateſt height and maturity.

V. 1. *Anſwered*—Not to that which *Job* ſpake laſt, but to that which ſeemed moſt reprovable in all his diſcourſes; his cenſure of God's proceedings with him, and his deſire of diſputing the matter with him. Perhaps *Bildad* and the reſt now perceived that *Job* and they did not differ ſo much as they thought. They owned that the wicked might proſper for a while. And *Job* owned, they would be deſtroyed at the laſt.

V. 2. *Dominion*—Sovereign power over all perſons and things. *Fear*—Terror, that which juſtly makes him dreadful to all men, and eſpecially to all that undertake to diſpute with him. *He*—This clauſe, as well as the following verſe, ſeems to be added to prove God's dominion and dreadfulneſs: he keepeth and ruleth all perſons and things in heaven, in peace and harmony. The angels, though they be very numerous, all own his ſovereignty, and acquieſce in his pleaſure. The ſtars, tho' vaſt in their bulk, and various in their motions, exactly keep the order which God hath appointed them: and therefore it is great folly for thee to quarrel with the methods of God's dealings with thee.

V. 3. *Armies*—Of the angels, and ſtars, and other creatures, all which are his hoſts. *Light*—The light of the ſun is communicated to all parts of the world. This is a faint reſemblance, of the cogniſance and care which God takes of the whole creation. All are under the light of his knowledge: all partake of the light of his goodneſs: his pleaſure is to ſhew mercy: all the creatures live upon his bounty.

V. 4. *Man*—The word ſignifies man that is *miſerable*, which ſuppoſes him to be ſinful; and ſhall ſuch a creature quarrel with that dominion of God, to which the ſinleſs, and happy, and glorious angels ſubmit? *God*—Before God's tribunal, to which thou doſt ſo boldly appeal.

V. 5. *Moon*—The moon, tho' bright and glorious, if compared with the Divine Majeſty, is without any luſtre or glory. By naming the *moon*, and thence proceeding to the *ſtars*, the *ſun* is alſo included.

V. 6. *Worm*—Mean, and vile, and impotent; proceeding from corruption, and returning to it. *The ſon*—For *miſerable man* in the laſt branch he here puts *the ſon of any man*, to ſhew that this is true even of the greateſt and beſt of men. Let us then wonder at the condeſcention of God, in taking ſuch worms into covenant and communion with himſelf!

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* Chap. iv. 17, &c. xv. 14, &c. † *Pſal.* xxii. 6.

CHAP. XXVI.

Job *obſerves, that* Bildad'*s diſcourſe was foreign to the matter,* ver. 1—4. *Enlarges on the power and greatneſs of God, which yet are unſearchable,* ver. 5—14.

1, 2 BUT *Job* anſwered and ſaid, How haſt thou helped *him that is*
without power? *How* ſaveſt thou the arm *that hath* no ſtrength?
3 How haſt thou counſelled *him that hath* no wiſdom? And *how* haſt
4 thou plentifully declared the thing as it is? To whom haſt thou
5 uttered words? And whoſe ſpirit came from thee. Dead
things are formed from under the waters, and the inhabitants
6 thereof. * Hell *is* naked before him, and deſtruction hath no

V. 4. *To whom*—For whoſe inſtruction haſt thou uttered theſe things? For mine? Doſt thou think I do not know, that which the meaneſt perſons are not unacquainted with; that God is incomparably greater and better than his creatures? *Whoſe ſpirit*—Who inſpired thee with this profound diſcourſe of thine?

V. 5. *Dead things*—*Job* having cenſured *Bildad*'s diſcourſe, proceeds to ſhew how little he needed his information in that point. Here he ſhews that the power and providences of God reaches not only to the things we ſee, but alſo to the inviſible parts of the world, not only to the heavens above and their inhabitants, and to men upon earth, of which *Bildad* diſcourſed, chap. xxv. 2, 3. but alſo to ſuch perſons or things as are under the earth, or under the waters; which are out of our ſight and reach; yet not out of the ken of Divine providence. Theſe words may be underſtood; either 1. *of dead*, or *lifeleſs things*, ſuch as amber, pearl, coral, metals, or other minerals, which are *formed* or *brought forth*; by the almighty power of God, *from under the waters*; either in the bottom of the ſea, or within the earth, which is the loweſt element, and in the ſcripture and other authors ſpoken of as under the waters; this being obſerved as a remarkable work of God's providence, that the waters of the ſea, which are higher than the earth, do not overwhelm it. Or, 2. of *dead men*, and of the worſt of them, ſuch as died in their ſins, and after death were condemned to farther miſeries; for of ſuch this very word ſeems to be uſed, *Prov.* ii. 18. ix. 18. who are here ſaid to *mourn* or *groan from under the waters*; from the lower parts of the earth, or from under thoſe ſubterranean waters, which are ſuppoſed to be within and under the earth; *Pſalm* xxxiii. 7. *and* from under *the inhabitants thereof*; either of the waters or of the earth, under which theſe waters are, or *with the* other *inhabitants thereof*; of that place under the waters, namely, the apoſtate ſpirits. So the ſenſe is, that God's dominion is over all men, yea, even the dead, and the worſt of them, who though they would not own God, nor his providence, while they lived, yet now are forced to acknowledge and feel that power which they deſpiſed, and bitterly mourn under the ſad effects of it in their infernal habitations.

V. 6. *Hell*—Is in his preſence, and under his providence. Hell itſelf, that place of utter darkneſs, is not hid from his ſight. *Deſtruction*—The place of deſtruction.

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* *Pſal.* cxxxix. 8. 11. *Heb.* iv. 13.

7 covering. † He ſtretcheth out the north over the empty place,
8 and hangeth the earth upon nothing. He bindeth up the waters
9 in his thick clouds, and the cloud is not rent under them. He holdeth
back the face of his throne, *and* ſpreadeth his cloud upon
10 it. ‡ He hath compaſſed the waters with bounds, until the day
11 and night come to an end. The pillars of heaven tremble, and
12 are aſtoniſhed at his reproof. § He divideth the ſea with his power,
13 and by his underſtanding he ſmiteth through the proud. By his
‖ ſpirit he hath garniſhed the heavens; his hand hath formed the
14 crooked ſerpent. Lo, theſe *are* parts of his ways, but how little
a portion is heard of him? But the thunder of his power who
can underſtand?

CHAP. XXVII.

Job *proteſts his integrity*, ver. 1—6. *And his dread of hypocriſy*, ver. 7—10. *Shews the miſerable end of the wicked, notwithſtanding their long proſperity*, ver. 11—23.

1, 2 MOREOVER, Job continued his parable, and ſaid, *As* God
liveth, *who* hath taken away my judgment, and the Al-
3 mighty, *who* hath vexed my ſoul. All the while my breath is in
4 me, and the ſpirit of God *is* in my noſtrils; My lips ſhall not ſpeak
5 wickedneſs, nor my tongue utter deceit. God forbid that I
ſhould juſtify you: till I die, * I will not remove my integrity
6 from me. My righteouſneſs I hold faſt, and will not let it go:

V. 7. *North*—The northern part of the heavens, which is put for the whole viſible heaven, becauſe *Job* and his friends lived in a northern climate. *Nothing*—Upon no props or pillars, but his own power and providence.

V. 9. *Holdeth*—From our view, that his glory may not dazzle our ſight; he covereth it with a cloud. *Throne*—The heaven of heavens, where he dwelleth.

V. 11. *Pillars*—Perhaps the mountains which by their height and ſtrength ſeem to reach and ſupport the heavens. *Aſtoniſhed*—When God reproveth not them, but men by them, manifeſting his diſpleaſure by thunders, or earthquakes.

V. 14. *Parts*—But ſmall parcels, the outſide and viſible work. *Portion*—Of his power and wiſdom, and providence. *His Power*—His mighty power, is aptly compared to thunder; in regard of its irreſiſtible force, and the terror which it cauſes to wicked men.

V. 1. *Parable*—His grave and weighty diſcourſe.

V. 2. *Who*—Though he knows my integrity, yet doth not plead my cauſe againſt my friends.

V. 6. *Reproach*—With betraying my own cauſe and innocency.

V. 7. *Let*

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* Chap. ix. 8. *Pſal.* civ. 2, &c. ‡ *Pſal.* xxxiii. 7. civ. 9. § *Iſa.* li. 15. ‖ *Pſal.* xxxiii. 6. * Chap. ii. 9.

7 my heart ſhall not reproach *me* ſo long as I live. Let mine
enemy be as the wicked, and he that raiſeth up againſt him, as the
8 unrighteous. † For what *is* the hope of the hypocrite, though he
9 hath gained, when God taketh away his ſoul? ‡ Will God hear
10 his cry when trouble cometh upon him? Will he delight himſelf
11 in the Almighty? Will he always call upon God? I will teach
you by the hand of God: that which *is* with the Almighty, will I
12 not conceal. Behold, all ye yourſelves have ſeen *it*; why then
13 are ye thus altogether vain? This *is* the portion of a wicked
man with God, and the heritage of oppreſſors, *which* they ſhall
14 receive of the Almighty. § If his children be multiplied, *it is*
for the ſword: and his off-ſpring ſhall not be ſatisfied with bread.
15 Thoſe that remain of him ſhall be buried in death: and ‖ his wi-
16 dows ſhall not weep. Though he heap up ſilver as the duſt,
17 and prepare raiment as the clay; He may prepare *it*, but the juſt
18 ſhall put *it* on, and the innocent ſhall divide the ſilver. ** He
buildeth his houſe as a moth, and as a booth *that* the keeper
19 maketh. The rich man ſhall lie down, but he ſhall not be †† ga-

V. 7. *Let*—I am ſo far from practiſing wickedneſs, that I abhor the thoughts of it, and if I would wiſh to be revenged of my enemy, I could wiſh him no greater miſchief than to be a wicked man.

V. 8. *Though*—Though they proſper in the world. God, as the judge takes it away, to be tried, and determined to its everlaſting ſtate. And what will his hope be then? It will be vanity and a lye; it will ſtand him in no ſtead.

V. 10. *Delight*—When he has nothing elſe to delight in? No: his delight is in the things of the world, which now ſink under him. And thoſe who do not delight in God, will not *always*, will not long, *call upon him*.

V. 12. *Have ſeen*—I ſpeak what is confirmed by your own, as well as others experiences. *Vain*—To condemn me for a wicked man, becauſe I am afflicted.

V. 15. *Remain*—Who ſurvive that ſword and famine. *Widows*—For they had many wives. *Weep*—Becauſe they alſo, as well as other perſons, groaned under their tyranny, and rejoice in their deliverance from it.

V. 16. *As clay*—In great abundance.

V. 18. *A moth*—Which ſettleth itſelf in a garment, but is quickly and unexpectedly diſpoſſeſſed of its dwelling, and cruſhed to death. *A booth*—Which the keeper of a garden or vineyard ſuddenly rears up in fruit-time, and as quickly pulls down again.

V. 19. *Lie down*—In death. *Not gathered*—Inſtead of that honourable interment with his fathers, his carcaſe ſhall lie like dung upon the earth. *One openeth his eyes*—That is, while a man can open his eyes, in the twinkling of an eye. He is as if he had never been, dead and gone, and his family and name extinct with him.

† *Matt.* xvi. 26. ‡ *Pſal.* xviii. 41. cix. 7. *Prov.* i. 28. xxviii. 9. *Iſa.* i. 15. *Ezek.* viii. 18. *Mich.* iii. 4. *John* ix. 31. *James* iv. 3. § *Deut.* xxviii. 41. *Hoſ.* ix. 13. ‖ *Pſal.* lxxviii. 64. ** Chap. viii. 15. †† 2 *Kings* xxii. 20.

20 thered: one openeth his eyes, and he *is* not. ‡ Terrors take hold
21 on him as waters; a tempeſt ſtealeth him away in the night. The
eaſt-wind carrieth him away, and he departeth: and as a ſtorm
22 hurleth him out of his place. For *God* ſhall caſt upon him and not
23 ſpare: he would fain flee out of his hand. *Men* ſhall clap their
hands at him, and ſhall hiſs him out of his place.

CHAP. XXVIII.

The wiſdom of God in the works of nature, ver. 1—11. *A wiſdom like this cannot be found by man, neither can it be bought at any price,* ver. 12—21. *Death makes a report concerning it,* ver. 22. *It is hid in God,* ver. 23—27. *To fear God is man's wiſdom,* ver. 28.

1 SURELY there is a vein for the ſilver, and a place for gold,
2 *where* they fine *it*. Iron is taken out of the earth, and copper

V. 20. *Terrors*—From the ſenſe of approaching death or judgment. *Waters*—As violently and irreſiſtibly, as a river breaking its banks, or deluge of waters bears down all before it. *A tempeſt*—God's wrath cometh upon him like a tempeſt, and withal unexpectedly like a thief in the night.

V. 21. *Eaſt-wind*—Some terrible judgment, fitly compared to the eaſt-wind, which in thoſe parts was moſt vehement, and pernicious. *Carrieth him*—Out of his palace wherein he expected to dwell for ever; whence he ſhall be carried either by an enemy, or by death.

V. 22. *Caſt*—His darts or plagues one after another. *Would flee*—He earneſtly deſires to eſcape the judgments of God, but in vain. Thoſe that will not be perſuaded to fly to the arms of Divine grace, which are now ſtretched out to receive them, will not be able to flee from the arms of Divine wrath, which will ſhortly be ſtretched out to deſtroy them.

V. 23. *Clap*—In token of their joy at the removal of ſuch a publick peſt, by way of aſtoniſhment: and in contempt and ſcorn, all which this geſture ſignifies in ſcripture uſe. *Hiſs*—In token of deteſtation and deriſion.

V. 1. *Surely*—*Job* having in the laſt chapter diſcourſed of God's various providences toward wicked men, and ſhewed that God doth ſometimes, for a ſeaſon, give them proſperity, but afterwards calls them to a ſad account, and having ſhewed that God doth ſometimes proſper the wicked all their days, ſo they live and die without any viſible token of God's diſpleaſure, when on the contrary, good men are exerciſed with many calamities; and perceiving that his friends were, ſcandalized at theſe methods of Divine providence, and denied the thing, becauſe they could not underſtand the reaſon of ſuch diſpenſations: in this chapter he declares that this is one of the depths of Divine wiſdom, not diſcoverable by any mortal man, and that although men had ſome degree of wiſdom whereby they could ſearch out many hidden things, as the veins of ſilver, and gold, yet this was a wiſdom of an higher nature, and out of man's reach. The caverns of the earth he may diſcover, but not the counſels of heaven.

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‡ Chap. xviii. 11.

3 *is* molten out of the ſtone. He ſetteth a bound * to darkneſs, and
ſearcheth out all perfection: the ſtones of darkneſs, and the
4 ſhadow of death. The flood breaketh out from the inhabitant;
even the waters forgotten of the foot: they are dried up, they are
5 gone away from men. *As for* the earth, out of it cometh bread: and
6 under it is turned up as it were † *fire*. The ſtones of it *are* the place
7 of ſapphires: and it hath duſt of gold. *There is* a path which no
8 fowl knoweth, and which the vulture's eye hath not ſeen. The
lion's whelps have not trodden it, nor the fierce lion paſſed by it,
9 ‡ He putteth forth his hand upon the rock; he overturneth the
10 mountains by the roots. He cutteth out rivers among the rocks,
11 and his eye ſeeth every precious thing. He bindeth the floods
from overflowing, and *the thing that is* hid, bringeth he forth to
12 light. But where ſhall that wiſdom be found? And where *is* the
13 place of underſtanding? Man knoweth not the price thereof, nei-

V. 3. *Perfection*—Whatever is deeply wrought in the deepeſt caverns. *Stones of darkneſs*—The precious ſtones which lie hid in the dark bowels of the earth, where no living thing can dwell.

V. 4. *Breaketh out*—While men are ſearching, water breaks in upon them. *Inhabitants*—Out of that part of the earth which the miners inhabit. *Forgotten*—Untrodden by the foot of man. *Dried up*—*They are dried up*, (or, *drawn up*, by engines made for that purpoſe) *from men*, from the miners, that they may not be hindered in their work.

V. 5. *Fire*—Coals, and brimſtone, and other materials of fire. Unleſs this refer, as ſome ſuppoſe, to a central fire.

V. 6. *Sapphires*—Of precious ſtones; the ſapphire, as one of the moſt eminent, being put for all the reſt. In ſome parts of the earth, the ſapphires are mixed with ſtones, and cut out of them and poliſhed. *Hath*—The earth containeth. *Duſt*—Diſtinct from that gold which is found in the maſs, both ſorts of gold being found in the earth.

V. 7. *Apath*—In the bowels of the earth. *Vulture's eye*—Whoſe eye is very quick, and ſtrong, and ſearcheth all places for its prey.

V. 8. *Lion*—Which rangeth all places for prey. The birds and beaſts have often led men to ſuch places as otherwiſe they ſhould never have found out; but they could not lead them to theſe mines, the finding out of them is a ſpecial gift of God.

V. 9. *He*, &c.—This and the two next verſes mention other eminent works of God, who overturneth rocks, and produceth new rivers.

V. 10. *Seeth*—Even thoſe which no human art or induſtry was ever able to diſcover.

V. 12. *That wiſdom*—Man hath one kind of wiſdom, to diſcover the works of nature, and to perform the operations of art; but as for that ſublime wiſdom which conſiſts in the knowledge of God and ourſelves, no man can diſcover this, but by the ſpecial gift of God.

V. 13. *Found*—Among men upon earth, but only among thoſe bleſſed ſpirits that dwell above.

V. 14. *The*

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* Chap. xii. 22. † *Ezek.* xxviii. 14. ‡ Chap. ix. 5.

14 ther is it found in the land of the living. § The depth ſaith,
15 It *is* not in me: and the ſea ſaith, *It is* not with me. It
‖ cannot be gotten for gold, neither ſhall ſilver be weighed *for* the
16 price thereof. It cannot be valued with the gold of Ophir, with
17 the precious Onyx, or the Sapphire. The gold and the cryſtal
cannot equal it: and the exchange of it *ſhall not be for* jewels of fine
18 gold. No mention ſhall be made of the coral, or of pearls: for the
19 price of wiſdom *is* above rubies. The tophaz of Ethiophia ſhall
20 not equal it; neither ſhall it be valued with pure gold. * Whence
then cometh wiſdom? And where is the place of underſtanding?
21 Seeing it is hid from the eyes of all living, and kept cloſe from the
22 fowls of the air. † Deſtruction and death ſay, We have heard
23 the fame thereof with our ears. God underſtandeth the way
24 thereof, and he knoweth the place thereof. For he looketh to the
25 ends of the earth, *and* ſeeth under the whole heaven. To make

V. 14. *The depth*—This is not to be found in any part of the ſea, though a man may dig or dive never ſo deep to find it, nor to be learned from any creature.

V. 20. *Whence*, &c.—By a diligent inquiry, we find at length, that there is a twofold wiſdom; one *hid in God*, which *belongs not to us*, the other revealed to man, which *belongs to us and to our children*.

V. 21. *Hid*—The line and plummet of human reaſon, can never fathom the abyſs of the Divine counſels. Who can account for the maxims, meaſures and methods of God's government? Let us then be content, not to know the future events of providence, 'till time diſcover them: and not to know the ſecret reaſons of providence, 'till eternity brings them to light

V. 22. *Death*—The grave, the place of the dead, to which theſe things are here aſcribed, as they are to *the depths*, and to *the ſea*, by a common figure. Though they cannot give an account of it themſelves yet there is a world, on which theſe dark regions border, where we ſhall ſee it clearly. Have patience, ſays death: I will fetch thee ſhortly to a place where even this wiſdom ſhall be found. When the veil of fleſh is rent, and the interpoſing clouds are ſcattered, we ſhall know what God doth, though we know not now.

V. 23. *God*—God alone. *The way*—The methods which he takes in the management of all affairs, together with its grounds and ends in them. *The place*—Where it dwells, which is only in his own mind.

V. 24. *For*—He, and he only knows it, becauſe his providence, is infinite and univerſal, reaching to all places, and times, paſt, preſent, and to come; whereas the moſt knowing men have narrow underſtandings, and the wiſdom, and juſtice, and beauty of God's works are not fully ſeen 'till all the parts of them be laid together.

V. 25. *Winds*—God manageth them all by weight, appointing to every wind that blows, its ſeaſon, its proportion, its bounds, when, and where, and how much, and how long each ſhall blow. He only doth all theſe things, and he only

knows

§ Ver. 22. *Rom.* xi. 33, 34. ‖ *Prov.* iii 13, 14. viii. 11. 19. xvi. 16. * Ver. 12. † Ver. 14.

the weight for the winds, and he diſpoſeth the waters by meaſure.
26 When he made a decree for the rain, and a courſe for the light-
27 ning of the thunder. Then did he ſee it, and declare it; he pre-
28 pared it, yea, and ſearched it out. But unto man he ſaid, be-
hold, ‡ the fear of the Lord, that is wiſdom, and to depart from
evil *is* underſtanding.

knows why he doth them. He inſtanceth in ſome few of God's works, and thoſe which ſeem to be moſt trivial, and uncertain, that thereby he might more ſtrongly imply that God doth the ſame in other things which are more conſiderable, that he doth all things in the moſt exact order, and weight, and meaſure. *The waters*—Namely, the rain-waters, which God layeth up in his ſtore-houſes, the clouds, and thence draws them forth, and ſends them down upon the earth in ſuch times and proportions as he thinks fit. *Meaſure*—For liquid things are examined by meaſure, as other things are by weight: and here is both *weight* and *meaſure* to ſignify with what perfect wiſdom God governs the world.

V. 26. *When*—At the firſt creation, when he ſettled that courſe and order which ſhould be continued. *A decree*—An appointment, and as it were a ſtatute law, that it ſhould fall upon the earth, in ſuch times, and places, and proportions.

V. 27. *It*—Wiſdom, which is the ſubject of the preſent diſcourſe. This God *ſaw* within himſelf; he looked upon it in his own mind, as the rule by which he would proceed in the creation and government of all things. *Declare*—Or reveal it. *Prepared*—He had it in readineſs for doing all his works, as if he had been for a long time preparing materials for them. So it is a ſpeech of God after the manner of men. *Searched*—Not properly; for ſo ſearching implies ignorance, and requires time and induſtry, all which is repugnant to the Divine perfections; but figuratively, he did, and doth, all things with that abſolute and perfect wiſdom, ſo exactly, and perfectly, as if he had beſtowed a long time in ſearching, to find them out.

V. 28. *Man*—Unto *Adam* in the day in which he was created. And in him, to all his poſterity. *Said*—God ſpake it, at firſt to the mind of man, in which he wrote this with his own finger, and afterwards by the holy patriarchs, and prophets, and other teachers, whom he ſent into the world to teach men true wiſdom. *Behold*—Which expreſſion denotes the great importance of this doctrine, and withal man's backwardneſs to apprehend it. *The fear of the Lord*—True religion. *Wiſdom*—Is man's wiſdom, becauſe that, and that only, is his duty, and ſafety, and happineſs, both for this life and for the next. *Evil*—From ſin, which is called *evil* eminently, as being the chief evil, and the cauſe of all other evils. Religion conſiſts of two branches, doing good, and forſaking evil; the former is expreſſed in the former clauſe of this verſe, and the latter in theſe words; and this is the beſt kind of knowledge or wiſdom to which man can attain in this life. The deſign of *Job* in this cloſe of his diſcourſe, is not to reprove the boldneſs of his friends, in prying into God's ſecrets, and paſſing ſuch a raſh cenſure upon him, and upon God's carriage towards him; but alſo to vindicate himſelf from the imputation of hypocriſy, which they faſtened upon him, by ſhewing that he had ever eſteemed it to be his beſt wiſdom, to fear God, and to depart from evil.

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‡ *Pſal.* cxi. 10. *Prov.* i. 7. ix. 10. *Eccles.* xii. 13.

CHAP. XXIX.

Job, *after pauſing a little while, ſhews, what comfort he formerly had in his houſe and family,* ver. 1—6. *What honour and power he had in his country,* ver. 7—10. *What good he did as a magiſtrate,* ver. 11—17. *And what a proſpect he had of the continuance of his proſperity,* ver. 18—25.

1, 2 MOREOVER, Job continued his parable, and ſaid, Oh
that I were as *in* months paſt, as *in* the days *when* God pre-
3 ſerved me. When his candle ſhone upon my head, *and when* by
4 his light I walked *through* darkneſs. As I was in the days of my
5 youth, when the ſecret of God *was* upon my tabernacle: When
the Almighty *was* yet with me; when my children *were* about me:
6 When I waſhed my ſteps with butter, and the rock poured me
7 out rivers of oil: When I went out to the gate, through the city,
8 *when* I prepared my ſeat in the ſtreet: The young men ſaw me
9 and hid themſelves: and the aged aroſe, *and* ſtood up. The
princes refrained talking, and laid *their* hand on their mouth.
10 The nobles held their peace, and their tongue cleaved to the roof
11 of their mouth. When the ear heard *me*, then it bleſſed me,
12 and when the eye ſaw *me*, it gave witneſs to me. Becauſe * I deli-
vered the poor that cried, and the fatherleſs, and *him that had*
13 none to help him. The bleſſing of him that was ready to pe-
riſh came upon me: And I cauſed the widow's heart to ſing for
14 joy. † I put on righteouſneſs, and it cloathed me: my judgment
15 *was* as a robe and a diadem. I was eyes to the blind, and feet
16 was I to the lame. I *was* a father to the poor; and the cauſe *which*
17 I knew not I ſearched out. And I brake the jaws of the wicked,
18 and pluckt the ſpoil not of his teeth. Then I ſaid, I ſhall die in my

V. 2. *Preſerved*—From all thoſe miſeries which now I feel.

V. 3. *Darkneſs*—I paſſed ſafely through many difficulties, and dangers, and common calamities.

V. 7. *Seat*—When I cauſed the ſeat of juſtice to be ſet for me. By this, and ſeveral other expreſſions, it appears that *Job* was a magiſtrate. *Street*—In that open place, near the gate, where the people aſſembled for the adminiſtration of juſtice.

V. 10. *Cleaved*—It lay as ſtill as if he had done ſo.

V. 11. *Witneſs*—Gave teſtimony to my pious, and juſt, and blameleſs converſation.

V. 14. *Put on,* &c.—Perhaps he did not wear theſe: but his ſteddy juſtice was to him inſtead of all thoſe ornaments.

V. 18. *Multiply*—See how apt even good men are, to ſet death at a diſtance from them!

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* *Pſal.* lxxii. 12. *Prov.* xxi. 13. † *Iſa.* lix. 17. *Eph.* vi. 14. 1 *Theſ.* v. 8.

19 neſt, and I ſhall multiply *my* days as the ſand. My root *was* ſpread
out ‡ by the waters, and the dew lay all night upon my branch.
20 My glory *was* freſh in me, and my § bow was renewed in my hand.
21 Unto *me* men gave ear, and waited and kept ſilence at my counſel.
22 After my words they ſpake not again, and my ſpeech dropped
23 upon them. And they waited for me, as for the rain, and they
24 opened their mouth wide as for the latter rain. *If* I laughed on them
they believed *it* not, and the light of my countenance they caſt
25 not down. I choſe out their way, and ſat chief, and dwelt as a
king in the army, as one *that* comforteth the mourners.

CHAP. XXX.

Job'*s honour is turned into contempt,* ver. 1—14. *His proſperity, into fears, pains, and a ſenſe of the wrath of God,* ver. 15—22. *He looks for nothing but death,* ver. 23. *And reſt therein,* ver. 24. *Reflects on his former ſympathy with the afflicted,* ver. 25. *And deſcribes his own preſent calamities,* ver. 26—31.

1 BUT now *they that are* younger than I, have me in deriſion,
whoſe fathers I might have diſdained to have ſet with the
2 dogs of my flock. Yea, whereto *might* the ſtrength of their hands
3 *profit* me, in whom vigorous age was periſhed? For want and

V. 20. *Glory*—My reputation was growing every day. *Bow*—My ſtrength which is ſignified by a *bow, Gen.* xlix. 24. 1 *Sam.* ii. 4. becauſe in ancient times the bow and arrows were the principal inſtruments of war.

V. 22. *Dropped*—As the rain, which when it comes down gently upon the earth, is moſt acceptable and beneficial to it.

V. 24. *Laughed*—Carried myſelf ſo familiarly with them, that they could ſcarce believe their eyes and ears. *Caſt not down*—They were cautious not to give me any occaſion to change my countenance towards them.

V. 25. *I choſe*—They ſought to me for advice in all difficult caſes, and I directed them what methods they ſhould take. *Sat*—As a prince or judge, while they ſtood waiting for my counſel. *A king*—Whoſe preſence puts life, and courage, into the whole army. *As one*—As I was ready to comfort any afflicted perſons, ſo my conſolations were always welcome to them.

V. 1. *Younger*—Whom both univerſal cuſtom, and the light of nature, taught to reverence their elders and betters. *Whoſe fathers*—Whoſe condition was ſo mean, that in the opinion, of the world, they were unworthy to be my ſhepherds the companions of my dogs which watch my flocks.

V. 3. *Solitary*—Although want commonly drives perſons to places of reſort for relief, yet they were ſo conſcious of their own guilt, that they ſhunned com-

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‡ *Pſal.* i. 3. *Jer.* xvii. 8. § *Gen.* xlix. 24.

famine *they were* ſolitary: fleeing into the wilderneſs, in former
4 time deſolate and waſte: Who cut up mallows by the buſhes, and
5 juniper-roots *for* their meat. They were driven forth from among
6 *men*, (they cried after them, as *after* a thief) To dwell in the
clifts of the valleys, in caves of the earth, and *in* the rocks.
7 Among the buſhes they brayed, under the thorns they were gathered
8 together. *They were* children of fools, yea, children of
9 baſe men: they were viler than the earth. * And now am I their
10 ſong, yea, I am their by-word. They abhor me, they flee far
11 from me, and ſpare not to ſpit in my face, Becauſe he hath looſed
my cord, and afflicted me, they have alſo let looſe the bridle
12 before me. Upon *my* right *hand* riſe the youth, they puſh away
my feet, and they raiſe up againſt me the ways of their deſtruction.
13 They mar my path, they ſet forward my calamity, *even*
14 they *who have* no helper. They came *upon me* as a wide breaking
in of *waters*; in the waſte place they rolled themſelves *upon*
15 *me*. Terrors are turned upon me: they purſue my ſoul as the

pany, and for fear or ſhame fled into, and lived in deſolate places.

V. 4. *Who cut—Bitter herbs*, which ſhews their extreme neceſſity. *Juniper*—Poſſibly the word may ſignify ſome other plant, for the *Hebrews* themſelves are at a loſs for the ſignification of the names of plants.

V. 7. *Brayed*—Like the wild aſſes, for hunger or thirſt. *Thorns*—Under which they hide themſelves, that they might not be diſcovered when they are ſought out for juſtice.

V. 10. *Spit*—Not literally, for they kept far from him, but figuratively, they uſe all manner of reproachful expreſſions, even to my face. Herein alſo we ſee a type of Chriſt, who was thus made *a reproach of men, and diſpiſed of the people.*

V. 11. *He*—God. *Cord*—Hath ſlackened the ſtring of my bow, and ſo rendered my bow and arrows uſeleſs; he hath deprived me of my ſtrength or defence. *Let looſe*—They caſt off all former reſtraints of humanity, or modeſty, and do thoſe things before mine eyes, which formerly they trembled leſt they ſhould come to my ears.

V. 12. *Right hand*—This was the place of adverſaries or accuſers in courts of juſtice. *The youth*—Heb. *young ſtriplings*, who formerly hid themſelves from my preſence, chap. xxix. 8. *Puſh*—Metaphorically, they endeavour to overwhelm me. *Ways*—Cauſe-ways, or banks: ſo it is a metaphor from ſoldiers, who caſt up banks, againſt the city which they beſiege. *Deſtruction*—To deſtroy me.

V. 13. *Mar*—As I am in great miſery, ſo they endeavour to ſtop all my ways out of it. *Set forward*—Increaſing it by their invectives, and cenſures. *Even they*—Who are themſelves in a forlorn and miſerable condition.

V. 14. *Waſte place*—*In the waſte place*: in that part of the bank which was broken down. *They rolled*—As the waters, come rolling in at the breach.

V. 15. *Terrors*—If he endeavoured to ſhake them off, they turned furiouſly upon him:

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* Chap. xvii. 6. *Pſal.* xxxv. 15. lxix. 12. *Lam.* iii. 14. 63.

16 wind: and my welfare paſſeth as a cloud. And now my ſoul is
poured out within me: the days of affliction have taken hold upon
17 me. My bones are pierced in me in the night-ſeaſon: and my
18 ſinews take no reſt. By the great force *of my diſeaſe,* is my gar-
ment changed: it bindeth me about as the collar of my coat.
19 He hath caſt me into the mire, and I am become like duſt and
20 aſhes. I cry unto thee, and thou doſt not hear me: I ſtand up,
21 and thou regardeſt me *not.* Thou art turned to be cruel to me:
22 with thy ſtrong hand thou oppoſeſt thyſelf againſt me. Thou lifteſt
me up to the wind: thou cauſeſt me to ride *upon* it, and diſſolveſt
23 my ſubſtance. For I know *that* thou wilt bring me *to* death, and
24 *to* the houſe appointed for all living. Surely he will not ſtretch
out *his* hand to the grave, though they cry in his deſtruction.
25 * Did not I weep for him that was in trouble? Was *not* my ſoul
26 grieved for the poor? When I looked for good, them evil came
27 *unto me:* and when I waited for light, there came darkneſs. My
bowels boiled and reſted not: the days of affliction prevented me.
28 ‡ I went mourning without the ſun: I ſtood up, *and* I cried in the

him: if he endavoured to out run them, they purſued his ſoul, as ſwiftly and violently as the wind.

V. 20. *I ſtand*—I pray importunately and continually.

V. 21. *Turned*—As if thou hadſt changed thy very nature, which is kind, and merciful, and gracious.

V. 22. *Thou*—Thou expoſeſt me, to all ſorts of ſtorms and calamities; ſo that I am like chaff or ſtubble lifted up to the wind, and violently toſſed hither and thither in the air. *Subſtance*—By which, my body is almoſt conſumed, and my heart is melted within me.

V. 23. *Houſe appointed*—The grave is a narrow, dark, cold houſe, but there we ſhall reſt and be ſafe. It is our home, for it is our mother's lap, and in it we are gathered to our fathers. It is an houſe appointed for us, by him that has appointed the bounds of all our habitations. And it is *appointed for all living.* It is the common receptacle for rich and poor: we muſt all be brought thither, and that ſhortly.

V. 24. *To the grave*—The hand of God's wrath will not follow me beyond death; I ſhall then be ſafe and eaſy: *Tho' men cry in his deſtruction:* tho' moſt men cry and are affrighted, while they are dying, while the body is ſinking into deſtruction; yet I deſire it, I have nothing to fear therein, ſince *I know that my redeemer liveth.*

V. 25. *Did not I*—Have I now judgment without mercy, becauſe I afforded no mercy to others in miſery? No; my conſcience acquits me from this inhumanity: I did mourn over others in their miſeries.

V. 26. *Upon me*—Yet trouble came upon myſelf, when I expected it not.

V. 27. *Affliction*—Came upon me ſuddenly, and unexpectedly, when I promiſed myſelf peace and proſperity.

V. 28. *Without the ſun*—Heb. *black, not by the ſun.* My very countenance became black,

* *Pſal.* xxxv. 13, 14. *Rom.* xii. 15.

‡ *Pſal.* xxxviii. 6. xlii. 9. xliii. 2.

29 congregation. § I am a brother to dragons, and a companion to
30 owls. ‖ My ſkin is black upon me, and my bones are burnt with
31 heat. My harp alſo is *turned* to mourning, and my organ into
the voice of them that weep.

CHAP. XXXI.

Job's *proteſtation of his innocence, with regard to wantonneſs,* ver. 1—4. *Fraud and injuſtice,* ver. 5—8. *Adultery,* ver. 9—12. *Haughtineſs and ſeverity toward his ſervants,* ver. 13—15. *Unmercifulneſs to the poor,* ver. 16—23. *Confidence in his wealth,* ver. 24, 25. *Idolatry,* ver. 26—28. *Revenge,* ver. 29—31. *Neglect of poor ſtrangers,* ver. 32. *Hypocriſy, or not reproving others,* ver. 33, 34. *He wiſhes God would anſwer and that his words might be recorded,* ver. 35—37. *Proteſts his innocence, as to oppreſſion,* ver. 38—40.

1 I Made a covenant with mine eyes: why then ſhould I gaze upon
2 a maid? For what portion of God *is there* from above? And
3 *what* inheritance of the Almighty from on high? *Is* not deſtruction
to the wicked? And a ſtrange puniſhment to the workers of iniquity?
4 * Doth not he ſee my ways, and count all my ſteps?
5 If I have walked with vanity, or if my foot hath haſted to deceit;
6 Let me be weighed in an even balance, that God may know
7 mine integrity. If my ſtep hath turned out of the way, and mine
heart walketh after mine eyes, and if any blot hath cleaved to

black, tho' not by the ſun, but by the force of my diſeaſe.

V. 29. *A brother*—By imitation of their cries: perſons of like qualities are often called *brethren*. *Dragon*—Which howl and wail mournfully in the deſerts.

V. 1. *I made*—So far have I been from any groſs wickedneſs, that I have abſtained from the leaſt occaſions and appearances of evil.

V. 2. *For*—What recompence may be expected from God for thoſe who do otherwiſe. *Above*—How ſecretly ſoever unchaſte perſons carry the matter, ſo that men cannot reprove them, yet there is one who ſtands upon an higher place, whence he ſeeth in what manner they act.

V. 5. *Walked*—Dealt with men. *Vanity*—With lying, or falſhood. *Deceit*—If when I had an opportunity of enriching myſelf, by wronging others, I have readily and greedily complied with it.

V. 6. *Let me*—I deſire nothing more than to have my heart and life weighed in juſt balances, and ſearched out by the all-ſeeing God. *That God*—Or, *and he will know;* (upon ſearch he will find out: which is ſpoken of God after the manner of men:) *Mine integrity*—So this is an appeal to God to be witneſs of his ſincerity.

V. 7. *Heart*—If I have let my heart looſe to covet forbidden things, which mine eyes have ſeen: commonly ſin enters by the

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§ *Pſal.* cii. 6. ‖ *Pſal.* cxix. 83. *Lam.* iv. 8. v. 10. * 2 *Chron.* xvi. 9. Chap. xxxiv. 21. *Prov.* v. 21. xv. 3. *Jer.* xxxii. 19.

8 mine hands, Then let me ſow, and let another eat; yea, let
9 my increaſe be rooted out. If mine heart have been deceived
by a woman, or *if* I have laid wait at my neighbour's door;
10 *Then* let my wife grind unto another, and let others bow down
11 upon her. For this *is* an heinous crime; yea, it *is* an iniquity *to*
12 *be puniſhed* by the judges. For it *is* a fire *that* conſumeth to deſtruction,
13 and would root out all mine increaſe. If I did deſpiſe the
cauſe of my man-ſervant, or of my maid-ſervant, when they
14 contended with me. What then ſhall I do when † God riſeth up?
15 And when he viſiteth, what ſhall I anſwer him? ‡ Did not he that
made me in the womb, make him? And did not one faſhion us in
16 the womb? If I have withheld the poor from *their* deſire, or have
17 cauſed the eyes of the widow to fail; Or have eaten my morſel
18 myſelf alone, and the fatherleſs hath not eaten thereof: (For from
my youth he was brought up with me as *with* a father, and I have
19 guided her from my mother's womb.) If I have ſeen any periſh
20 for want of clothing, or any poor without covering; If his loins
have not bleſſed me, and *if* he were *not* warmed with the fleece of
21 my ſheep; If I have lifted up my hand againſt the fatherleſs, when

the eye into the heart. *Any blot*—Any unjuſt gain.

V. 8. *Increaſe*—All my plants, and fruits, and improvements.

V. 10. *Then*—Not as if *Job* deſired this; but that if God ſhould give up his wife to ſuch wickedneſs, he ſhould acknowledge his juſtice in it.

V. 11. *This*—Adultery. *It is*—Heb. *an iniquity of the judges*; which belongs to them to take cognizance of, and to puniſh, even with death; and that not only by the law of *Moſes*, but even by the law of nature, as appears from the known laws and cuſtoms of the *Heathen* nations.

V. 12. *Deſtruction*—Luſt is a fire in the ſoul; it conſumes all that is good there, the convictions, the comforts; and lays the conſcience waſte. It conſumes the body, conſumes the ſubſtance, *roots out all he increaſe*. It kindles the fire of God's wrath, which if not quenched by the blood of Chriſt, will burn to the loweſt hell.

V. 16. *If I*—Denied them what they deſired of me. *To fail*—With tedious expectation of my juſtice or charity. *Job* is moſt large upon this head, becauſe in this matter *Eliphaz* had moſt particularly accuſed him.

V. 18. *Youth*—As ſoon as I was capable of managing mine own affairs. *With me*—Under my care. *A father*—With all the diligence and tenderneſs of a father. *Her*—The widow mentioned ver. 16. *From*—From my tender years; ever ſince I was capable of diſcerning good and evil.

V. 19. *Periſh*—When it was in my power to help them.

V. 21. *When*—When I ſaw I could influence the judges to do what I pleaſed.

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† *Pſal.* xliv. 21. ‡ Chap. xxxiv. 19. *Prov.* xiv. 31. xxii. 2. *Mal.* ii. 10.

22 I ſaw my help in the gate: *Then* let mine arm fall from my ſhoulder-
23 blade, and mine arm be broken from the bone. § For deſtruction
from God *was* a terror to me, and by reaſon of his highneſs I could
24 not endure. ‖ If I have made gold by hope, or have ſaid to the fine
25 gold, *Thou art* my confidence; * If I rejoiced becauſe my wealth
26 *was* great, and becauſe mine hand had gotten much; † If I beheld the
27 ſun when it ſhined, or the moon walking *in* brightneſs; ‡ And my
heart hath been ſecretly enticed, or my mouth hath kiſſed my
28 hand: This alſo *were* an iniquity *to be puniſhed by* the judge: for
29 I ſhould have denied the God *that is* above. †† If I rejoiced at the
deſtruction of him that hated me, or lifted up myſelf when evil found
30 him: §§ Neither have I ſuffered my mouth to ſin, by wiſhing a curſe
31 to his ſoul. If the men of my tabernacle ſaid not, Oh that we had
32 of his fleſh! We cannot be ſatiſfied. The ſtranger did not
33 lodge in the ſtreet; *but* I opened my doors to the traveller. If I
covered my tranſgreſſions as Adam; by hiding mine iniquity in
34 my boſom. Did I fear a great multitude, or did the contempt of

V. 23. *For*—I ſtood in awe of God and of his judgments. *I could not*—I knew myſelf unable either to oppoſe his power, or to bear his wrath. Even good men have need to reſtrain themſelves from ſin, with the fear of *Deſtruction from God.* Even when ſalvation from God is a comfort to us, yet deſtruction from God ſhould be *a terror to us. Adam* in innocency was awed by a threatning.

V. 26. *If*—This place ſpeaks of the worſhip of the hoſt of heaven, and eſpecially of the ſun and moon, the moſt eminent and glorious of that number, which was the moſt ancient kind of idolatry, and moſt frequent in the eaſtern countries. *Shined*—In its full ſtrength and glory.

V. 27. *Kiſſed*—In token of worſhip, whereof this was a ſign.

V. 28. *The judge*—The civil magiſtrate; who being advanced and protected by God, is obliged to maintain and vindicate his honour, and conſequently to puniſh idolatry. *Denied God*—Not directly but by conſequence, becauſe this was to rob God of his prerogative, by giving to the creature that worſhip which is peculiar to God.

V. 29. *Lift up*—Heb. *ſtirred up myſelf* to rejoice and inſult over his miſery.

V. 31. *If*—My domeſticks and familiar friends. *His fleſh*—This is farther confirmation of *Job*'s charitable diſpoſition to his enemy. Although all who were daily converſant with him, and were witneſſes of his and their carriage, were ſo zealous in *Job*'s quarrel, that they proteſted they could eat their fleſh, and could not be ſatisfied without. Yet he reſtrained both them and himſelf from executing vengeance upon them.

V. 33. *As Adam*—As *Adam* did in *Paradiſe.*

V. 34. *Did I fear*—No: all that knew *Job* knew him to be a man of reſolution, that boldly appeared, ſpoke and acted

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§ *Iſa.* xiii. 6. *Joel* i. 15. ‖ *Mark* x. 24. 1 *Tim.* vi. 17. * *Pſal.* lxii. 10. † *Deut.* v. 19. xi. 16. xvii. 3. ‡ *Prov.* xvii. 5. †† *Matt.* v. 44. *Rom.* xii. 14. §§ *Rom.* ii. 13. *Heb.* xiii. 2. 1 *Pet.* iv. 9.

families terrify me, that I kept ſilence, *and* went not out of the
35 door? Oh that one would hear me! Behold, my deſire *is that* the
Almighty would anſwer me, and *that* mine adverſary had written
36 a book. Surely I would take it upon my ſhoulder, *and* bind it *as*
37 a crown to me. I would declare unto him the number of my
38 ſteps; as a prince would I go near unto him. If my land cry
39 againſt me, or that the furrows likewiſe thereof complain: If
have eaten the fruits thereof without money, or have cauſed the
40 owners thereof to loſe their life: Let thiſtles grow inſtead of wheat,
and cockle inſtead of barley. The words of Job are ended.

CHAP. XXXII.

Some account of Elihu, *and his ſentiments concerning the diſpute between* Job *and his friends*, ver. 1—5. *He excuſes his own youth*, ver. 6—10. *and pleads, that he had heard all they had to ſay*, ver. 11—13. *That he had ſomething new to offer*, ver. 14—17. *Could not refrain from ſpeaking*, ver. 18—20. *And would ſpeak impartially*, ver. 21, 22.

1 SO theſe three men ceaſed to anſwer Job, becauſe he *was* righte-
2 ous in his own eyes. Then was kindled the wrath of Elihu
the ſon of Barachel the Buzite, of the kindred of Ram: againſt

in defence of religion and juſtice. He durſt not *keep ſilence*, or ſtay within, when called to ſpeak or act for God. He was not deterred by the number, or quality, or inſults of the injurious, from reproving them, and doing juſtice to the injured.

V. 35. *Had written*—Had given me his charge written in a book or paper, as the manner was in judicial proceedings. This ſhews that *Job* did not live, before letters were in uſe. And undoubtedly the firſt letters were thoſe wrote on the two tables, by the finger of God. He wiſhes, his friends, who charged him with hypocriſy, would draw up the charge in writing.

V. 36. *Take it*—As a trophy or badge of honour.

V. 37. *Him*—My judge, or adverſary. *My ſteps*—The whole courſe of my life. *A prince*—With undaunted courage and confidence.

V. 38. *Cry*—Becauſe I have gotten it by fraud or violence.

V. 39. *Without money*—Either without paying the price for the land, or by defrauding my workmen of their wages. *Life*—Killing them that I might have undiſturbed poſſeſſion of it, as *Ahab* did *Naboth*.

V. 1. *Becauſe*—So they ſaid: but they could not anſwer him.

V. 2. *The Buzite*—Of the poſterity of *Buz*, *Nahor's* ſon, *Gen.* xii. 21. *Ram*—Or, *of Aram*; for *Ram* and *Aram* are uſed promiſcuouſly; compare 2 *Kings* viii. 28. 2 *Chron.* xxii. 5. His pedigree is thus particularly deſcribed, partly for his honour, as being both a wiſe and good man, and principally to evidence the truth of this hiſtory. *He juſtified*—Himſelf, not without reflection upon God, as dealing ſeverely with him, he took more care to maintain his own innocency than God's glory. The word *Elihu* ſignifies, *my God is he*.

They

Job was his wrath kindled, becauſe he juſtified himſelf rather than
3 God. Alſo againſt his three friends was his wrath kindled, becauſe
4 they had found no anſwer, and yet had condemned Job. Now
Elihu had waited 'till Job had ſpoken, becauſe they *were* elder than
5 he. When Elihu ſaw that *there was* no anſwer in the mouth of
6 *theſe* three men, then his wrath was kindled. And Elihu the ſon
of Barachel the Buzite, anſwered and ſaid, I *am* young, and ye
are very old, wherefore I was afraid and durſt not ſhew you mine
7 opinion. I ſaid, * Days ſhould ſpeak, and multitude of years
8 ſhould teach wiſdom. But *there is* a ſpirit in man: and † the inſpiration
9 of the Almighty giveth them underſtanding. Great men
are not always wiſe: neither doth the aged underſtand judgment.
10 Therefore I ſaid, Hearken to me: I alſo will ſhew mine opinion.
11 Behold, I waited for your words: I gave ear to your reaſons,
12 while you ſearched out what to ſay. Yea, I attended unto you:
and behold, *there was* none of you that convinced Job, or that anſwered
13 his words. Leſt ye ſhould ſay, We have found out wiſdom:
14 God thruſteth him down, not man. Now he hath not
directed *his* words againſt me: neither will I anſwer him with your
15 ſpeeches. They were amazed, they anſwered no more, they left
16 off ſpeaking. When I had waited, (for they ſpake not but ſtood
17 ſtill; and anſwered no more:) I *ſaid,* I will anſwer alſo my part;
18 I alſo will ſhew mine opinion. For I am full of matter, the
19 ſpirit within me conſtraineth me. Behold, my heart *is* as wine

They had all tried in vain to convince *Job*: but *my God is he* who both can and will do it.

V. 3. *No anſwer*—To *Job*'s arguments as to the main cauſe. *Condemned*—As a bad man.

V. 4. *'Till Job—And his three friends.*

V. 6. *Afraid*—Of being thought forward and preſumptuous.

V. 8. *Spirit*—The ſpirit of God. *Giveth*—To whom he pleaſeth.

V. 9. *Judgment*—What is juſt and right.

V. 12. *Convinced*—By ſolid and ſatisfactory anſwers.

V. 13. *Leſt*—God thus left you to your own weakneſs, leſt you ſhould aſcribe the conquering or ſilencing of *Job* to your own wiſdom. *God*—This is alledged by *Elihu*, in the perſon of *Job*'s three friends; the ſenſe is, the judgments which are upon *Job*, have not been brought upon him by man originally, but by the hand of God, for his groſs, though ſecret ſins: but, ſaith *Elihu*, this argument doth not ſatisfy me, and therefore bear with me if I ſeek for better.

V. 19. *Bottles*—Bottles of new wine.

V. 22. *I*

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* Chap. xii. 12. † Chap. xxxv. 11. xxxviii. 36. *Prov.* ii. 6. *Eccles.* ii. 26. *Dan.* i. 17. ii. 21. *James* i. 5.

20 which hath no vent; it is ready to burſt like new bottles. I will
ſpeak, that I may be refreſhed; I will open my lips, and an-
21 ſwer. Let me not, I pray you, accept any man's perſon:
22 neither let me give flattering titles unto man. For I know not
to give flattering titles: *in ſo doing*, my maker would ſoon take
me away.

CHAP. XXXIII.

Elihu *offers himſelf to* Job *as the perſon he had ſo often wiſhed for*, ver. 1—7. *He charges him with reflecting upon God*, ver. 8—11. *He aggravates this by ſhewing him God's ſovereign power over man, and the various means he uſes to do him good*, ver. 12—14. *Particularly dreams*, ver. 15—18. *And ſickneſs*, ver. 19—30. *He requeſts* Job *to anſwer him, or let him go on*, ver. 31—33.

1 WHEREFORE Job, I pray thee, hear my ſpeeches, and
2 hearken unto all my words. Behold, now I have opened my
3 mouth, my tongue hath ſpoken in my mouth. My words *ſhall
be of* the uprightneſs of my heart: and my lips ſhall utter know-
4 ledge clearly. The ſpirit of God hath made me, and the breath
5 of the Almighty hath given me life. If thou canſt anſwer me,
6 * ſet *thy words* in order before me; ſtand up. † Behold, I *am* accord-
ing to thy wiſh in God's ſtead: I alſo am formed out of the clay.
7 Behold, ‡ my terror ſhall not make thee afraid; neither ſhall my
8 hand be heavy upon thee. Surely thou haſt ſpoken in my hear-
9 ing, and I have heard the voice of *thy* words, *ſaying*, § I *am* clean

V. 22. *I know not*—The more cloſely we eye the majeſty of God as our maker, the more we dread his wrath and juſtice, the leſs danger ſhall we be in of a ſinful fearing or flattering of men.

V. 3. *My words*—I will not ſpeak paſſionately or partially, but from a ſincere deſire to do thee good. *Clearly*—What I ſpeak will be plain, not hard to be underſtood.

V. 4. *Life*—I am thy fellow creature, and am ready to diſcourſe with thee upon even terms, according to thy deſire.

V. 6. *Behold*—I will plead with thee in God's name and ſtead, which thou haſt often wiſhed, and I am God's creature like thyſelf.

V. 9. *Clean*—Not abſolutely, for he often confeſſes himſelf to be a ſinner, but no ſuch *tranſgreſſion*, as might give God juſt occaſion to puniſh him ſo ſeverely, as is implied, where he blames God for *finding occaſions againſt him*, implying that he had given him none by his ſins. And thus far *Elihu*'s charge was juſt, and herein it differs from the charge of *Job*'s three friends, who often accuſe him, for aſſerting his own innocency; although they did it, becauſe they thought him an hypocrite, whereas *Elihu* does it upon other grounds, even becauſe *Job*'s
juſtifi-

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* Chap. xxxii. 14. † Chap. ix. 35. xiii. 20, 21. ‡ Chap. xiii. 21. § Chap. ix. 17. x. 7. xvi. 17. xxiii. 10, 11. xxvii. 5. xxix. 14. xxxi. 1.

without tranſgreſſion, I *am* innocent, neither *is there* iniquity in
10 me. Behold he findeth occaſions againſt me; ‖ he counteth me
11 for his enemy. * He putteth my ſeet in the ſtocks, he marketh
12 all my paths. Behold, in this thou art not juſt: I will anſwer
13 thee, That God is greater than man. Why doſt thou ſtrive againſt
14 him? For he giveth not account of any of his matters. Yet
15 God ſpeaketh once, yea twice, *yet man* perceiveth it not. In a
dream, in a viſion of the night, when deep ſleep falleth upon men,
16 in ſlumberings upon the bed. Then he openeth the ears of men,
17 and ſealeth their inſtruction. That he may withdraw man *from his*
18 purpoſe, and hide pride from man. † He keepeth back his ſoul
19 from the pit, and his life from periſhing by the ſword. He is
chaſtened alſo with pain upon his bed, and the multitude of his
20 bones with ſtrong *pain.* ‡ So that his life abhorreth bread, and
21 his ſoul dainty meat. His fleſh is conſumed away, that it cannot
22 be ſeen, and his bones *that* were not ſeen, ſtick out. Yea, his ſoul

juſtification of himſelf was accompanied with reflections upon God.

V. 11. *Marketh*—He narrowly prys into all my actions, that he may find matter againſt me.

V. 12. *Not juſt*—Thou art in the wrong. *Greater*—Not only in power and majeſty, but alſo in juſtice, and wiſdom, and goodneſs, and therefore thou doſt fooliſhly, in cenſuring his judgments, thou caſteſt off that awe and reverence which thou ſhouldeſt conſtantly maintain towards thy ſovereign Lord.

V. 13. *He*—Uſeth not to give an account to his creatures of the grounds and reaſons of his judgments or diſpenſations, as being the ſupreme governor of all perſons and things, in whoſe will it becometh all men to acquieſce.

V. 14. *Yet*—Although he doth not give men an account of his matters, yet he doth that which is ſufficient for them. *Twice*—When once ſpeaking doth not awaken men, God is graciouſly pleaſed to give them another admonition: though he will not gratify mens curioſity in enquiring into his hidden judgments, yet he will acquaint them with their duty. God ſpeaks to us by conſcience, by providence, and by miniſters, of all which *Elihu* here treats at large, to ſhew *Job*, that God was now telling him his mind, and endeavouring to do him good. He ſhews firſt, how God admoniſhes men by their own conſciences.

V. 16. *Sealeth*—He imprints thoſe inſtructions upon their minds.

V. 17. *Pride*—And God by this means is ſaid to *hide pride from man,* becauſe by theſe glorious repreſentations of his Divine majeſty to man, he takes him off from the admiration of his own excellency, and brings him to a ſight of his own weakneſs, and to an humble and ready ſubmiſſion to his will.

V. 18. *Keepeth*—By his gracious admonitions whereby he leads him to repentance.

V. 19. *Pain*—The ſecond way whereby God inſtructs men and excites them to repentance.

V. 22. *The deſtroyers*—The pangs of death, here

‖ Chap. xvi. 9. * Chap. xiii. 27. xiv. 16. † Ver. 28. ‡ *Pſal.* cvii. 18.

23 draweth near unto the grave, and his life to the deſtroyers: If
there be a meſſenger with him, an § interpreter, one among a thouſand,
24 to ſhew unto man his uprightneſs: Then he is gracious unto
him, and ſaith, Deliver him from going down into the pit, I have
25 found a ranſom. His fleſh ſhall be freſher than a child's: he ſhall
26 return to the days of his youth. He ſhall pray unto God: and
he will be favourable unto him, and he ſhall ſee his face with joy:
27 for he will render unto man his righteouſneſs. He looketh upon
men, *and* if *any* ſay, I have ſinned and perverted that which was
28 right, and it profited me not. He will deliver his ſoul from going
29 into the pit, and his life ſhall ſee the light. Lo, all theſe things
30 worketh God oftentimes with man, || To bring back his ſoul from
31 the pit, to be enlightened with the light of the living. Mark well,
32 O Job, hearken unto me, hold thy peace, and I will ſpeak. If
thou haſt any thing to ſay, anſwer me: ſpeak, for I deſire to juſ-

here called *the deſtroyers,* are juſt ready to ſeize him.

V. 23. *A meſſenger*—A prophet or teacher. To texpound the providence, and point ou the deſign of God therein. *One,* &c.—A perſon rightly qualified for this great and hard work, ſuch as there are but very few. *To ſhew*—To direct him to the right way how he may pleaſe God, and procure that mercy which he thirſts after; which is not by quarrelling with God, but by an humble confeſſion, and ſupplication for mercy through Chriſt the redeemer.

V. 24. *He*—God. *A ranſom*—Although I might juſtly deſtroy him, yet I will ſpare him, for I have found out a way of ranſoming ſinners from death, which is the death of my ſon the redeemer of the world, and with reſpect to which I will pardon them that repent and ſue for mercy. Obſerve how God glories in the invention! *I have found, I have found* a ranſom; a ranſom for poor, undone ſinners! I, even I am he that hath done it.

V. 26. *Render*—He will deal with him as with one reconciled to him through the mediator, and turning from ſin to righteouſneſs.

V. 28. *Life*—His life which was endangered, ſhall be reſtored and continued. Yea farther, God ſhall *Deliver his ſoul from going into the pit* of hell: and his life ſhall ſee the light, all good in the viſion and fruition of God.

V. 29. *Lo*—All theſe ways God uſes to convince, and ſave ſinners.

V. 30. *To bring*—That he may ſave men from being for ever miſerable, and make them for ever happy. "Lord, what is man, that thou ſhouldeſt thus viſit him? This ſhould engage us, to comply with God's deſigns, to work with him for our own good, and not to counter-work him. And this will render thoſe that periſh inexcuſable, that, ſo much was done to ſave them, and they would not be healed." So Mr. *Henry.* Excellent words! But how much did God do *to ſave them?* Did he ever do any thing *to ſave them?* Did he ever *deſign* to ſave them? If not, how does that which was never done, no nor deſigned, "render them inexcuſable?"

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§ *Iſa.* xliii. 27. || *Pſal.* lvi. 13.

33 tify thee. If not hearken unto me: hold thy peace, and I ſhall teach thee wiſdom.

CHAP. XXXIV.

Elihu *proceeding beſpeaks the attention of the company*, ver. 1—4. *Charges* Job *with other indecent expreſſions*, ver. 5—9. *Shews God's juſtice, ſovereignty, power, omniſcience*, ver. 10—25. *His ſeverity againſt ſinners*, ver. 26—28. *His over-ruling providence*, ver. 29, 30. *Teaches* Job *what he ought to ſay*, ver. 31, 32. *Appeals to his own conſcience, and concludes with reproving him for murmuring*, ver. 33—37.

1, 2 FURTHERMORE, Elihu anſwered, and ſaid, Hear my
words, O ye wiſe men, and give ear unto me, ye that have
3 knowledge. * For the ear trieth words, as the mouth taſteth meat.
4 Let us chuſe to us judgment: Let us know among ourſelves what
5 is good. For God hath ſaid, I am righteous: and God hath
6 taken away my judgment. Should I lie againſt my right? My
7 wound *is* incurable without tranſgreſſion. What man *is* like Job,
8 *who* drinketh up ſcorning like water? Who goeth in company with
9 the workers of iniquity, and walketh with wicked men? For he
hath ſaid, † it profiteth a man nothing, that he ſhould delight him-
10 ſelf with God. Therefore hearken unto me, ye men of under-
ſtanding: ‡ far be it from God *that he ſhould do* wickedneſs, and
11 from the Almighty, that he *ſhould commit* iniquity. § For the work

V. 2. *Ear—The ear*, is put for the mind to which things are conveyed by it.

V. 4. *Let us*—Not contend for victory, but for truth and equity. *Know*—Let us ſhew one another who hath the beſt cauſe.

V. 5. *Said*—I am ſo far righteous, that I have not deſerved, ſuch hard uſage from God. *Hath taken*—So *Job* had ſaid, chap. xxvii. 2. he denies me that which is juſt and equal, to give me a fair hearing.

V. 6. *Should I lie*—So *Job* had ſaid in effect, chap. xxvii. 4, 5, 6. ſhould I falſly accuſe myſelf of ſins of which I am not guilty? *Without tranſgreſſion*—Without any ſuch crying ſin, as might reaſonably bring down ſuch terrible judgments upon my head.

V. 7. *Like water*—Abundantly and greedily: who doth ſo break forth into ſcornful expreſſions, not only againſt his friends but in ſome ſort againſt God himſelf.

V. 8. *Who goeth*—Although I dare not ſay, that he is a wicked man, yet in this matter he ſpeaks and acts like one of them.

V. 9. *He ſaid*—Not in expreſs terms, but by conſequence; becauſe he ſaid that good men were no leſs, nay, ſometimes more miſerable here than the wicked.

V. 12. *Per-*

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* Chap. vi. 30. xii. 11. † Chap. ix. 22. xxxv. 3. ‡ *Deut.* xxxii. 4. Chap. vii. 3. xxxvi. 23. *Pſal.* xcii. 15. *Rom.* ix. 14. § *Pſal.* lxii. 12. *Prov.* xxiv. 12. *Jer.* xxxii. 19. *Ezek.* xxxiii. 20. *Matt.* xvi. 27. *Rom.* ii. 6. 2 *Cor.* v. 10. 1 *Pet.* i. 17. *Rev.* xxii. 12.

of a man ſhall he render unto him, and cauſe every man to find
12 according to *his* ways. Yea, ſurely God will not do wickedly,
13 neither will the Almighty pervert judgment. Who hath given
him a charge over the earth? Or who hath diſpoſed the whole
14 world? ‖ If he ſet his heart upon man; if he gather unto himſelf
15 his ſpirit and his breath: * All fleſh ſhall periſh together, and man
16 ſhall turn again unto duſt. If now *thou haſt* underſtanding, hear
17 this: hearken to the voice of my words. Shall even he that hateth
right, govern? And wilt thou condemn him that is moſt juſt?
18 *Is it fit* to ſay to a king, *Thou art* wicked: *and* to princes, *ye are*
19 ungodly? *How much leſs to him* that † accepteth not the perſons of
princes, nor regardeth the rich more than the poor: for ‡ they all
20 *are* the work of his hands. In a moment ſhall they die, and the
people ſhall be troubled at midnight, and paſs away; and the
21 mighty ſhall be taken away without hand. § For his eyes *are*
22 upon the ways of man, and he ſeeth all his goings. ‖‖ *There is* no

V. 12. *Pervert*—As *Job* hath affirmed.

V. 13. *Who*—Who or where is his ſuperior that made the world, and then delivered the government of it to God? God himſelf is the ſole creator, the abſolute Lord of all, and therefore cannot do unjuſtly: becauſe the creator and Lord of the world muſt needs have all poſſible perfections in himſelf, and amongſt others, perfect juſtice. *Diſpoſed*—Or, *committed*, to him, to be governed by him, in the name, of his Lord, to whom he muſt give an account.

V. 15. *All*—The deſign of this and the foregoing verſe is the ſame with that of ver. 13. namely, to declare God's abſolute and uncontrolable ſovereignty over all men.

V. 17. *Shall he*—That is unrighteous. *Govern*—*Elihu*'s argument is the ſame with that of *Abraham*, *Gen.* xviii. 25. and that of St. *Paul*, *Rom.* iii. 5, 6. If *God be unrighteous, how ſhall he judge or govern the world?* And the argument is undeniable; if God were unjuſt, there would be nothing but unjuſtice and confuſion in the world, whereas we ſee there is a great deal of juſtice adminiſtred in the world, and all this muſt proceed from him who is the fountain of all juſtice, and rule, and authority. And he that makes men juſt, ſhall he be unjuſt? *Moſt juſt*—God, who hath given ſo many clear and unqueſtionable evidences of his juſtice, in giving juſt and holy laws, in encouraging and rewarding righteous perſons in this life, and inflicting dreadful judgments upon tyrants and oppreſſors.

V. 18. *Wicked*—Though a king may be wicked, yet his ſubjects neither may nor dare call him ſo.

V. 21. *For*—God doth not deſtroy either prince or people unjuſtly, no nor out of his mere pleaſure, but for their ſins, which he ſees exactly, although they uſe all poſſible arts to hide them.

V. 26. *As*

‖ *Pſal.* civ. 29. * *Gen.* iii. 19. *Eccles.* xii. 7. † *Deut.* x. 17. 2 *Chron.* xix. 7. *Acts* x. 34. *Rom.* ii. 11. *Gal.* ii. 6. *Ephes.* vi. 9. *Col.* iii. 25. 1 *Pet.* i. 17. ‡ Chap. xxxi. 15. § *Chron.* xvi. 9. Chap. xxxi. 4. *Pſal.* xxxiv. 15. cxix. 168. *Prov.* v. 21. xv. 3. *Jer.* xvi. 17. ‖‖ *Pſal.* cxxxix. 12. *Amos* ix. 2, 3. *Heb.* iv. 13.

darkneſs, nor ſhadow of death, where the workers of iniquity may
23 hide themſelves. For he will not lay upon man more *than right*:
24 that he ſhould enter into judgment with God. He ſhall break in
pieces mighty men without number, and ſet others in their ſtead.
25 Becauſe he knoweth their works, and he overturneth them in the
26 night, ſo that they are deſtroyed. He ſtriketh them as wicked
27 men in the open ſight of others: Becauſe they turned back from
28 him, and * would not conſider any of his ways. So that they
cauſe the cry of the poor to come unto him, and he heareth the cry
29 of the afflicted. † When he giveth quietneſs, who then can
make trouble? And when he hideth *his* face, who then can behold him? Whether *it be done* againſt a nation, or againſt a man
30 only: That the hypocrite reign not, leſt the people be enſnared.
31 Surely it is meet to be ſaid unto God, I will bear *chaſtiſement*,
32 I will not offend any more. *That which* I ſee not, teach thou me:
33 if I have done iniquity, I will do no more. *Should it be* according to thy mind? He will recompenſe it; whether thou refuſe, or
whether thou chuſe, and not I: and therefore ſpeak what thou
34 knoweſt. Let men of underſtanding tell me, and let a wiſe man
35 hearken unto me. Job hath ſpoken without knowledge, and his
36 words were without wiſdom. My deſire *is that* Job may be tried
37 unto the end, becauſe of his anſwers for wicked men. For he

V. 26. *As—Becauſe they are wicked men. In the open ſight*—In publick view for their greater ſhame, and for the greater glory of his juſtice.

V. 28. *Cry of the poor*—Their caſe is bad, who have the prayers and tears of the poor againſt them: for theſe will draw down vengeance ſooner or later, on the heads of their oppreſſors.

V. 29. *Whether*—God can carry on his work either of mercy or juſtice, as irreſiſtible upon an whole nation as upon one particular perſon.

V. 30. *Reign not*—May not continue his tyranny, *leſt the people be enſnared*, leſt the people ſhould be longer kept in the the ſnares of oppreſſion; God doth this to free poor oppreſſed people from the ſnares which ungodly men lay for them.

V. 32. *That*—The ſecret ſins which I cannot diſcover, manifeſt thou to me.

V. 33. *Should it be*—Doth God need thy advice how to govern the world, and whom, and when to reward or puniſh? *Refuſe*—To ſubmit as is expreſſed ver. 32. *Therefore*—If thou canſt ſay any thing for thyſelf, I am ready to hear thy defence.

V. 34. *Let*—I am content that any wiſe man ſhould judge of my words, and let ſuch conſider what I ſay.

V. 36. *End*—Throughly and exactly, 'till the cauſe be brought to an iſſue. *Wicked men*—On their behalf; he hath put arguments into their mouths againſt God and his providence.

V. 37. *Addeth*—He ſinned before, by impati-

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* *Pſal.* xxviii. 5. *Iſa.* v. 12. † Chap. xii. 14.

addeth rebellion unto his ſin, he clappeth *his hands* amongſt us,
and multiplieth his words againſt God.

CHAP. XXXV.

Our righteouſneſs profits ourſelves, not God, ver. 1—7. *Our wickedneſs hurts not him, but other men, whom God would help, if they cried to him ſincerely,* ver. 8—13. *Why he delayed to help* Job, ver. 14—16.

1, 2 ELIHU ſpake moreover and ſaid, Thinkeſt thou this to be
right, *that* thou ſaidſt? My righteouſneſs *is* more than God's
3 * And thou ſaidſt, What advantage will it be unto thee? *And* what
4 profit ſhall I have *if I be cleanſed* from my ſin. I will anſwer thee,
5 and thy companions with thee. † Look unto the heavens, and ſee,
6 and behold the clouds *which* are higher than thou. If thou ſinneſt,
what doeſt thou againſt him? Or *if* thy tranſgreſſions be multiplied,
7 what doeſt thou unto him? ‡ If thou be righteous what giveſt
8 thou him? Or what receiveth he of thine hand? Thy wickedneſs *may hurt* a man as thou *art,* and thy righteouſneſs *may profit*
9 the ſon of man. By reaſon of the multitude of oppreſſions, they
make *the oppreſſed* to cry: they cry out by reaſon of the arm of
10 the mighty. But none ſaith, Where *is* God my maker, who giveth
11 § ſongs in the night? Who teacheth us more than the beaſts of

impatience under his afflictions, now he is grown obſtinate, and inſtead of humbling himſelf for his ſins, juſtifies himſelf, and accuſes the bleſſed God. *Clapped*—Inſulting and triumphing. *Againſt God*—In effect, though not directly.

V. 2. *Thou ſaidſt*—Not that *Job* ſaid this in expreſs terms, but he ſaid thoſe things from which this might ſeem to follow, as that God had puniſhed him more than he deſerved.

V. 3. *Thou ſaidſt*—Another imputation upon God. *Unto thee*—Unto me; ſuch changes of perſons being frequent in the *Hebrew* language. *What profit,* &c.—God does not reward ſo much as I deſerve. But it was not fair to charge this upon *Job,* which he had neither directly nor indirectly affirmed.

V. 5. *Clouds,* &c.—They are far above us, and God is far above them. How much then is he out of the reach either of our ſins or our ſervices?

V. 9. *Cry*—Thus one man's wickedneſs may hurt another.

V. 10. *None*—Few or none of the great numbers of oppreſſed perſons. *God*—They cry out to men, but they ſeek not God, and therefore if God do not hear their cries it is not unjuſt. *Maker*—Who alone made me, and who only can deliver me. Who when our condition is ever ſo dark and ſad, can turn our darkneſs into light, can quickly put a new ſong in our mouth, a thankſgiving unto our God.

V. 11. *Who*—This is an aggravation of mens neglect of God in their miſery. God hath given men, what he hath denied to beaſts,

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* Chap. xxxiv. 9. † Chap. xxii. 12. ‡ Chap. xxii. 3. *Pſal.* xvi. 2. *Rom.* xi. 35.
§ *Pſal.* xlii. 8.

12 the earth, and maketh us wiſer than the fowls of heaven. There
they cry, but none giveth anſwer becauſe of the pride of evil men.
13 ‖ Surely God will not hear vanity, neither will the Almighty re-
14 gard it. Although thou ſayeſt, thou canſt not ſee him, *yet* judg-
15 ment *is* before him, therefore truſt thou in him. But now becauſe
it is not ſo, he hath viſited in his anger; yet he knoweth *it* not,
16 *though* in great extremity. Therefore doth Job open his mouth in
vain: he multiplieth words without knowledge.

CHAP. XXXVI.

Elihu *deſires a farther hearing*, ver. 1—4. *Deſcribes the methods of providence*, ver. 5—15. *Warns and counſels* Job, ver. 16—21. *Shews God's ſovereignty and omnipotence*, ver. 22—33.

1, 2 ELIHU alſo proceeded, and ſaid, Suffer me a little, and
I will ſhew thee that *I have* yet to ſpeak on God's behalf.
3 I will fetch my knowledge from afar, and will aſcribe righteouſ-
4 neſs to my maker. For truly, my words *ſhall* not *be* falſe: * he that
5 is perfect in knowledge *is* with thee. Behold, God is mighty,

beaſts, wiſdom to know God and themſelves. Therefore they are inexcuſable, for not uſing that wiſdom, by calling on God in the time of trouble.

V. 12. *Becauſe*—God doth not anſwer their cries, becauſe they are both *evil*, wicked and impenitent, and *proud*, unhumbled for thoſe ſins for which God brought theſe miſeries upon them.

V. 13. *Vanity*—Vain perſons, that have no wiſdom or piety in them.

V. 14. *See him*—Thou canſt not underſtand his dealings with thee. Here *Elihu* anſwers another objection of *Job's*: and tells him that though God may for a ſeaſon delay to anſwer, yet he will certainly do him right. *Judgment*—Juſtice is at his tribunal, and in all his ways and adminiſtrations. *Truſt*—Inſtead of murmuring, repent of what is paſt, humble thyſelf under God's hand, wait patiently in his way, 'till deliverance come; for it will certainly come if thou doſt not hinder it.

V. 15. *Becauſe*—Becauſe *Job* doth not acknowledge God's juſtice and his own ſins. *He*—God. *Anger*—Hath laid grievous afflictions upon him. *He*—*Job* is not ſenſible of it, ſo as to be humbled under God's hand.

V. 3. *Afar*—From remote times, and places, and things. I will not confine my diſcourſe to thy particular caſe, but will juſtify God by declaring his great and glorious works of creation and providence both in the heaven and in the earth, and the manner of his dealing with men in other parts and ages of the world. *Aſcribe*—I will clear and maintain this truth, that God is righteous in all his ways.

V. 4. *He*, &c.—Thou haſt to do with a God of perfect knowledge, by whom all thy words and actions are weighed.

V. 5. *Deſpiſeth*—His greatneſs doth not make him (as it doth men) deſpiſe, or

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‖ Chap. xxvii. 9. *Prov.* i. 28. xv. 29. *Iſa.* i. 13. *Jer.* xi. 11.

* Chap. xxxvii. 16.

6 and deſpiſeth not *any:* † *he is* mighty in ſtrength and wiſdom. He
preſerveth not the life of the wicked; but giveth right to the poor.
7 ‡ He withdraweth not his eyes from the righteous: but with kings
are they on the throne; yea, he doth eſtabliſh them for ever, and
8 they are exalted. And § if *they be* bound in fetters, *and* be holden
9 in cords of affliction: Then he ſheweth them their work, and
10 their tranſgreſſions, that they have exceeded. ‖ He openeth alſo their
ear to inſtruction, and commandeth that they return from iniquity.
11 If they obey and ſerve *him,* they ſhall * ſpend their days in proſpe-
12 rity, and their years in pleaſures. But if they obey not, they
ſhall periſh by the ſword, and they ſhall die without knowledge.
13 But the hypocrite in heart †† heap up wrath: they cry not when he
14 bindeth them. ‡‡ They die in youth, and their life is among the un-
15 clean. He delivereth the poor in his affliction, and openeth their
16 ears in oppreſſion. Even ſo would he have removed thee out of
the ſtrait *into* a broad place, where *there is* no ſtraitneſs, and § that
17 which ſhould be ſet on thy table, *ſhould be* full of fatneſs. But

oppreſs the meaneſt. *Wiſdom*—His ſtrength is guided by wiſdom, and therefore cannot do any thing unbecoming God, or unjuſt to his creatures.

V. 6. *But*—He will certainly in his time deliver his oppreſſed ones.

V. 7. *He*—Never ceaſes to care for and watch over them. *Exalted—They continue to be exalted*; they are not caſt down from their dignity, as the wicked commonly are.

V. 8. *If*—Through the viciſſitude of worldly affairs, they are brought from their throne into a priſon, as ſometimes hath been done.

V. 9. *Work*—Their evil works, by theſe afflictions he brings them to a ſight of their ſins. *Exceeded*—That they have greatly ſinned by abuſing their power and proſperity; which even good men are too prone to do.

V. 10. *Openeth*—He inclines them to hearken to what God ſpeaks by the rod.

V. 13. *Cry not*—Unto God for help. *Bindeth*—With the cords of affliction.

V. 14. *Die*—They provoke God to cut them off before their time. *Unclean*—Or, *Sodomites*; to whoſe deſtruction, he may allude. They ſhall die by ſome exemplary ſtroke of Divine vengeance. Yea, and after death, *their life is among the unclean*, the unclean ſpirits, the devil and his angels, for ever excluded from the new *Jeruſalem*, into which *no unclean thing ſhall enter*.

V. 15. *Openeth*—Cauſeth them to hear, and underſtand, and do the will of God.

V. 16. *He would*—If thou hadſt opened thine ear to God's counſels. *Into*—A ſtate of eaſe and freedom.

V. 17. *The judgment*—Or, *the ſentence*, thou haſt juſtified the hard ſpeeches which wicked men utter againſt God. *Therefore*

† Chap. ix. 4. xii. 13, 16. xxxvii. 23. ‡ *Pſal.* xxxiii. 18. xxxiv. 15. § *Pſal.* cvii. 10. ‖ Chap. xxxiii. 16. * Chap. xxi. 13. †† *Rom.* ii. 5. ‡‡ Chap. xv. 32. xxii. 16. *Pſal.* lv. 23. §§ *Pſal.* xxiii. 5.

thou haſt fulfilled the judgment of the wicked: judgment and
18 juſtice take hold *on thee*. Becauſe *there is* wrath, *beware* leſt he take
thee away with *his* ſtroke: then ‖ a great ranſom cannot deliver
19 thee. Will he eſteem thy riches? *No*, not gold, nor all the forces
20 of ſtrength. * Deſire not the night, by which people † are cut off
21 in their place. Take heed, regard not iniquity: for this haſt
22 thou choſen rather than affliction. Behold, God is exalted by
23 his power: ‡ who teacheth like him? § Who hath enjoyned him
24 his way? Or ‖‖ who can ſay, Thou haſt wrought iniquity.
25 Remember that thou magnify his work, which men behold? Every
26 man may ſee it; man may behold *it* afar off. Behold, God *is*

—Therefore the juſt judgment of God *takes hold* on thee. Thou haſt maintained their cauſe againſt God, and God paſſes againſt thee the ſentence of condemnation due to wicked men.

V. 18. *Wrath*—Conceived by God againſt thee. *Then*—If once God's wrath take hold of thee, no ranſom will be accepted for thee.

V. 19. *Thy riches*—If thou hadſt as much of them as ever. *Forces*—The ſtrongeſt forces.

V. 20. *The night*—The night of death, which *Job* had often deſired, for then, thou art irrecoverably gone: take heed of thy fooliſh and often repeated deſire of death, leſt God inflict it upon thee in anger.

V. 21. *Choſen*—Thou haſt choſen rather to quarrel with God, and cenſure his judgments, than quietly to ſubmit to them.

V. 22. *Behold*—God is omnipotent; and therefore can, either puniſh thee far worſe, or deliver thee, if thou doſt repent. He is alſo infinitely wiſe. and as none can work like him, ſo none can teach like him. Therefore do not preſume to teach him how to govern the world. None teacheth with ſuch authority and convincing evidence, with ſuch condeſcenſion and compaſſion, with ſuch power and efficacy as God doth, he teaches by the bible, and that is the beſt book; by his ſon, and he is the beſt maſter.

V. 24. *Remember*—Call to mind this thy duty. *Magnify*—Every work which he doth; do not condemn any of his providential works, but adore them as done with admirable wiſdom, and juſtice. *Behold*—with admiration and aſtoniſhment.

V. 25. *It*—The power, and wiſdom, and greatneſs of God are ſo manifeſt in all his works, that all who are not ſtupid, muſt ſee and acknowledge it. *Afar off*—The works of God are ſo great and conſpicuous, that they may be ſeen at a great diſtance. Hence *Elihu* proceeds to give ſome inſtances, in the works of nature and common providence. His general aim is to ſhew, 1. That God is the firſt cauſe and ſupreme director of all the creatures; whom therefore we ought with all humility and reverence to adore, 2. That it is preſumption in us to preſcribe to him in his ſpecial providence toward men, when the operations even of common providence about the meteors, are ſo myſterious and unaccountable.

V. 26. *Neither*—He is eternal, as in his being, ſo in all his counſels; which therefore

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‖ *Pſal.* xlix. 7. * Chap. vii. 4. † Chap. xxxiv. 20. ‡ *Pſal.* cxix. 12. 26, 27. *Iſa.* xl. 13. *Rom.* xi. 34. 1 *Cor.* ii. 16. § Chap. xxxiv. 13. ‖‖ Chap. xxxiv. 10.

great, and we know *him* not, * neither can the number of his years
27 be ſearched out. For he maketh ſmall the drops of water: they
28 pour down rain according to the vapour thereof; Which the
29 clouds do drop *and* diſtil upon man abundantly. Alſo can *any*
underſtand the ſpreadings of the clouds, *or* the noiſe of his tabernacle?
30 Behold, he ſpreadeth his light upon it, and covereth the
31 bottom of the ſea. For † by them judgeth he the people; he giveth
32 meat in abundance. With clouds he covereth the light; and
33 commandeth it *not to ſhine,* by *the cloud* that cometh betwixt. The
noiſe thereof ſheweth concerning it, the cattle alſo concerning the vapour.

fore muſt be infinitely above the comprehenſion of ſhort-lived men.

V. 27. *For*—Having affirmed that God's works are incomprehenſibly great and glorious, he now proves it from the moſt common works of nature and providence. And hence he leaves it to *Job* to conſider how much more deep and inconceivable the ſecret counſels of God muſt be. *Water*—He orders matters ſo wiſely, that the waters which are in the clouds, do not fall down at once in ſpouts, which would be pernicious to the earth and to mankind; but by degrees, and in drops. *According*—According to the proportion of vapours which the heat of the ſun hath drawn up by the earth or ſea. So it notes that great work of God by which the rain is firſt made of vapours, and afterwards reſolved into vapours, or into the matter of ſucceeding vapours, by a conſtant rotation.

V. 29. *Underſtand*—Whence it comes to paſs, that a ſmall cloud, no bigger than a man's hand, ſuddenly ſpreads over the whole heavens: how the clouds come to be ſuddenly gathered, and ſo condenſed as to bring forth thunder and lightning. *Noiſe*—The thunder produced in the clouds, which are often called God's *tent* or *tabernacle.*

V. 30. *Light*—The lightning; fitly *God's light,* becauſe God only can light it. *It*—Upon the cloud, which is in a manner the candleſtick in which God ſets up this light. *The ſea*—The lightning ſpreads far and wide over all the parts of the ſea, and pierceth deep, reaching even to the bottom of it.

V. 31. *Judgeth*—By thunder and lightning, and rain from the clouds, he executes his judgments againſt ungodly people. *Meat*—*Giveth meat.* By the ſame clouds, he provides plentiful ſhowers dropping fatneſs on the earth.

V. 32. *Clouds*—With thick and black clouds ſpread over the whole heavens. *Light*—The ſun. *The cloud*—Which God interpoſes as a veil between the ſun and earth.

V. 33. *The noiſe*—The thunder gives notice of the approaching rain. *Alſo*—And as the thunder, ſo *alſo the cattle* ſheweth, *concerning the vapour,* concerning the coming of the rain, by a ſtrange inſtinct, ſeeking for ſhelter, when a change of weather is near.

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* *Pſal.* xc. 2. cii. 24, 27. *Heb.* i. 12. † Chap. xxxvii. 13. xxxviii. 23.

CHAP. XXXVII.

Elihu *obſerves the hand of God, in thunder and lightning,* ver. 1—5. *In froſt and ſnow, rain and wind,* ver. 6—13. *Challenges* Job *to account for theſe,* ver. 14—22. *Concludes, that God is great and greatly to be feared,* ver. 23, 24.

1 AT this alſo my heart trembleth, and is moved out of his
2 place. Hear attentively the noiſe of his voice, and the
3 ſound *that* goeth out of his mouth. He directeth it under the whole
4 heaven, and his lightning unto the ends of the earth. After it * a
voice roareth: he thundereth with the voice of his excellency,
5 and he will not ſtay them when his voice is heard. God thundereth
marvellouſly with his voice; † great things doth he, which we cannot
6 comprehend. For ‡ he ſaith to the ſnow, Be thou *on* the
earth: likewiſe to the ſmall rain, and to the great rain of his
7 ſtrength. He ſealeth up the hand of every man, that all men may
8 know his work. Then the beaſts go into dens, and remain in their
9 places. Out of the ſouth cometh the whirlwind: and cold out of
10 the north. § By the breath of God froſt is given: and the breadth
11 of the waters are ſtraitned. Alſo by watering he wearieth the thick

V. 2. *Hear*—It is probable that while *Elihu* was ſpeaking it thundered, and that tempeſt was begun, wherewith God uſhered in his ſpeech. And this might occaſion his return to that ſubject of which he had diſcourſed before. *Voice*—The thunder is called *God's voice.* Becauſe by it God ſpeaks to the children of men, to fear before him. *Mouth*—That is produced by God's word or command, which is often ſignified by his *mouth.*

V. 3. *Directeth*—His voice: which he guideth like an arrow to the mark, that it may do that work for which he ſends it.

V. 4. *After*—After the lightning, which is ſeen before the thunder is hard. *Them*—The lightnings ſpoken of in the beginning of the verſe.

V. 6. *Strength*—Thoſe ſtorms of rain which come with great force and irreſiſtible violence.

V. 7. *Sealeth*—By theſe ſnows and rains he drives men out of the fields, and ſeals or binds up their hands from their work. *That*—They may ſeriouſly contemplate on theſe, and other great and glorious works of God.

V. 9. *Cold*—Freezing winds.

V. 10. *The waters*—The waters which had freely ſpread themſelves before, are congealed and bound up in cryſtal fetters.

V. 11. *Watering*—The earth. They ſpend themſelves and are exhauſted watering the earth, until they are weary. *Wearieth*—Them with much water, and making them to go long journeys to water remote parts, and at laſt to empty themſelves there: all which things make men weary; and therefore are here ſaid to make the clouds weary by a common figure. *Scattereth*—As for the white and lightſome clouds, he ſcatters and diſſolves them by the wind or ſun.

V. 12. *Turned*

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* *Pſal.* xxix. 2. † Chap. v. 9. xxxvi. 26. ‡ *Pſal.* cxlvii. 16, 17. § Chap. xxxviii. 29, 30. *Pſal.* cxlvii. 17, 18.

12 cloud: he ſcattereth his bright cloud. And it is turned round
about by his counſels: that they may do whatſoever he commandeth
13 them upon the face of the world in the earth. ‖ He cauſeth it
to come, whether for correction, or for his earth, or for mercy.
14 Hearken unto this, O Job: ſtand ſtill, and conſider the
15 wondrous works of God. Doſt thou know when God diſpoſed
16 them, and cauſed the light of his cloud to ſhine? Doſt thou know
the balancings of the clouds; the wondrous works of him who is
17 perfect *in* knowledge? How the garments *are* warm, when he
18 quieteth the earth from the ſouth? Haſt thou with him * ſpread
19 out the ſky, *which is* ſtrong, *and* as a molten looking-glaſs. Teach
us what we ſhall ſay unto him: *for* we cannot † order *our ſpeech* by
20 reaſon of darkneſs. Shall it be told him that I will ſpeak? If a

V. 12. *Turned*—The clouds are carried about to this or that place. Not by chance (though nothing ſeems to be more caſual than the motions of the clouds) but by his order and governance.

V. 13. *Correction*—To ſcourge or correct men by immoderate ſhowers. *Earth*—The whole earth, which is ſaid to be *the Lord's*, *Pſal.* xxiv. 1. l. 12. and ſo this may denote a general judgment by exceſſive rains inflicted upon the earth, and all its inhabitants, even the univerſal deluge, which came in great meaſure out of the clouds. *Mercy*—For the benefit of mankind and for the cooling of the air and improving the fruits of the earth.

V. 14. *Conſider*—If there be ſo much matter of wonder in the moſt obvious works of God, how wonderful muſt his ſecret counſels be?

V. 15. *Them*—The things before mentioned, the clouds, rain, ſnow, and other meteors. Did God acquaint thee with his counſels in the producing and ordering of them. *His cloud*—Probably the rainbow, ſeated in a cloud, which may well be called God's cloud, becauſe therein God puts *his bow*, *Gen.* ix. 13.

V. 16. *Balancings*—How God doth as it were weigh the clouds in balances, ſo that although they are full of water, yet they are kept up by the thin air.

V. 17. *Quieteth*—The air about the earth. *From the ſouth*—By the ſun's coming into the ſouthern parts, which makes the air quiet and warm.

V. 18. *With him*—Waſt thou his aſſiſtant in ſpreading out the ſky like a canopy over the earth? *Strong*—Which though it be very thin and tranſparent, yet is alſo firm and compact and ſtedfaſt. *Looking glaſs*—Made of braſs and ſteel, as the manner then was. Smooth and poliſhed, without the leaſt flaw. In this as in a glaſs, we may behold *the glory of God* and the wiſdom of *his handy work.*

V. 19. *Teach us*—If thou canſt. *Say unto him*—Of theſe things. *Order*—To maintain diſcourſe with him, both becauſe of the darkneſs of the matter, God's counſels being a great depth; and becauſe of the darkneſs of our minds.

V. 20. *Shall*—I ſend a challenge to God, or a meſſage that I am ready to debate with him concerning his proceedings? *Speak*—If a man ſhould be ſo bold to enter

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‖ *Exod.* ix. 18. 23. 1 *Sam.* xii. 18, 19. *Ezra* x. 9. Chap. xxxvi. 27, &c. * *Gen.* i. 6.
† Chap. xxxii. 14.

21 man ſpeak, ſurely he ſhall be ſwallowed up. For now *men* ſee
not the bright light which *is* in the ſkies, when the wind paſſeth and
22 cleanſeth them. When fair weather cometh out of the north:
23 with God *is* terrible majeſty. *Touching* the Almighty, ‡ we cannot
find him out; he § *is* excellent in power, and in judgment, and in
24 plenty of juſtice; he will not afflict. For this cauſe men ſhoul fear
him: he reſpecteth not any *that are* wiſe of heart.

CHAP. XXXVIII.

God begins with an awakening challenge, ver. 1—3. *Proceeds to ſeveral proofs of* Job's *inability to contend with him, becauſe of his ignorance and weakneſs: for he knew nothing of the founding, of the earth,* ver. 4—7. *The limiting of the ſea,* ver. 8—11. *Of the morning light,* ver. 12—15. *The receſſes of the ſea and earth,* ver. 16—21. *Of the treaſures in the clouds,* ver. 22—27. *He could do nothing toward the making of his own ſoul, the producing of rain, froſt, lightning, or the directing of the ſtars and their influences,* ver. 28—38. *He could not provide for the lions or the ravens,* ver. 39—41. *How then ſhould he direct God's ſecret counſels? Here God takes up the argument, begun by* Elihu, *and proſecutes it in inimitable words, exceeding his, and all other mens in the loftineſs of the ſtile, as much as thunder does a whiſper.*

1 THEN the LORD anſwered Job * out of the whirlwind, and
2 ſaid, Who *is* this that darkeneth counſel by words without

the liſts with God. *Swallowed up*—With the ſenſe of his infinite majeſty.

V. 21. *Light*—The ſun; which is emphatically called *light,* and here *the bright light:* which men cannot behold or gaze on, when the ſky is very clear: and therefore it is not ſtrange if we cannot ſee God, or diſcern his counſels and ways. *Them*—The ſky by driving away thoſe clouds which darkned it.

V. 22. *North*—From the northern winds which ſcatter the clouds, and clear the ſky. *Elihu* concludes with ſome ſhort, but great ſayings, concerning the glory of God. He ſpeaks abruptly and in haſte, becauſe it ſhould ſeem, he perceived God was approaching, and preſumed he was about to take the work into his own hands.

V. 23. *Find*—We cannot comprehend him: his power, wiſdom, juſtice, and his counſels proceeding from them are paſt our finding out. *Power*—Therefore as he doth not need any unrighteous action to advance himſelf, ſo he cannot do it, becauſe all ſuch things are acts of weakneſs. *Judgment*—In the juſt adminiſtration of judgment, he never did nor can exerciſe that power unjuſtly, as *Job* ſeemed to inſinuate. *Afflict*—Without juſt cauſe.

V. 24. *Fear*—*Fear* or *reverence him,* and humbly ſubmit to him, and not preſume to quarrel or diſpute with him. *Wiſe of heart*—Wiſe in their own eyes.

V. 1. *Lord*—The eternal word, Jehovah, the ſame who ſpake from mount *Sinai.* *Anſwered*—Out of a dark and thick cloud, from which he ſent a tempeſtuous wind, as the harbinger of his preſence. In this

manner

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‡ 1 *Tim.* vi. 16. § Chap. xxxvi. 5. *Lam.* iii. 33. * *Nah.* i. 3.

3 knowledge? † Gird up now thy loins like a man; for I will
4 demand of thee, and anſwer thou me. ‡ Where waſt thou, when
I laid the foundations of the earth? Declare, if thou haſt under-
5 ſtanding. Who hath laid the meaſures thereof, if thou knoweſt?
6 Or who hath ſtretched the line upon it? Whereupon are the
foundations thereof faſtened? Or who laid the corner ſtone there-
7 of? When the morning ſtars ſang together, and all the ſons
8 of God ſhouted for joy. § Or *who* ſhut up the ſea with doors,
9 when it brake forth, *as if it* had iſſued out of the womb. When I

manner God appears and ſpeaks to awaken *Job* and his friends, to the more ſerious attention to his words; and to teſtify his diſpleaſure both againſt *Job*, and them, that all of them might be more deeply humbled and prepared to receive, and retain the inſtructions which God was about to give them.

V. 2. *Counſel*—God's counſel. For the great matter of the diſpute between *Job* and his friends, was concerning God's counſel and providence in afflicting *Job*; which *Job* had endeavoured to obſcure and miſrepreſent. This firſt word which God ſpoke, ſtruck *Job* to the heart. This he repeats and echoes to, chap. xlii. 3. as the arrow that ſtuck faſt in him.

V. 3. *Gird up*—As warriors then did for the battle.

V. 4. *Where*—Thou art but of yeſterday; and doſt thou preſume to judge of my eternal counſels! *When*—When I ſettled it as firm upon its own center as if it had been built upon the ſureſt foundations.

V. 5. *Meaſures*—Who hath preſcribed how long and broad and deep it ſhould be. *Line*—the meaſuring line to regulate all its dimenſions.

V. 6. *Foundations*—This ſtrong and durable building hath no foundations but God's power, which hath marvellouſly eſtabliſhed it upon itſelf. *Corner ſtone*—By which the ſeveral walls are joined and faſtened together, and in which, next to the foundations, the ſtability of a building conſiſts. The ſenſe is, who was it that built this goodly fabrick, and eſtabliſhed it ſo firmly that it cannot be moved.

V. 7. *Stars*—The angels, who may well be called *morning-ſtars*, becauſe of their excellent luſtre and glory. *Sons of God*—The angels called *the ſons of God*, becauſe they had their whole being from him, and becauſe they were made partakers of his Divine and glorious image. *Shouted*—Rejoiced in and bleſſed God for his works, whereby he intimates, that they neither did adviſe or any way aſſiſt him, nor diſlike or cenſure any of his works, as *Job* had preſumed to do.

V. 8. *Doors*—Who was it, that ſet bounds to the vaſt and raging ocean, and ſhut it up, as it were with doors within its proper place, that it might not overflow the earth? *Break forth*—From the womb or bowels of the earth, within which the waters were for the moſt part contained, and out of which they were by God's command brought forth into the channel which God had appoited for them.

V. 9. *The cloud*—When I covered it with vapours and clouds which riſe out of the ſea, and hover above it, and cover it like a garment. *Darkneſs*—Black and dark clouds. *Swadling band*—Having compared the ſea to a new-born infant, he continues the

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† Chap. xl. 7. ‡ *Pſal.* civ. 5. *Prov.* viii. 29. xxx. 4. § *Gen.* i. 9.

made the cloud the garment thereof, and thick darkneſs a ſwadling-band
10 for it: And || brake up for it my decreed *place*, and ſet bars,
11 and doors, And ſaid, Hitherto ſhalt thou come, but no further:
12 and here ſhall thy proud waves be ſtayed. Haſt thou commanded
the morning ſince thy days? *And* cauſed the day-ſpring
13 to know his place. That it might take hold of the * ends of
14 the earth, that the wicked might be ſhaken out of it? It is turned
15 as clay by the ſeal, and they ſtand as a garment. But from the
wicked their light is withheld, and † the high arms ſhall be
16 broken. Haſt thou entered into the ſprings of the ſea? Or haſt
17 thou walked in the ſearch of the depth? Have ‡ the gates of death

the metaphor, and makes the clouds as ſwadling-bands, to keep it within its bounds: though indeed neither clouds, nor air, nor ſands, nor ſhores, can bound the ſea, but God alone.

V. 10. *Break up*—Made thoſe hollow places in the earth, which might ſerve for a cradle to receive and hold this great and goodly infant when it came out of the womb. *And ſet*—Fixed its bounds as ſtrongly as if they were fortified with bars and doors.

V. 12. *Morning*—Didſt thou create the ſun, and appoint the order and ſucceſſion of day and night. *Since*—Since thou waſt born: this work was done long before thou waſt born. *To know*—To obſerve the punctual time when, and the point of the heavens where it ſhould ariſe; which varies every day.

V. 13. *That*—That this morning light ſhould in a moment ſpread itſelf, from one end of the hemiſphere to the other. *Shaken*—From the face of the earth. And this effect the morning-light hath upon the wicked, becauſe it diſcovers them, whereas darkneſs hides them; and becauſe it brings them to condign puniſhment, the morning being the uſual time for executing judgment.

V. 14. *It*—The earth. *Turned*—Is changed in its appearance. *By the ſeal*—The ſeal makes a beautiful impreſſion upon the clay, which in itſelf hath no form, or comlineſs. So the earth, which in the darkneſs of night lies like a confuſed heap without either form or beauty, when the light ariſes and ſhines upon it, appears in excellent order and glory. *They*—The men and things of the earth, whether natural, as living creatures, herbs and trees; or artificial, as houſes or other buildings. *Stand*—Preſent themſelves to our view. *Garment*—Wherewith the earth is in a manner clothed and adorned.

V. 15. *Withheld*—That light which is enjoyed by others is withholden from them, either by their own choice, becauſe they chuſe darkneſs rather than light; or by the judgment of God, or the magiſtrate, by whom they are cut off from *the light of the living*. *Arms*—Their great ſtrength which they uſed to the oppreſſion of others.

V. 16. *Springs*—Heb. *the tears;* the ſeveral ſprings out of which the waters of the ſea flow as tears do from the eyes. *Walked*—Haſt thou found out the utmoſt depth of the ſea, which in divers places could never be reached by the wiſeſt mariner? And how then canſt thou fathom the depths of my counſels?

V. 17. *Death*—Haſt thou ſeen, or doſt thou know the place and ſtate of the dead;

|| Chap. xxvi. 10. * Chap. xxxvii. 3. † *Pſal.* x. 15. ‡ *Pſal.* ix. 13.

been opened unto thee? Or haſt thou ſeen the doors of the ſhadow
18 of death? Haſt thou perceived the breadth of the earth? Declare
19 if thou knoweſt it all. Where *is* the place *where* light dwelleth?
20 And *as for* darkneſs where *is* the place thereof? That thou ſhouldſt
take it to the bound thereof, and that thou ſhouldſt know the
21 paths *to* the houſe thereof? Knoweſt thou *it* becauſe thou waſt
22 then born? Or *becauſe* the number of thy days *is* great? Haſt
thou entered into the treaſures of the ſnow? Or haſt thou ſeen the
23 treaſures of the hail, Which I have reſerved againſt the time of
24 trouble, againſt the day of battle and war? By what way is the

dead; the depths and bowels of that earth in which the generality of dead men are buried. Death is a grand ſecret? We know not when or by what means we ſhall be brought to death; by what road we muſt go the way, whence we ſhall not return. We cannot deſcribe what death is; how the knot is untied between ſoul and body, or how the ſpirit goes

"*To be we know not what, and live we know not how.*"

With what dreadful curioſity does the ſoul launch out into an untried abyſs? We have no correſpendence with ſeparate ſouls, nor any acquaintance with their ſtate. It is an unknown, undiſcovered region, to which they are removed. While we are here in a world of ſenſe, we ſpeak of the world of ſpirits, as blind men do of colours, and when we remove thither, ſhall be amazed to find how much we were miſtaken.

V. 18. *Breadth*—The whole compaſs and all the parts of it?

V. 19. *Dwelleth*—Hath its conſtant and ſettled abode. Whether goes the ſun when it departs from this hemiſphere? Where is the tabernacle and the chamber in which he is ſuppoſed to reſt? And ſeeing there was a time when there was nothing but groſs darkneſs upon the face of the earth, what way came light into the world? Which was the place were light dwelt at that time, and whence was it fetched? And whence came that orderly conſtitution and conſtant ſucceſſion of light and darkneſs? Was this thy work? Or waſt thou privy to it, or a counſellor, or aſſiſtant in it?

V. 20. *Take it*—Bring or lead it: and this *it* refers principally to the *light*, and to *darkneſs*, as the conſequent of the other. *Bound*—Its whole courſe from the place of its abode whence it is ſuppoſed to come, to the end of its journey. *Know*—Where thou mayſt find it, and whence thou mayſt fetch it.

V. 22. *Treaſures*—Doſt thou know where I have laid up thoſe vaſt quantities of ſnow and hail which I draw forth when I ſee fit?

V. 23. *Trouble*—When I intend to bring trouble upon any people for their ſins.

V. 24. *Diſtributed*—In the air, and upon the face of the earth. This is variouſly diſtributed in the world, ſhining in one place and time, when it doth not ſhine in another, or for a longer time, or with greater brightneſs and power than it doth in another. All which are the effects of God's infinite wiſdom and power, and ſuch as were out of *Job's* reach to underſtand. *Which*—Which light *ſcattereth*, raiſes the eaſt-wind, and cauſes it to blow hither and thither upon the earth? For as the ſun is called by the poets, *the father of the winds*, becauſe he draws up thoſe exhalations which give matter to the winds, ſo in particular the eaſt-wind is

light diſtributed, *which* ſcattereth the eaſt-wind upon the earth?
25 Who hath divided a water-courſe for the overflowing of waters?
26 Or a way for the lightning of thunder, To cauſe it to rain on
the earth, *where* no man *is; on* the wilderneſs wherein *there is* no
27 man? * To ſatisfy the deſolate and waſte *ground,* and to cauſe
28 the bud of the tender herb to ſpring forth? Hath the rain a father?
29 Or who hath begotten the drops of the dew? Out of whoſe womb
came the ice? And the hoary froſt of heaven who hath gendered
30 it? The waters are hid as *with* a ſtone, and the face of the deep
31 is frozen. Canſt thou bind the ſweet influences of Pleiades, or
32 looſe the bands of Orion? Canſt thou bring forth Mazzaroth
33 in his ſeaſon, or canſt thou guide Arcturus with his ſons? Knoweſt
thou † the ordinances of heaven? Canſt thou ſet the dominion

often obſerved to riſe together with the ſun.

V. 25. *Overflowing*—For the ſhowers of rain which come down orderly, and gradually, as if they were conveyed in pipes or channels; which, without the care of God's providence, would fall confuſedly, and overwhelm the earth. *Lightning*—*For lightning* and *thunder*? Who opened a paſſage for them out of the cloud in which they were impriſoned? And theſe are joined with the rain, becauſe they are commonly accompanied with great ſhowers of rain.

V. 26. *To cauſe*—That the clouds being broken by lightning and thunder might pour down rain. *No man*—To water thoſe parts by art and induſtry, as is uſual in cultivated places.

V. 27. *To bring forth*—Hitherto God has put ſuch queſtions to *Job,* as were proper to convince him of his ignorance. Now he comes to convince him of his impotence. As it is but little that he can know, and therefore he ought not to arraign the Divine counſels, ſo it is but little he can do; and therefore he ought not to oppoſe Divine providence.

V. 28. *Father*—Is there any man that can beget or produce rain at his pleaſure?

V. 31. *Bind*—Reſtrain or hinder them. *Pleiades*—The ſeven ſtars, which bring in the ſpring. *Bands*—By which it binds up the air and earth, by bringing ſtorms of rain and hail or froſt and ſnow. *Orion*—This conſtellation riſes in *November,* and brings in winter. Both ſummer and winter will have their courſe? God indeed can change them when he pleaſes, can make the ſpring cold, and ſo *bind the influences of Pleiades,* and the winter warm, and ſo *looſe the bands of Orion;* but we cannot.

V. 32. *Bring forth*—Canſt thou make the ſtars in the ſouthern ſigns ariſe and appear? *Arcturus*—Thoſe in the northern. *His ſons*—The leſſer ſtars, which are placed round about them; and attend upon them, as children upon their parents.

V. 33. *Ordinances*—The laws which are firmly eſtabliſhed concerning their order, motion, or reſt, and their powerful influences upon this lower world. Didſt thou give theſe laws? Or doſt thou perfectly know them? *Canſt thou*—Manage and over rule their influences.

V. 34. *The*

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* *Pſal.* cvii. 35. † *Jer.* xxxi. 35.

34 thereof in the earth? Canſt thou lift up thy voice to the clouds,
35 that abundance of waters may cover thee? Canſt thou ſend light-
36 nings, that they may go, and ſay unto thee, Here we *are?* ‡ Who
hath put wiſdom in the inward parts, or who hath given under-
37 ſtanding to the heart? Who can number the clouds in wiſdom,
38 or who can ſtay the bottles of heaven? When the duſt groweth
39 into mire, and the clods cleave faſt together? § Wilt thou hunt
40 the prey for the lion? Or fill the appetite of the young lions, When
they couch in *their* dens, *and* abide in the covert to lie in wait?
41 || Who provideth for the raven his food? When his young ones cry
unto God, they wander for lack of meat.

CHAP. XXXIX.

The more fully to convince Job *of his ignorance, God here diſcourſes, of the wild-goats and hinds,* ver. 1—4. *Of the wild aſs,* ver. 5—8. *Of the unicorn,* ver. 9—12. *Of the peacock and oſtrich,* ver. 13—18. *Of the horſe,* ver. 19—25. *Of the hawk and eagle,* ver. 26—30.

1 KNOWEST thou the time when the wild-goats of the rock
bring forth? *Or* canſt thou mark when the * hinds do calve?
2 Canſt thou number the months *that* they fulfil? Or knoweſt thou
3 the time when they bring forth? They bow themſelves,
they bring forth their young ones, they caſt out their ſorrows.
4 Their young ones are in good liking, they grow up *as* with corn:
5 they go forth, and return not unto them. Who hath ſent

V. 34. *Cover thee*—Thy land when it needs rain.

V. 38. *Mire*—By reaſon of much rain.

V. 39. *Hunt*—Is it by thy care that the lions who live in deſert places are furniſhed with neceſſary proviſions? This is another wonderful work of God.

V. 41. *Raven*—Having mentioned the nobleſt of brute creatures, he now mentions one of the moſt contemptible; to ſhew the care of God's providence over all creatures, both great and ſmall. Their young ones are ſo ſoon forſaken by their dams, that if God did not provide for them in a more than ordinary manner, they would be ſtarved to death. And will he that provides for the young ravens, fail to provide for his own children.

V. 4. *Young ones*—Notwithſtanding their great weakneſs cauſed by their hard entrance into the world. *Grow up*—As *with corn,* that is, as if they were fed with corn. *Go forth*—Finding ſufficient proviſions abroad by the care of God's providence.

V. 5. *Sent*—Who hath given him this diſpoſition that he loves freedom, and

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‡ Chap. xxxii. 8. *Eccles.* ii. 26. § *Pſal.* civ. 21. || *Pſal.* cxlvii. 9. *Matt.* vi. 26.
* *Pſal.* xxix. 9.

out the wild aſs free? Or who hath looſed the bands of the wild
6 aſs? † Whoſe houſe I have made the wilderneſs, and the barren
7 land his dwellings. He ſcorneth the multitude of the city, neither
8 regardeth he the crying of the driver. The range of the mountains
9 *is* his paſture, and he ſearcheth after every green thing. Will
10 the unicorn be willing to ſerve thee, or abide by thy crib? Canſt
thou bind the unicorn with his band in the furrow? Or will he
11 harrow the valleys after thee? Wilt thou truſt him becauſe his
12 ſtrength is great? Or wilt thou leave thy labour to him? Wilt
thou believe him that he will bring home thy ſeed, and gather
13 *it into* thy barn? *Gaveſt thou* thee goodly feathers unto the
14 peacock? Or wings and feathers unto the Oſtrich? Which leaveth
15 her eggs in the earth, and warmeth them in the duſt, And forgetteth
that the foot may cruſh them, or that the wild beaſt may
16 break them. She is hardened againſt her young ones, as though
17 *they were* not hers: her labour is in vain withou fear; Becauſe
God hath deprived her of wiſdom, neither hath he imparted to
18 her underſtanding. What time ſhe lifteth up herſelf on high, ſhe
19 ſcorneth the horſe and his rider. Haſt thou given the horſe
20 ſtrength? Haſt thou clothed his neck with thunder? Canſt thou
make him afraid as a graſhopper? The glory of his noſtrils *is* terrible.
21 He paweth in the valley, and rejoiceth in *his* ſtrength: he goeth on

hates that ſubjection which other creatures quietly endure? *Looſed*—Who keeps him from receiving the bands, and ſubmitting to the ſervice of man.

V. 7. *Scorneth*—He feareth them not when they purſue him, becauſe he is ſwift, and can eaſily eſcape them. *Driver*—He will not be brought to receive his yoke, nor to do his drudgery.

V. 8. *Mountains*—He prefers that mean proviſion with his freedom, before the fatteſt paſtures with ſervitude.

V. 9. *Unicorn*—It is diſputed whether this be the *Rhinoceros*; or a kind of wild bull.

V. 16. *Her labour*—In laying her eggs *is in vain*, becauſe ſhe hath not the fear and tender concern for them, which ſhe ſhould have.

V. 17. *Deprived*—Becauſe God hath not implanted in her that inſtinct, and affection, which he hath put into other birds and beaſts toward their young.

V. 18. *Lifteth*—To flee from her purſuer: to which end ſhe lifts up her head and body, and ſpreads her wings. *Scorneth*—She deſpiſes them thro' her ſwiftneſs; for though ſhe cannot fly, yet by the aid of her wings ſhe runs ſo faſt, that horſe-men cannot reach her.

V. 19. *Thunder*—A ſtrong metaphor, to denote force and terror.

V. 21. *Valley*—Battles uſed to be pitched in vallies, or low grounds, eſpecially horſe battles.

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† Chap. xxiv. 5.

22 to meet the armed men. He mocketh at fear, and is not affrighted:
23 neither turneth he back from the ſword: *Although* the quiver rattleth
24 againſt him, the glittering ſpear and the javelin. He ſwalloweth
the ground with fierceneſs and rage: neither believeth he that
25 *it is* the ſound of the trumpet. He ſaith among the trumpets, Ha, ha;
and he ſmelleth the battle afar off, the thunder of the captains,
26 and the ſhouting. Doth the hawk fly by thy wiſdom, *and* ſtretch
27 her wings toward the ſouth? Doth the eagle mount up at thy
28 command, and make her neſt on high? She dwelleth and abideth
on the rock, upon the crag of the rock, and the ſtrong place.
29 From thence ſhe ſeeketh the prey, *and* her eyes behold afar off.
30 Her young ones alſo ſuck up blood: and ‡ where the ſlain *are*,
there is ſhe.

C H A P. XL.

Job *humbles himſelf before God*, ver. 1—5. *God challenges him to vie with him, in juſtice, power, majeſty, and dominion over the proud*, ver. 6—14. *And gives an inſtance of his power in the Behemoth*, ver. 15—24.

1, 2 MOREOVER, the LORD anſwered Job, and ſaid, Shall he that contendeth with the Almighty inſtruct *him*? He that

V. 23. *Quiver*—The *quiver* is here put for the arrows contained in it, which being ſhot againſt the horſe and rider, make a rattling noiſe.

V. 24. *Swalloweth*—He is ſo full of rage and fury, that he not only chams his bridle, but is ready to tear and devour the very ground on which he goes. *Believeth*—He is ſo pleaſed with the approach of the battle, and the ſound of the trumpet calling to it, that he can ſcarce believe his ears for gladneſs.

V. 25. *Ha, ha*—An expreſſion of joy and alacrity, declared by his proud neighings. *Thunder*—The loud and joyful clamour begun by the commanders, and followed by the ſoldiers when they are ready to join battle.

V. 26. *Fly*—So ſtrongly, conſtantly, unweariedly, and ſwiftly. *South*—At the approach of winter, when wild hawks fly into warmer countries, as being impatient of cold. The birds of the air are proofs of the wonderful providence of God, as well as the beaſts of the earth. God inſtances in two ſtately ones.

V. 27. *Mount*—Flies directly upward 'till ſhe be out of thy ſight; which no other bird can do.

V. 29. *Her eyes*—Her ſight is exceeding ſharp and ſtrong, ſo that ſhe is able to look upon the ſun with open eyes, and to behold the ſmalleſt prey upon the earth or ſea, when ſhe is mounted out of our ſight.

V. 33. *Blood*—There are divers eagles who do not feed upon carcaſes, but many eagles do feed on them. *She*—In an inſtant, flying thither with admirable celerity.

V. 1. *Anſwered*—Having made a little pauſe to try what *Job* could anſwer. This

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‡ *Matt.* xxiv. 28. *Luke* xvii. 37.

3 reproveth God, let him anſwer it. Then Job anſwered the LORD,
4 and ſaid, Behold, I am vile, what ſhall I anſwer thee? * I will
5 lay mine hand upon my mouth. Once have I ſpoken, but I will
6 not anſwer: yea, twice, but I will proceed no farther. Then
anſwered the LORD unto Job out of the whirlwind, and ſaid,
7 † Gird up thy loins now like a man: I will ‡ demand of thee, and
8 declare thou unto me. § Wilt thou alſo diſannul my judgment? Wilt
9 thou condemn me that thou mayſt be righteous? Haſt thou an
arm like God? Or canſt thou thunder with a voice like him?
10 ‖ Deck thyſelf now *with* majeſty and excellency, and array thyſelf
11 with glory and beauty. Caſt abroad the rage of thy wrath: and
12 behold every one *that is* proud, and abaſe him. Look on every
one *that is* proud, *and* bring him low: and tread down the wicked
13 in their place. Hide them in the duſt together, *and* bind their
14 faces in ſecret. Then will I alſo confeſs unto thee, that thine own
15 right hand can ſave thee. Behold now Behemoth which I made

This is not ſaid to be ſpoken out of the whirlwind, and therefore ſome think God ſaid it in a ſtill, ſmall voice, which wrought more upon *Job*, (as upon *Elijah*) than the whirlwind did. Tho' *Job* had not ſpoken any thing, yet God is ſaid to *anſwer* him. For he knows mens thoughts, and can return a fit anſwer to their ſilence.

V. 2. *Reproveth*—That boldly cenſureth his ways or works; it is at his peril.

V. 5. *Anſwer*—*Speak* again; I will contend no more with thee. *Twice*—Often, the definite number being uſed indeffinitely.

V. 6. *Whirlwind*—Which was renewed when God renewed his charge upon *Job*, whom he intended to humble more throughly.

V. 8. *Wilt thou*—Every word is emphatical, *wilt* (art thou reſolved upon it) *thou* (thou *Job*, whom I took to be one of a better mind) *alſo* (not only vindicate thyſelf, but alſo accuſe me) *diſannul* (not only queſtion, but even repeal and make void, as if it were unjuſt) *my judgment?* My ſentence againſt thee, and my government and adminiſtration of human affairs? Wilt thou make me unrighteous that thou mayſt ſeem to be righteous?

V. 10. *Deck*—Seeing thou makeſt thyſelf equal, yea, ſuperior to me, take to thyſelf thy great power, come and ſit in my throne, and diſplay thy Divine perfections in the ſight of the world.

V. 13. *Hide*—Kill *every one* of them at one blow. *Bind*—Condemn or deſtroy them. He alludes to the mannero fc overing the faces of condemned perſons, and of dead men. *In ſecret*—In a ſecret place, bury them in their graves.

V. 15. *Behemoth*—Very learned men take the leviathan to be the crocodile, and the behemoth to be the river-horſe, which may fitly be joined with the crocodile, both being well known to *Job* and his friends, as being frequent in the adjacent parts, both amphibious, living and preying both in the water and upon the land, and both creatures of great bulk and ſtrength. *Made*—As I made thee. *Graſs*

—The

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* *Pſal.* xxxix. 9, † Chap. xxxviii. 3. ‡ Chap. xlii. 4. § *Pſal.* li. 4. *Rom.* iii. 4.
‖ *Pſal.* civ. 1.

16 with thee, he eateth graſs as an ox. Lo now, his ſtrength *is* in
17 his loins, and his force *is* in the navel of his belly. He moveth
his tail like a cedar: the ſinews of his thighs are wrapt together.
18 His bones *are as* ſtrong pieces of braſs; his bones *are* like bars of iron.
19 He *is* the chief of the ways of God: he that made him, can make
20 his ſword to approach *unto him*. Surely the mountains bring him
21 forth food: where all the beaſts of the field play. He lieth un-
22 der the ſhady trees, in the covert of the reeds, and fens. The
ſhady trees cover him with their ſhadow; the willows of the brook
23 compaſs him about. Behold, he drinketh up a river *and* haſteth
24 not: he truſteth that he can draw up Jordan into his mouth. *Can any
man* take him in *his* ſight? Or pierce his noiſe with ſnares?

—The river-horſe comes out of the river upon the land to feed upon corn, and hay, or graſs, as an ox doth, to whom alſo he is not unlike in the form of his head and feet, and in the bigneſs of his body, whence the *Italians* call him *the ſea-ox*.

V. 16. *Strength*—He hath ſtrength anſwerable to his bulk, but this ſtrength by God's wiſe and merciful providence is not an offenſive ſtrength, conſiſting in or put forth by horns or claws, as it is in ravenous creatures, but only defenſive and ſeated in his loins, as it is in other creatures.

V. 17. *Tail*—Which though it be but ſhort, yet when it is erected, is exceeding ſtiff and ſtrong. *Thighs—The ſinews of his thighs.* His thighs and feet are ſo ſinewy and ſtrong, that one of them is able to break or over-turn a large boat.

V. 19. *The chief*—He is one of the chief of God's works, in regard of its great bulk and ſtrength.

V. 20. *Mountains*—Though he lives moſt in the water, yet he often fetches his food from the land, and from the mountains or hills, which are nigh the river *Nile*. *Play*—They not only feed ſecurely, but ſport themſelves by him, being taught by experience that he is gentle and harmleſs.

V. 22. *Brook*—Or, *of the Nile*, of which this word is often uſed in ſcripture. His conſtant reſidence is in or near this river, or the willows that grow by it.

V. 23. *River*—A great quantity of water, hyperbolically called a *river*. *Haſteth not*—He drinks not with fear and caution; but ſuch is his courage, that he fears no enemy either by water or by land. He drinks as if he deſigned, to drink up the whole river. He mentions *Jordan*, as a river well known in and nigh unto *Job*'s land.

V. 24. *Sight*—*Can* any man *take him in his eyes?* (Openly and by force? Surely no. His ſtrength is too great for man to overcome: and therefore men are forced to uſe wiles and engines to catch him.

CHAP. XLI.

To convince Job *of his wickedneſs, he is here challenged to ſubdue and tame the leviathan,* ver. 1—10. *A particular deſcription of him.* ver. 11—34.

1 CANST thou draw out leviathan with an hook? Or his tongue
2 with a cord *which* thou letteſt down? Canſt thou put an hook
3 into his noſe? Or bore his jaw through with a thorn? Will he
make many ſupplications unto thee? Will he ſpeak ſoft words
4 unto thee? Will he make a covenant with thee? Wilt thou take
5 him for a ſervant for ever? Wilt thou play with him as *with* a bird?
6 Or wilt thou bind him for thy maidens? Shall thy companions
make a banquet of him? Shall they part him among the merchants?
7 Canſt thou fill his ſkin with barbed irons, or his head with
8 fiſh-ſpares? Lay thine hand upon him, remember the battle, do
9 no more. Behold, the hope of him, is in vain: ſhall not *one* be
10 caſt down even at the ſight of him? None *is ſo* fierce that dare
11 ſtir him up: who then is able to ſtand before me? * Who hath
prevented me that I ſhould repay *him? Whatſoever is* under the
12 whole heaven is mine. I will not conceal his parts, nor his power,
13 nor his comely proportion. Who can diſcover the face of his

V. 1. *Leviathan*—Several particulars in the following deſcription, agree far better with the *crocodile,* than the *whale.* It is highly probable, that this is the creature here ſpoken of. *Cord*—Canſt thou take him with a hook and a line, as angler's take ordinary fiſhes.

V. 2. *Thorn*—Or, with an iron hook, or inſtrument as ſharp as a thorn; wherewith thou uſeſt to carry little fiſhes.

V. 3. *Supplications*—Doth he dread thine anger or power? Or will he earneſtly beg thy favour? It is a metaphor from men in diſtreſs, who uſe theſe means to them to whoſe power they are ſubject.

V. 7. *Fill*—A whale's you may: but the ſkin of a crocodile is ſo hard that an iron or ſpear will not pierce it.

V. 8. *Lay*—Seize upon him, if thou dareſt. *Battle*—But e're thou attempt it conſider what thou art doing, and with whom, thou art going to fight. *Do no more*—Proceed no farther, draw back thy hand.

V. 9. *Hope*—The hope of taking or conquering him.

V. 10. *Stand*—To the battle. *Me*—To contend with me who created him?

V. 11 *Prevented*—Hath laid the firſt obligation upon me, for which I am indebted to him. Who can be before-hand with me in kindneſſes, ſince all things under heaven are mine.

V. 13. *Diſcover*—Or, *uncover,* or take off from him. *Face*—The upper or outward part of his garment, or, the garment itſelf: the word *face* being often redundant. And by the *garment* is meant the ſkin which covers the whole body; who dare attempt to touch his very ſkin? Much

leſs

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* *Rom.* xi. 35. *Pſal.* xxiv. 1. l. 12. 1 *Cor.* x. 26.

14 garment? *Or* who can come within his double bridle? Who can
open the doors of his face? His teeth *are* terrible round about.
15 *His* ſcales *are* his pride, ſhut up together *as with* a cloſe ſeal.
16 One is ſo near to another that no air can come between them.
17 They are joined one to another; they ſtick together, that they
18 cannot be ſundered. By his ſneeſings a light doth ſhine, and his
19 eyes *are* as the eye-lids of the morning. Out of his mouth go
20 burning lamps, *and* ſparks of fire leap out. Out of his noſtrils
21 goeth ſmoak, *as out* of a ſeething pot or chaldron. His breath
22 kindleth coals, and a flame goeth out of his mouth. In his neck
remaineth ſtrength, and ſorrow rideth in triumph before him.
23 The flakes of his fleſh are joined together: they are firm in themſelves,
24 they cannot be moved. His heart is as firm as a ſtone, yea,
25 as hard as a piece of the nether *mill-ſtone*. When he raiſeth up
himſelf, the mighty are afraid: by reaſon of breakings they purify
26 themſeves. The ſword of him that layeth at him cannot hold:

leſs to give him a wound. *His double bridle*—His faſt jaws, which have ſome reſemblance to a double bridle: whence the *Greeks* call thoſe parts of the face which reach to the jaws on both ſides, *the bridles*.

V. 14. *Doors*—His mouth. If it be open, none dare enter within, and if it be ſhut, none dare open it.

V. 15. *Shut*—Cloſely compacted together, as things that are faſtened together by a ſeal. This likewiſe is true of the *crocodile*, but the ſkin of the whale is ſmooth and entire without any ſcales at all.

V. 18. *Sneeſings*—This the crocodile is ſaid frequently to do. *Eyes*—To which they ſeem very fitly compared, becauſe the eyes of the crocodile are dull and dark under the water, but as ſoon as they appear above water, caſt a bright and clear light; like the morning light, ſuddenly breaking forth after the dark night.

V. 19. *Lamps*—This alſo better agrees with the crocodile, which breathes like the river-horſe, of which ancient authors affirm, that *his noſtrils are very large, and he breathes forth a fiery ſmoke like that of a furnace*.

V. 21. *Kindleth coals*—An hyperbolical expreſſion, denoting extraordinary heat.

V. 22. *And ſorrow*—*Sorrow* is his companion and harbinger, which attends upon him whereſoever he goes. So *anger* and *fear* are ſaid by the poets to accompany the God of war.

V. 24. *Nether mill-ſtone*—Which being to bear the weight of the upper, ought to be the harder and ſtronger of the two.

V. 25. *Raiſeth*—Upon the top of the waters. *Mighty*—Even the ſtout-hearted. *Breakings*—By reaſon of their great danger and diſtreſs; which is expreſſed by this very word, *Pſal.* lx. 2. *Jonah* ii. 4. *Purify*—Thoſe who ordinarily live in the neglect of God, *they cry unto God in their trouble*, and endeavour to purge their conſciences from the guilt of their ſins.

V. 26. *Hold*—Heb. *cannot ſtand*, cannot endure the ſtroke, but will be broken by it. The crocodile's ſkin, no ſword, nor dart, nor muſquet bullet can pierce.

27 the ſpear, the dart, nor the breaſt-plate. He eſteemeth iron as
28 ſtraw, and braſs as rotten wood. The arrow cannot make him fly:
29 ſling-ſtones are turned with him into ſtubble. Darts are counted as
30 ſtubble: he laugheth at the ſhaking of a ſpear. Sharp ſtones *are*
under him: he ſpreadeth ſharp pointed things upon the mire.
31 He maketh the deep to boil like a pot: he maketh the ſea like a
32 pot of ointment. He maketh a path to ſhine after him; *one* would
33 think the deep *to be* hoary. Upon earth there is not his like, who
34 is made without fear. He that beholdeth all high *things*: even he
is a king over all the children of pride.

CHAP. XLII.

Job *throughly humbles himſelf before God*, ver. 1—6. *God reproves his friends, for whom* Job *interceeds, and God accepts them*, ver. 7—9. *God bleſſes and reſtores* Job *to his proſperity*, ver. 10—15. *His age and death*, ver. 16, 17.

1, 2 THEN Job anſwered the Lord, and ſaid, I know that thou canſt *do* every *thing*, and *that* no thought can be withholden

V. 28. *Turned*—Hurt him no more than a blow with a little ſtubble.

V. 30. *Stones*—His ſkin is ſo impenetrable, that the ſharpeſt ſtones or ſhells are as eaſy unto him as the mire.

V. 31. *Boil*—To ſwell, and foam, and froth by his ſtrong and vehement motion, as any liquor does when it is boiled in a pot, eſpecially boiling ointment. *The ſea*—The great river *Nile*, is called *a ſea*, both in ſcripture, as *Iſa.* xi. 15. and in other authors, as *Euphrates* is called *the ſea of Babylon*, *Iſa.* xxi. 1. *Jer.* li. 36. Lakes alſo are moſt frequently called *ſeas* both in the Old and New Teſtament: and in ſuch lakes the crocodiles are as well as in the *Nile*.

V. 32. *Shine*—By the white froth or foam upon the waters. The ſame may be obſerved in the wake of a ſhip by night.

V. 34. *King*, &c.—He can tame both the behemoth and leviathan, as ſtrong and ſtout-hearted as they are. This diſcourſe concerning them was brought in, to prove that it is God only, who can *look upon proud men and abaſe them, bring them low, and hide them in the duſt*, he it is that *beholdeth all high things*, and wherein men dealt proudly, he is above them. *He is king over all the children of pride*, brutal or rational, and makes them either bend or break before him.

V. 2. *Thou canſt*, &c.—*Job* here ſubſcribes to God's unlimited power, knowledge and dominion, to prove which was the ſcope of God's diſcourſe out of the whirlwind. And his judgment being convinced of theſe, his conſcience alſo was convinced, of his own folly in ſpeaking ſo irreverently concerning him. *No thought can be withholden from thee*—No thought of ours can be withholden from thy knowledge. And there is no thought of thine, which thou canſt be hindered from bringing into execution.

V. 3. *Who*

3 from thee? * Who *is* he that hideth counſel without knowledge?
Therefore have I uttered that I underſtood not; † things too wonderful
4 for me, which I knew not. Hear, I beſeech thee, and I will
5 ſpeak: I will enquire of thee, and declare thou unto me. I have
heard of thee by the hearing of the ear, but now my eyes ſeeth
6 thee. Wherefore I abhor *myſelf*, and repent in duſt and aſhes.
7 And it was *ſo* that after the LORD had ſpoken theſe words unto Job,
the LORD ſaid to Eliphaz the Temanite, My wrath is kindled againſt
thee, and againſt thy two friends, for ye have not ſpoken of me
8 *the thing that is* right, as my ſervant Job *hath*. Therefore take
unto you now ſeven bullocks, and ſeven rams, and go to my
ſervant Job, and offer up for yourſelves a burnt offering, and my
ſervant Job ſhall pray for you, for him will I accept: leſt I deal
with you *after your* folly, in that ye have not ſpoken of me the
9 *thing which is* right, like my ſervant Job. So Eliphaz the Tema-

V. 3. *Who*—What am I that I ſhould be guilty of ſuch madneſs! *Therefore*—Becauſe my mind was without knowledge. *Knew not*—I have ſpoken fooliſhly and unadviſedly of all things far above my reach.

V. 4. *Hear*—Hear and accept my humble confeſſion. *Enquire*—I will no more diſpute the matter with thee, but beg information from thee. The words which God had uttered to *Job* by way of challenge, *Job* returns to him in way of ſubmiſſion.

V. 5. *Seeth thee*—The knowledge which I had of thy nature, perfections and counſels, was hitherto grounded chiefly, upon the inſtructions of men; but now it is clear and certain, as being immediately inſpired into my mind by this thy glorious apparition and revelation, and by the operation of thy holy ſpirit; which makes theſe things as evident to me, as if I ſaw them with my bodily eyes. When the mind is inlightened by the ſpirit of God, our knowledge of Divine things as far exceeds what we had before, as knowledge by ocular demonſtration, exceeds, that by common fame.

V. 7. *Eliphaz*—As the eldeſt of the three, and becauſe he ſpoke firſt, and by his example led the reſt into the ſame miſcarriages. *Two friends*—*Elihu* is not here reproved, becauſe he dealt more mercifully with *Job*, and did not condemn his perſon, but only rebuke his ſinful expreſſions. *Ye have not, &c.*—This is not to be underſtood abſolutely, but comparatively. *Job* was not ſo much to be blamed as they, becauſe his opinion concerning the methods of God's providence, and the indifferency of its diſpenſations towards good and bad men was truer than theirs, which was that God did always reward good men and puniſh ſinners in this life.

V. 8. *My ſervant*—Whom though you condemned as an hypocrite, I own for my faithful ſervant. *Offer*—By the hand of *Job*, whom I hereby conſtitute your prieſt to pray and ſacrifice for you. *Leſt I deal*—Leſt my juſt judgment take hold of you for your falſe and fooliſh ſpeeches.

V. 9. *Accepted Job*—And as *Job* prayed and offered ſacrifice for thoſe who had grieved and wounded his ſpirit, ſo Chriſt

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* Chap. xxxviii. 2. † *Pſal.* xl. 5. cxxxix. 6.

nite, and Bildad the Shuhite, *and* Zophar the Naamathite went,
and did according as the Lord commanded them: the Lord alſo
10 accepted Job. And the Lord turned the captivity of Job when
he prayed for his friends: alſo the Lord gave Job twice as much
11 as he had before. Then came there unto him all his brethren, and
all his ſiſters, and all they that had been of his acquaintance before,
and did eat bread with him in his houſe: and they bemoaned him,
and comforted him over all the evil that the Lord had brought
upon him: every man alſo gave him a piece of money, and every one
12 an ear-ring of gold. So the Lord bleſſed the latter end of Job
more than his beginning: for he had fourteen thouſand ſheep,
and ſix thouſand camels, and a thouſand yoke of oxen, and a
13 thouſand ſhe-aſſes. He had alſo ſeven ſons and three daughters.
14 And he called the name of the firſt, Jemima, and the name of the
15 ſecond, Kezia, and the name of the third, Keren-happuch. And
in all the land were no women found ſo fair as the daughters of Job:
and their father gave them inheritance among their brethren.
16 After this lived Job an hundred and forty years, and ſaw his ſons,

prayed and died for his perſecutors, and *ever lives making interceſſion for tranſgreſſors.*

V. 10. *Captivity*—All his bodily diſtempers were thoroughly healed, and probably in a moment. His mind was calmed, his peace returned, and *the conſolations of God were not ſmall with him. Prayed*—Whereby he manifeſts his obedience to God and his true love to them.

V. 11. *Then*—When *Job* had humbled himſelf, and God was reconciled to him. *Siſters*—His kindred. *Eat*—Feaſted with him, to congratulate with him God's great and glorious favour. *Bemoaned*—They declared the ſenſe which they had of his calamities while they were upon him, although they had hitherto wanted opportunity to expreſs it.

V. 12. *Bleſſed*—Not only with ſpiritual, but alſo with temporal bleſſings. Juſt double to what they were, chap. 1. ver. 3. This is a remarkable inſtance of the extent of the Divine providence, to things that ſeem minute as this, the exact number of a man's cattle; as alſo of the harmony of providence, and the reference of one event to another: for *known unto God are all his works, from the beginning to the end.*

V. 14. *Jemima*—*The day*, either becauſe of her eminent beauty, or becauſe ſhe was born in the day of his proſperity, after a dark night of affliction. *Kezia* is the name of a ſpice of a very fragrant ſmell, commonly called *Caſſia. Keren-happuch* ſignifies *plenty reſtored.*

V. 15. *So fair*—In the Old Teſtament we often find women praiſed for their beauty, but never in the New, becauſe the beauty of holineſs is brought to a much clearer light by the goſpel.

V. 16. *After this, &c.*—Some conjecture, that he was ſeventy when his trouble came. If ſo his age was doubled, as his other poſſeſſions.

17 and his ſons ſons, even four generations. So Job died being old, and full of days.

V. 17. *Full of days*—So *coming to* his *grave*, as *Eliphaz* had ſpoken, *like a ripe ſhock of corn in its ſeaſon.*

NOTES

ON

The Book of *PSALMS.*

We have now before us one of the choiceſt parts of the Old Teſtament, wherein there is ſo much of Chriſt and his goſpel, as well as of God and his law, that it has been called the ſummary of both Teſtaments. The hiſtory of Iſrael; *which we were long upon, inſtructed us in the knowledge of God. The book of* Job *gave us profitable diſputations, concerning God and his providence. But this book brings us into the ſanctuary, draws us off from converſe with men, with the philoſophers or diſputers of this world, and directs us into communion with God.*

It is called, the Pſalms, *in Hebrew* Tehillim, *which properly ſignifies* Pſalms of praiſe, *becauſe many of them are ſuch; but* Pſalms *is a more general word, meaning all poetical compoſitions, fitted to be ſung. St.* Peter *ſtiles it,* The book of Pſalms. *It is a collection of* Pſalms, *of all the* Pſalms *that were divinely inſpired, compoſed at ſeveral times, on ſeveral occaſions, and here put together, without any dependence on each other. Thus they were preſerved from being ſcattered and loſt, and kept in readineſs for the ſervice of the church. One of theſe is expreſly ſaid to be* the prayer of Moſes. *That ſome of them were penned by* Aſaph, *is intimated,* 2 Chron. xxix. 30. *where they are ſaid* to praiſe the Lord, in the words of David and Aſaph, *who is there called a ſeer or prophet. And ſome of the* Pſalms *ſeem to have been penned long after, at the time of the captivity in* Babylon. *But the far greater part were wrote by* David, *who was raiſed up for eſtabliſhing the ordinance of ſinging* Pſalms *in the church of God, as* Moſes *and* Aaron *were for ſettling the ordinance of ſacrifice.*

ſacrifice. Theirs indeed is ſuperſeded, but this will remain, 'till it be ſwallowed up in the ſongs of eternity.

There is little in the book of Pſalms *of the ceremonial law. But the moral law is all along magnified and made honourable. And Chriſt the foundation, corner and top-ſtone of all religion, is here clearly ſpoken of; both his ſufferings, with the glory that ſhould follow, and the kingdom he ſhould ſet up in the world.*

PSALMS.

PSALM. I.

This pſalm was put firſt as a preface to all the reſt, as a powerful perſuaſive to the ſerious ſtudy of the whole book, and of the reſt of the holy ſcripture, taken from that bleſſedneſs which attends upon the ſtudy and practice of it. It ſhews us, the holineſs and happineſs of a good man, ver. 1—3. *The ſinfulneſs and miſery of a wicked man,* ver. 4, 5. *The ground and reaſon of both,* ver. 6.

1 BLESSED * *is* the man that walketh not in the counſel of the
ungodly, nor ſtandeth in the way of ſinners, † nor ſitteth in the
2 ſeat of the ſcornful. But his delight *is* in the law of the LORD, ‡ and
3 in his law doth he meditate day and night. For he ſhall be like
a tree § planted by the rivers of water, that bringeth forth his
fruit in his ſeaſon; his leaf alſo ſhall not wither, and whatſoever
4 he doeth ſhall proſper. The ungodly are not ſo: but *are* ‖ like

V. 1. *Bleſſed*—The *Hebrew* words are very emphatical: *O the bleſſedneſs of that man!* *Counſel*—That doth not lead his life according to their counſel, or manner of living. *Standeth*—Which notes a more ſettled abode in it. *Way*—In their manner of converſation. *Seat*—Which notes a conſtant and reſolved perſeverance in their wicked courſes. *Scornful*—Of thoſe who make a mock of ſin, and ſcoff at goodneſs and goodmen. Divers obſerve a gradation in this verſe; the following clauſe ſtill exceeding the former, for *ſtanding* is more than *walking*, and *ſitting* more, than *ſtanding*; and *ſinners* in ſcripture uſe, are worſe than the *ungodly*, and *the ſcornful* are the worſt of *ſinners*.

V. 2. *Day and night*—Not ſeldom and ſlightly, but diligently, and conſtantly.

V. 3. *Whither*—His happineſs is not ſhort and tranſitory, but like thoſe trees which are continually green and flouriſhing.

V. 4. *Ungodly*—Their condition is far different. *Chaff*—They are reſtleſs and unquiet: their ſeeming felicity, hath no firm

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* *Prov.* iv. 14, 15. † *Jer.* xv. 17. ‡ *Joſh.* i. 8. *Pſal.* cxix. 1. § *Jer.* xvii. 8. *Ezek.* xlvii. 12. ‖ *Iſa.* xxxv. 5. *Pſal.* xvii. 13.

5 the chaff which the wind driveth away. Becauſe the ungodly ſhall
not [*] ſtand in the judgment, nor ſinners in the congregation of the
6 righteous. For the LORD [†] knoweth the way of the righteous: but
the way of the ungodly ſhall periſh.

PSALM II.

There is nothing in this pſalm which is not applicable to Chriſt, but ſome things which are not all applicable to David. *Threatnings denounced againſt the adverſaries of Chriſt's kingdom,* ver. 1—6. *Promiſes made to Chriſt,* ver. 7—9. *Counſel given to all, to ſubmit to him,* ver. 10—12.

1 WHY [‡] do the heathen rage, and the people meditate a vain
2 thing? The kings of the earth ſet themſelves, and the
rulers take counſel together, againſt the LORD, and againſt his
3 anointed, *ſaying,* [§] Let us break their bands aſunder, and caſt
4 away their cords from us. [‖] He that ſitteth in the heavens ſhall
5 laugh: the LORD ſhall have them in deriſion. Then ſhall he
ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure.
6, 7 Yet have I ſet my king upon my holy hill of Zion. I will publiſh

firm foundation, but quickly vaniſhes and flees away as chaff before the wind.

V. 5. *Not ſtand*—Not endure the trial. *Judgment*—In the great and general judgment of the world.

V. 6. *Knoweth*—He approves, loves, and delights in them, and therefore will recompence them. *Periſh*—All their deſigns and courſes ſhall come to nothing, and they ſhall periſh with them.

V. 1. *Heathen*—Who did ſo againſt *David*, 2 *Sam.* v. 6. 17. 1 *Chron.* xiv. 8. and againſt Chriſt, *Luke* xviii. 32. *Acts* iv. 25, &c.

V. 2. *The kings*—*Herod*, and *Pilate* and others with or after them. *Earth*—So called in way of contempt, and to ſhew their madneſs in oppoſing the God of heaven. *Set*—The word denotes the combination of their counſels and forces. *Anointed*—Againſt the king whom God hath choſen and exalted.

V. 3. *And caſt*—The ſame thing expreſſed with more emphaſis. Let us not only break off their yoke and the cords by which it is faſtened upon us, but let us caſt them far away.

V. 4. *Sitteth*—As the king of the whole world. *Heavens*—As an evidence both of God's clear and certain knowledge of all things that are done below, and of his ſovereign and irreſiſtible power. *Laugh*—Shall diſpiſe them and all their crafty devices.

V. 6. *Yet*—Notwithſtanding all their artifices and combinations. *My king*—Who ruleth in my ſtead, and according to my will, and for my glory. *Zion*—Over my church and people. *Zion* ſtrictly taken, was an hill on the north part of *Jeruſalem*, where there was a ſtrong fort, called *the city of David*, but in a more large ſenſe it is put for the city *Jeruſalem*, for the temple of *Jeruſalem*, built upon the hill of

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[*] *Pſal.* xxiv. 3.
[†] *Pſal.* xxxi. 7. *Prov.* xxi. 10.
[‡] *Acts* iv. 25.
[§] *Nah.* i. 13.
[‖] *Pſal.* xxxvii. 13. lix. 8. *Prov.* i. 26.

the decree: the LORD hath ſaid unto me, § Thou *art* my ſon, this
8 day have I begotten thee. || Aſk of me and I will give *thee* the hea-
then *for* thine inheritance, and the uttermoſt parts of the earth *for*
9 thy poſſeſſion. * Thou ſhalt break them with a rod of iron; thou
10 ſhalt daſh them in pieces like a potter's veſſel. Be wiſe now there-
11 fore, O ye kings: be inſtructed, ye judges of the earth. Serve
12 the LORD with fear, and rejoice with trembling. Kiſs the ſon
leſt he be angry, and ye periſh from the way, when his wrath
is kindled but a little: † bleſſed *are* all they that put their truſt in
him.

of *Moriah*, which was either a part of mount *Sion*, or adjoining to it; for the church of the *Jews*, and for the chriſtian church.

V. 7. *The decree*—The will and appointment of God concerning this. *My ſon*—Which tho' it may in ſome ſort be ſaid to, or of *David*, yet much more properly belongs to Chriſt, who is commonly known by this title both in the Old and New Teſtament, and to whom this title is expreſly appropriated by the holy ghoſt, who is the beſt interpreter of his own words, *Acts* xiii. 33. *Heb.* i. 5. *This day*—This may be underſtood either, 1. Of his eternal generation. *This day*, from all eternity, which is well deſcribed by *this day*, becauſe in eternity there is no ſucceſſion, no [yeſterday,] no [to morrow,] but it is all as one continued day or moment without change or flux; or, 2. Of the manifeſtation of Chriſt's eternal ſonſhip in time; which was done both in his birth and life, when his being the ſon of God was demonſtrated by the teſtimony of the angel, *Luke* i. 32. and of God the Father, *Matt.* iii. 17. xvii. 5. and by his own words and works; and in his reſurrection, which ſeems to be here mainly intended, of which day this very place is expounded, *Acts* xiii. 33. When Chriſt was in a moſt ſolemn manner *declared to be the ſon of God with power*, *Rom.* i. 4.

V. 8. *Earth*—Not only the *Jewiſh* nation, but the whole world.

V. 9. *Them*—Thoſe that will not quietly ſubmit to thee, ſhall be cruſhed and deſtroyed by thee. This was in part fulfilled, when the *Jews* who perſiſted in unbelief, were deſtroyed by the *Roman* power: And in the deſtruction of the Pagan power, when the Chriſtian religion came to be eſtabliſhed. But it will not be compleatly fulfilled, 'till *all* oppoſing *power and principality be put down.*

V. 10. *Now*—While you have time for repentance and ſubmiſſion.

V. 11. *Fear*—With an awful ſenſe of his great and glorious majeſty. *Rejoice*—Do not eſteem his yoke your diſhonour and grievance; but rejoice in this ineſtimable grace and benefit. *Trembling*—This is added to warn them of taking heed that they do not turn this grace of God into wantonneſs.

V. 12. *Kiſs*—In token of your ſubjection and adoration; whereof this was a ſign among the eaſtern nations. *The ſon*—The ſon of God. *Ye periſh*—Be taken out of the way by death or deſtruction. *Wrath*—The leaſt degree of his anger is terrible.

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§ *Acts* xiii. 33. *Heb.* i. 5. || *Pſal.* lxxii. 8. * *Rev.* ii. 27. xix. 15. † *Prov.* xvi. 20. *Iſa.* xxx. 18. *Jer.* xvii. 17. *Rom.* ix. 33. x. 11. 1 *Pet.* ii. 6.

PSALM III.

David *complains to God of his enemies,* ver. 1, 2. *Comforts himſelf in God, and the experience of his goodneſs,* ver. 3—6. *Triumphs in the ſalvation of God,* ver. 7, 8.

A pſalm of *David,* * when he fled from *Abſalom* his ſon.

1 LORD, how are they increaſed that trouble me? Many *are*
2 they that riſe up againſt me. Many *there be* who ſay of my
3 ſoul, *There is* no help for him in God. Selah. But thou, O
LORD, *art* a ſhield for me: my glory, and the lifter up of my
4 head. I cried unto the LORD with my voice, and he heard me out
5 of his holy hill. Selah. † I laid me down and ſlept; I awaked, for
6 the LORD ſuſtained me. ‡ I will not be afraid of ten thouſands of
7 people that have ſet *themſelves* againſt me round about. Ariſe, O
LORD, ſave me, O my God, § for thou haſt ſmitten all mine ene-
mies *upon* the cheek bone: thou haſt broken the teeth of the ungodly.
8 ‖ Salvation *belongeth* unto the LORD: thy bleſſing *is* upon thy people.
Selah.

PSALM IV.

David *prays, reproves the wicked, and teſtifies the happineſs of the righteous,* ver. 1—3. *Exhorts them to conſider and ſerve God,* ver. 4—5. *Declares his own experience of the grace of God,* ver. 6—8.

To the chief muſician on Neginoth, A pſalm of *David.*

1 HEAR me when I call ** O God of my righteouſneſs: thou haſt
enlarged me when I was in diſtreſs; have mercy upon me

V. 2. *My ſoul*—Of me: the *ſoul* being commonly put for the perſon. *In God*—God hath utterly forſaken him. *Selah*—This word is no where uſed but in this poetical book, and in the ſong of *Habakkuk.* Probably it was a muſical note, directing the ſinger either to lift up his voice, to make a pauſe, or to lengthen the tune. But withal, it is generally placed at ſome remarkable paſſage; which gives occaſion to think that it ſerved alſo to quicken the attention of the ſinger and hearer.

V. 3. *A ſhield*—My defence. *My glory*—Thou haſt formerly given, and wilt farther give me occaſion of glorying in thy power and favour. *Lifter up*—Thou wilt reſtore me to my former power and dignity.

V. 4. *His hill*—Out of heaven, ſo called, *Pſal.* xv. 1.

V. 5. *Slept*—Securely, caſting all my cares upon God. *Awaked*—After a ſweet and undiſturbed ſleep.

V. 7. *Cheek bone*—Which implies contempt and reproach. *Teeth*—Their ſtrength and the inſtruments of their cruelty. He compares them to wild beaſts.

Title of the pſalm. *Chief muſician*—The director of the muſick of the temple. *Neginoth*—Or, *on ſtringed inſtruments,* as this word is tranſlated, *Hab.* iii. 19.

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* 2 *Sam.* xv. 14. † *Pſal.* iv. 8. *Prov.* iii. 24. ‡ *Pſal.* xxvii. 3. § *Pſal.* xxxi. 7, 8.
‖ *Pſal.* iii. 8. *Jer.* iii. 23. *Hoſ.* xiii. 4. *Jon.* ii. 9. ** *Pſal.* xxv. 5. lix. 10. 17. cix. 1.

2 and hear my prayer. † O ye ſons of men, how long *will ye turn* my
glory into ſhame? *How long* will ye love vanity, *and* ſeek after
3 lying? Selah. But know that the Lord hath ſet apart him that is
godly for himſelf: the Lord will hear when I call unto him.
4 Stand in awe, and ſin not: commune with your own heart upon
5 your bed, and be ſtill. Selah. Offer ‡ the ſacrifices of righteouſneſs:
6 and put your truſt in the Lord. There are many that ſay,
Who will ſhew us any good? Lord, § lift thou up the light of thy
7 countenance upon us. Thou haſt put gladneſs in my heart more
8 than in the time *that* their corn and their wine increaſed. ‖ I will
both lay me down in peace, and ſleep: for thou Lord only makeſt
me dwell in ſafety.

V. 1. *O God*—The witneſs and defender of my righteous cauſe.

V. 2. *My glory*—By his glory probably he means that honour which God had conferred upon him. *Vanity*—Wickedneſs. *Lying*—Thoſe calumnies which they raiſed againſt him, to make him odious to all the people.

V. 3. *Godly*—Me, whom, though you traduce as an hypocrite, God hath pronounced to be *a man after his own heart*, 1 *Sam.* xiii. 14. *For himſelf*—In his ſtead, or to be his vicegerent, as all kings are, and eſpecially the kings of God's own people.

V. 4. *In awe*—Be afraid, if not of me, yet of God, who hath engaged in my cauſe. *Sin not*—By proſecuting your rebellion againſt God's authority. *On your bed*—Calmly conſider theſe things in the ſilent night, when you are at leiſure from diſtracting buſineſs. *Be ſtill*—Compoſe your tumultuous minds.

V. 5. *Offer*—Unto God, that he may be reconciled to you. *Righteouſneſs*—Righteous ſacrifices; which requires that the perſons offering them be righteous and do righteous things, and offer them with an honeſt mind, with faith and true repentance. Without which, he intimates, that all their ſacrifices were of no eſteem with God, and would be wholly unprofitable to them.

V. 6. *Many*—Of my followers, who are weary of waiting upon God. *Who*—Who will put an end to our troubles, and give us tranquility. *Lift up*—Upon me and my friends. Give us an aſſurance of thy love, and evidence it by thy powerful aſſiſtance.

V. 7. *Thou haſt*—Whatſoever thou ſhalt do with me for the future, I have at preſent unſpeakable ſatisfaction in the teſtimonies of thy love to my ſoul; more than worldly perſons have in the time of a plentiful harveſt.

V. 8. *In peace*—In tranquility of mind, reſting ſecurely upon God's promiſes.

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† *Pſal.* lxii. 4. ‡ *Pſal.* li. 19. *Prov.* xv. 8. xxi. 27. § *Numb.* vi. 25, 26. *Pſal.* xxi. 6. xliv. 3. lxvii. 1. ‖ *Pſal.* iii. 5.

PSALM. V.

David *beſeeches God to hear his prayer*, ver. 1—3. *Aſſures himſelf of God's juſtice againſt his enemies*, ver. 4—6. *Declares his reſolution to ſerve God*, ver. 7. *Prays for himſelf and the people of God, and againſt his enemies*, ver. 8—12.

To the chief muſician upon Nehiloth, A pſalm of *David*.

1 GIVE ear to my words, O LORD, conſider my meditation.
2 Hearken unto the voice of my cry, my king, and my God :
3 for unto thee will I pray. * My voice ſhalt thou hear in the morning,
O LORD, in the morning will I direct *my prayer*, unto thee,
4 and will look up. Surely thou *art* not a God that hath pleaſure
5 in wicked men : neither ſhall the evil man dwell with thee. † The
fooliſh ſhall not ſtand in thy ſight : thou hateſt all workers of iniquity.
6 Thou ſhalt deſtroy them that ſpeak lies : the LORD will
7 abhor the bloody and deceitful man. But *as for* me, I will come
into thy houſe, in the multitude of thy mercy : *and* in thy fear will I
8 worſhip toward thy holy temple. Lead me O LORD in thy righteouſneſs,
because of mine enemies ; ‡ make the way plain before
9 my face. For *there is* no faithfulneſs in their mouth, their inward
part *is* very wickedneſs ; § their throat *is* an open ſepulchre, they
10 flatter with their tongue. Deſtroy thou them, O God ; let them fall
by their own counſels : caſt them out for the multitude of their

Title of the pſalm. *Nehiloth*—This is no where elſe uſed in ſcripture. It is thought to ſignify a wind-inſtrument, as Neginoth ſignified *ſtringed inſtruments*.

V. 1. *Meditation*—My prayer accompanied with deep thoughts and fervent affections of ſoul.

V. 3. *Morning*—Every morning. *As ſoon as I wake, I am ſtill with thee*, as he ſaith, *Pſal.* cxxxix. 18. The firſt thing that I do is to pray to thee.

V. 4. *Surely*—Thou doſt not approve of, nor delight in them, or in their prayers. *Dwelt*—Have any fellowſhip with thee.

V. 7. *Come*—With holy boldneſs and confidence. *Mercy*—Truſting only in thy great mercy. *Fear*—With an holy dread and reverence of thy majeſty. *Towards*—Looking towards it, when I cannot come to it.

V. 8. *Righteouſneſs*—In thy righteous laws. *Becauſe*—That I may give them no occaſion of ſlandering me, or religion for my ſake. *The way*—The way wherein thou wouldſt have to me walk. *Plain*—That I may clearly diſcern it, and readily walk in it.

V. 9. *Throat*—Wide opened ready to devour all that come within their reach. A metaphor from wild beaſts gaping for the prey.

V. 10. *Deſtroy*—Condemn and puniſh them. *Caſt*—Out of thy land, and from among thy people.

* *Pſal.* cxxx. 6. † *Hab.* i. 13. ‡ *Pſal.* xxv. 4. lxxxvi. 11. § *Rom.* iii. 13.

11 tranſgreſſions, for they have rebelled againſt thee. But let all thoſe
that put their truſt in thee, rejoice, let them ever ſhout for joy,
becauſe thou defendeſt them : let them alſo that love thy name be
12 joyful in thee. For thou, Lord, wilt bleſs the righteous : *with*
favour wilt thou compaſs him as with a ſhield.

PSALM. VI.

David *being ſick both in body and mind, becauſe he had offended God, preſents his miſery before him*, ver. 1—3. *Begs the return of his favour*, ver. 4—7. *Aſſures himſelf of an anſwer of peace*, ver. 8—10.

To the chief muſician on Neginoth, upon Sheminith, A pſalm of *David*.

1 O ‖ Lord, rebuke me not in thine anger, neither chaſten me
2 in thy hot diſpleaſure. Have mercy upon me, O Lord,
for I *am* weak : O Lord, heal me, for my bones are vexed.
3 My ſoul is alſo ſore vexed : but O Lord, how long *wilt thou puniſh*
4 *me?* Return, O Lord, deliver my ſoul : oh, ſave me for thy
5 mercies ſake. * For in death *there is* no remembrance of thee :
6 in the grave who ſhall give thee thanks ? I am weary with my
groaning, all the night make I bed to ſwim ; I water my couch
7 with my tears. † Mine eye is conſumed becauſe of grief ; it
8 waxeth old becauſe of all mine enemies. ‡ Depart from me,
all ye workers of iniquity ; for the Lord hath heard the § voice of
9 my weeping. The Lord hath heard my ſupplication ; the Lord

Title of the pſalm. *Upon Sheminith*—Or, *upon the eighth.* It is thought to be the loftieſt note, as *Alamoth* is the loweſt ; but this is only conjecture ; the *Jews* themſelves have no certain knowledge of their own ancient muſick.

V. 2. *Bones*—My inmoſt parts.

V. 5. *In death*—Among the dead. *Remembrance*—He ſpeaks of the remembrance or celebration of God's grace in the land of the living, to the edification of God's church, and the propagation of true religion among men ; which is not done in the other life.

V. 6. *With my tears*—It well becomes the greateſt ſpirits to be tender, and to relent under the tokens of God's diſpleaſure. *David* who could face *Goliah* himſelf, melts into tears at the remembrance of ſin, and under the apprehenſion of Divine wrath, and it is no diminution to his character.

V. 8. *Hath heard*—By the workings of God's grace upon his heart, he knew his prayer was accepted. His tears had a voice, in the ears of the God of mercy. Silent tears are not ſpeechleſs ones. Our tears are cries to God.

V. 10. *Aſha-*

‖ *Pſal.* xxxviii. 1. * *Pſal.* xxx. 9. lxxxviii. 11. cxv. 17. cxviii. 17. *Iſa.* xxxviii. 18. † *Job* xvii. 7. *Pſal.* xxxi. 9. xxxviii. 10. *Lam.* v. 17. ‡ *Matt.* vii. 23. xxv. 41. *Luke* xiii. 27. *Pſal.* cxix. 115. § *Pſal.* xxxi. 22.

10 will receive my prayer. All mine enemies ſhall be aſhamed and
ſore vexed: they ſhall return *and* be aſhamed ſuddenly.

PSALM. VII.

David *prays for deliverance from his enemies*, ver. 1, 2. *Appeals to God for his innocence*, ver. 3—5. *Prays to him to judge his cauſe*, ver. 6—9. *Expreſſes his confidence in God*, ver. 10—17.

Shiggaion of *David*, which he ſang unto the Lord, concerning the words of *Cuſh* the *Benjamite*.

1 O LORD my God, in thee do I put my truſt: ſave me from all
2 them that perſecute me, and deliver me. Leſt he tear my ſoul
like a lion, renting *it* in pieces, while *there is* none to deliver.
3 O LORD my God, if I have done this; if there be iniquity in my
4 hands: If I have rewarded evil unto him that was at peace with
me: (yea, I have delivered him that without cauſe is mine enemy)
5 Let the enemy perſecute my ſoul, and take it; yea, let him tread
down my life upon the earth, and lay mine honour in the duſt.
6 Selah. * Ariſe, O LORD, in thine anger, lift up thyſelf, becauſe
of the rage of mine enemies; and † awake for me to the judgment
7 *that* thou haſt commanded. So ſhall the congregation of the people
compaſs thee about: for their ſakes therefore return thou to
8 thy high place. The LORD ſhall judge the people: judge me, O
LORD, ‡ according to my righteouſneſs, and according to mine

V. 10. *Aſhamed*—Of their vain confidence. *Return*—Repent of their ſins and return to their obedience.

Title of the pſalm. *Shiggaion*—This ſeems to be the name of a kind of ſong, or inſtrument, which then was well known, but now is only matter of conjecture. *Words*—The falſe reports raiſed by him. *Cuſh*—Probably ſome eminent commander or courtier under *Saul*.

V. 2. *Leſt—Mine enemy*. *Tear*—Out of my body.

V. 3. *Hands*—Which *Cuſh* and others falſly lay to my charge. *Iniquity*—In my actions.

V. 4. *Deliver*—When it was in my power to deſtroy him, as 1 *Sam*. 24. 26.

V. 6. *Lift up*—Glorify thyſelf, and ſhew thyſelf to be above them. *Commanded*—To execute that righteous ſentence, which thou haſt *commanded*, appointed, and declared by thy prophet *Samuel*.

V. 7. *Compaſs*—They will come from all parts to worſhip thee, and offer to thee praiſes and ſacrifices. *High*—To thy tribunal, to ſit there and judge my cauſe. An alluſion to earthly tribunals, which generally are ſet up on high above the people.

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* *Iſa*. xxx. 18. † *Pſal*. xxxv. 23. ‡ *Pſal*. xviii. 20.

9 integrity *that is* in me. O let the wickedneſs of the wicked come to
an end, but eſtabliſh the juſt: ‡ for the righteous God trieth the
10 heart and reins. My defence *is* of God, who ſaveth the upright in
11 heart. God is a righteous judge: and God is angry *with the wicked*
12 every day. If he turn not, he will whet his ſword, he hath bent
13 his bow, and made it ready. He hath alſo prepared for him the
inſtruments of death; he ordaineth his arrows againſt the perſecutors.
14 § Behold, he travelleth with iniquity, and hath conceived
15 miſchief, and brought forth falſhood. He made a pit, and digged
16 it, ‖ and is fallen into the ditch *which* he made. * His miſchief
ſhall return upon his own head, and his violent dealing ſhall come
17 down upon his own pate. I will praiſe the LORD according to his
righteouſneſs: and will ſing *praiſe* to the name of the LORD moſt
high.

PSALM VIII.

David *extols the majeſty, power, and providence of God,* ver. 1, 2. *And his loving-kindneſs to mankind,* ver. 3—5. *In giving him dominion over this lower world,* ver. 6—9.

To the chief muſician upon Gittith, A pſalm of *David.*

1 O LORD our Lord, how execellent *is* thy name in all the earth!
2 † who haſt ſet thy glory above the heavens. Out of the
mouth of ‡‡ babes and ſucklings haſt thou ordained ſtrength, becauſe

V. 9. *O*—Put a ſtop to their wicked practices.

V. 11. *Every day*—Even then, when his providence ſeems to favour them, and they are moſt ſecure and confident.

V. 12. *He will*—God will haſten, and ſpeedily execute his judgments upon him.

V. 13. *Him*—For the wicked. *Ordaineth*—Deſigns or fits for this very uſe. Of all ſinners, perſecutors are ſet up as the faireſt marks of Divine wrath. They ſet God at defiance but cannot ſet themſelves out of the reach of his judgments.

V. 14. *Travelleth*—This metaphor denotes his deep deſign, and vigorous endeavours for doing miſchief, and his reſtleſneſs and pain 'till he have accompliſhed it.

Title of the pſalm. *Gittith*—This alſo is ſuppoſed to be the name of a tune, or inſtrument.

V. 1. *In*—Not only in *Iſrael*, but among all nations. Which ſhews that this pſalm ſpeaks of the Meſſiah, and the times of the New Teſtament. *Heavens*—Where thy throne of glory is eſtabliſhed, where the bleſſed angels celebrate thy praiſes, where Chriſt ſitteth at thy right hand in glorious majeſty, from whence he poureth down excellent gifts upon *babes*.

V. 2. *Babes*—Weak and fooliſh, and con-

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‡ 1 *Sam.* xvi. 7 1 *Chron.* xxviii. 9. *Pſal.* cxxxix. 1. *Jer.* xi. 20. xvii. 10. xx. 12. *Rev.* ii. 23. § *Job* xv. 35. *Pſal.* lix. 3. *James* i. 15. ‖ *Job* iv. 8. *Pſal.* ix. 15. x. 2. xxxv. 8. cxli. 10. *Prov.* v. 22. * *Pſal.* xxxvii. 14, 15. † *Pſal.* cxiii. 4. cxlviii. 13. ‡‡ *Matt.* xxi. 16.

of thine enemies, that thou mighteſt ſtill the enemy and the avenger.
3 When I conſider the heavens, the work of thy fingers, the
4 moon and the ſtars which thou haſt ordained; ‡ What *is* man that
thou art mindful of him? And the ſon of man that thou viſiteſt him?
5 For thou haſt made him a little lower than the angels, and haſt
6 crowned him with glory and honour. § Thou haſt made him to
have dominion over the works of thy hands; ‖ thou haſt put all
7 *things* under his feet: All ſheep and oxen, yea, and the beaſts of
8 of the field; The fowl of the air, and the fiſh of the ſea, *and whatſoever*
9 paſſeth through the paths of the ſea. O LORD our Lord, how
excellent *is* thy name in all the earth.

contemptible perſons, who are frequently called *babes* or *children*. Such are very unfit to grapple with an enemy: and therefore when ſuch perſons conquer the moſt powerful and malicious enemies, it muſt needs confound them, and advance the glory of God: as indeed it did, when ſuch mean perſons as the apoſtles, and diſciples of Chriſt, maintained and propogated the goſpel, in ſpite of all the wit, power, and rage of their enemies. *Ordained*—Perfectly or firmly ſettled *ſtrength*: that is, the praiſe of his ſtrength or power, *Mat.* xxi. 16. it is rendered *praiſe*. *Still*—Silence and confound them. *Avenger*—The devil, and all who are his vaſſals and eſpouſe his quarrel.

V. 3. *The moon*—Either the ſun is included under this general title: or he omitted it, becauſe he made this pſalm by night. *Ordained*—Placed in that excellent and unalterable order, and directed to their ſeveral motions.

V. 4. *What is man*—How mean and inconſiderable a thing is man, if compared with thy glorious majeſty. *Man*—Heb. *infirm*, or *miſerable* man. By which it is apparent that he ſpeaks of man, not according to the ſtate of his creation, but as fallen into a ſtate of ſin and miſery, and mortality. *Mindful*—Careſt for him, and confereſt ſuch high favours upon him. *The ſon*—Heb. *the ſon of Adam*, that great apoſtate from God, the ſinful ſon of a ſinful father, his ſon by likeneſs of diſpoſition and manners, no leſs than by procreation. All which tends to magnify the following mercy. *Viſiteſt*—Not in anger, as that word is ſometimes uſed, but with thy grace and mercy.

V. 5. *For*—Thou haſt in Chriſt mercifully reſtored man to his primitive eſtate, wherein he was but one remove below the angels; from which he was fallen by ſin. *Crowned*—Man, fallen and loſt man: who is actually reſtored to glory and dominion in Chriſt his head and repreſentative, who received this crown and dominion for man's good, and in his ſtead; which he will in due time communicate to his members. And ſo the two expoſitions of this place concerning mankind and concerning Chriſt, may be reconciled. For he ſpeaks of that honourable eſtate conferred firſt upon Chriſt, and then by his hands upon mankind. But the words more literally rendered are, *Thou madeſt him a little leſs than God*. And hence ſome have inferred, that man in his original ſtate was the higheſt of all creatures.

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‡ *Job* vii. 17. *Pſal.* cxliv. 4. *Heb.* ii. 6. § *Gen.* i. 26, 28. ‖ 1 *Cor.* xv. 25.

PSALM IX.

David *praiſes God for giving him victory over his enemies,* ver. 1—6. *Triumphs in confidence that God would judge the world and protect his people,* ver. 7—10. *Calls others to praiſe him,* ver. 11, 12. *Prays for help, and praiſes God,* ver. 13—20.

To the chief muſician upon Muth-labben, A pſalm of *David.*

1 I Will praiſe *thee,* O Lord, with my whole heart; I will ſhew
2 forth all thy marvellous works. I will be glad and rejoice in
3 thee: I will ſing praiſe to thy name, O thou moſt high. When mine
enemies are turned back, they ſhall fall and periſh at thy preſence.
4 For thou haſt maintained my right and my cauſe, thou ſatteſt in the
5 throne judging right. Thou haſt rebuked the heathen, thou haſt
deſtroyed the wicked, thou haſt put out their name for ever and
6 ever. O thou enemy, deſtructions are come to a perpetual end:
and thou haſt deſtroyed cities, their memorial is periſhed with them.
7 But the Lord ſhall endure for ever: he hath prepared his throne
8 for judgment. And ‖ he ſhall judge the world in righteouſneſs; he
9 ſhall miniſter judgment to the people in uprightneſs. * The
Lord alſo will be a refuge for the oppreſſed, a refuge in times of
10 trouble. And they that know thy name will put their truſt in thee:
11 for thou, Lord, haſt not forſaken them that ſeek thee. Sing *praiſes*
to the Lord which dwelleth in Zion: declare among the people his
12 doings. † When he maketh inquiſition for blood, he remembereth
13 them: he forgetteth not the cry of the afflicted ones. Have mercy
upon me, O Lord, conſider my trouble, *which I ſuffer* of them that
14 hate me, thou that lifteſt me up from the gates of death: That I

Title of the pſalm. *Muth-labben*—This alſo ſeems to be a title of ſome tune, or inſtrument: of which we may be content to be ignorant, as the Jewiſh doctors are.

V. 3. *Turned back*—Put to flight.

V. 7. *But*—Though cities and people may periſh, yet the Lord abides for ever. Which is ſufficient for the terror of his enemies, and the comfort of his church.

V. 10. *Thy name*—Thy infinite power and wiſdom, and faithfulneſs and goodneſs. The name of God is frequently put for God. *Put their truſt*—The experience of thy faithfulneſs to thy people in all ages, is a juſt ground for their confidence.

V. 11. *Zion*—Whoſe ſpecial and gracious preſence is there. *People*—To the heathen nations.

V. 12. *Blood*—The bloodſhed of his innocent and holy ones: which though he may not ſeem to regard for a ſeaſon, yet he will certainly call the authors of it to a ſevere account. *Them*—The humble, as it follows, or the oppreſſed, ver. 9. that truſt in him, and ſeek to him, ver. 10. whom he ſeemed to have forgotten.

V. 14. *Gates*—In the great aſſemblies. Theſe gates he elegantly oppoſes to the former.

‖ *Pſal.* xcvi. 13. xcviii. 9. * *Pſal.* xxxvii. 39. xlvi. 1. xci. 2. † *Gen.* ix. 5.

may ſhew forth all thy praiſe in the gates of the daughter of Zion: I
15 will rejoice in thy ſalvation. † The heathen are ſunk down in the
pit *that* they made: in the net which they hid is their own foot
16 taken. The Lord is known, by the judgment which he executeth:
the wicked is ſnared in the work of his own hands. ‡ Higgaion,
17 Selah. The wicked ſhall be turned into hell, and all the nations
18 that forget God. For the needy ſhall not always be forgotten:
19 § the expectation of the poor ſhall *not* periſh for ever. Ariſe, O
Lord, let no man prevail, let the heathen be judged in thy ſight.
20 Put them in fear, O Lord, *that* the nations may know themſelves
to be but men. Selah.

PSALM X.

David *complains of and deſcribes the wicked,* ver. 1—11. *Prays to God to appear againſt them, and rejoices in the proſpect of it,* ver. 12—18.

1 WHY ſtandeſt thou afar off, O Lord? Why hideſt thou *thyſelf*
2 in times of trouble? The wicked in *his* pride doth perſecute
the poor: ‖ let them be taken in the devices that they have
3 imagined. For the wicked boaſteth of his heart's deſire, and *
4 bleſſeth the covetous, *whom* the Lord abhorreth. The wicked,
through the pride of his countenance, will not ſeek *after God:* God
5 *is* not in all his †† thoughts. His ways are always grievous: ‡‡ thy
judgments *are* far above out of his ſight: *as for* all his enemies, he

former. *Of*—Of the people who live or meet together in *Zion*. For cities are as it were mothers to their people, and the people are commonly called their daughters. So the names of *the daughters of Egypt*, Jer. xlvi. 11. and of *Edom*, Lam. iv. 21, 22. and of *Tyre*, Pſal. xlv. 12. are put for the people of thoſe places.

V. 16. *Higgaion*—This is either a muſical term, or a note of attention, intimating that the matter deſerves deep meditation, or conſideration, as the word ſignifies.

V. 17. *Forget*—That do not regard God, nor his precepts, nor his threatnings and judgments.

V. 20. *Men*—Heb. *weak, miſerable, and mortal men,* and therefore altogether unable to oppoſe the omnipotent and eternal God.

V. 3. *Boaſteth*—He glorieth in his very ſins which are his ſhame, and eſpecially in the ſatisfaction of his deſires.

V. 4. *Countenance*—So called, becauſe though pride be properly ſeated in the heart, yet it is manifeſt in the countenance.

V. 5. *Judgments*—Thy threatnings denounced againſt, and puniſhments inflicted upon ſinners. *Are far*—He doth not regard or fear them: yea he deſpiſes them, being confident that he can blow them away with a breath. This is a geſture of

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† *Pſal.* vii. 15. lvii. 6. *Prov.* xxii. 8. ‡ *Pſal.* xcii. 3. § *Pſal.* xii. 5. ‖ *Pſal.* vii. 16. ix. 15, 16. *Prov.* v. 22. * *Prov.* xxviii. 4. *Rom.* i. 23. †† *Pſal.* xiv. 1. liii. 1. ‡‡ *Prov.* xxiv. 7.

6 puffeth at them. He hath ſaid in his heart, I ſhall not be moved:
7 for I *ſhall* never *be* in adverſity. § His mouth is full of curſing, and
8 deceit and fraud: under his tongue *is* miſchief and vanity. He
ſitteth in the lurking places of the villages, ‖ in the ſecret places
doth he murder the innocent: his eyes are privily ſet againſt the
9 poor. He lieth in wait ſecretly as a lion in his den: he lieth in
wait to catch the poor: he doth catch the poor when he draweth
10 him into his net. He croucheth, *and* humbleth himſelf, that the
11 poor may fall by his ſtrong ones. He hath ſaid in his heart, God
12 hath forgotten: * he hideth his face, he will never ſee it. Ariſe,
13 O Lord, O God, lift up thine hand: forget not the humble. Where-
fore doth the wicked contemn God? He hath ſaid in his heart, thou
14 wilt not require *it*. Thou haſt ſeen it; ſurely thou beholdeſt miſ-
chief and ſpite, to requite *it* with thy hand: the poor committeth
15 himſelf unto thee; thou art the helper of the fatherleſs. Break
thou the arm of the wicked, and the evil *man:* † ſeek out his wick-
16 edneſs *'till* thou find none. ‡ The Lord is king for ever and ever:
17 the heathen are periſhed out of his land. Lord, thou haſt heard

contempt or diſdain, both in ſcripture, and other authors.

V. 7. *Tongue*—Under his fair and plauſible ſpeeches, miſchief is hid and covered. *Vanity*—Or, *injury*, the vexation or oppreſſion of other men.

V. 8. *Sitteth*—Not within the villages, but in the ways bordering upon them, or leading to them, as robbers uſe to do. *Are ſet*—Heb. *Are hid*. He watches and looks out of his lurking-place. He alludes ſtill to the practices of robbers.

V. 10. *Croucheth*—Like a lion (for he continues the ſame metaphor) which lies cloſe upon the ground, partly that he may not be diſcovered, and partly that he may more ſuddenly and ſurely lay hold on his prey.

V. 13. *Contemn*—Why doſt thou by giving them impunity, ſuffer and occaſion them to deſpiſe thee?

V. 14. *Requite*—Heb. *to give* (to reſtore or pay the miſchief which they have done to others) *with thy hand*, by thy own extraordinary providence, becauſe the oppreſſed were deſtitute of all other ſuccours. *Fatherleſs*—Of ſuch as have no friend or helper, one kind of them being put for all.

V. 15. *Seek*—Search for it, and puniſh theſe wicked atheiſts. *'Till*—No ſuch wickedneſs be left in the world, or at leaſt in the church.

V. 16. *Is king*—To whom it belongs to protect his ſubjects. Therefore his peoples caſe is never deſperate, ſeeing he ever lives to help them. *The heathen*—The *Canaanites*; whom God, as king of the world, expelled, and gave their land to his people. By which great example he confirms his faith and hope for the future. *His land*—Out of *Canaan*, which God calls *his land*, becauſe he gave it to them, and fixed his preſence and dwelling in it.

V. 17. *Prepare*—By thy grace and good ſpirit, that they may ſo pray as thou wilt hear.

V. 18. *To*

§ *Rom.* iii. 14. ‖ *Hab.* iii. 14. * *Job* xxii. 13. *Pſal.* xciv. 7. lxiv. 5. † *Pſal.* vii. 9. xxxvii. 17. ‡ *Pſal.* xxix. 10. cxlv. 13. cxlvi. 10. *Jer.* x. 10. *Lam.* v. 19. *Dan.* iv. 34. vi. 26. 1 *Tim.* i. 17.

the deſire of the humble: thou wilt prepare their heart, thou wilt
18 cauſe thine ear to hear: To judge the fatherleſs and the oppreſſed,
that the man of the earth may no more oppreſs.

PSALM XI.

David *encourages himſelf in God, againſt the attempts of his enemies,* ver. 1—3. *Aſſerts the dominion and providence of God,* ver. 4—7.

To the chief muſician, *A pſalm* of David.

1 IN the LORD put I my truſt: how ſay ye to my ſoul, Flee *as* a bird
2 to your mountain. For lo, the wicked § bend *their* bow, they
make ready their arrow upon the ſtring, that they may privily
3 ſhoot at the upright in heart. If ‖ the foundations be deſtroyed,
4 what can the righteous do? * The LORD *is* in his holy temple; the
LORD's throne *is* in heaven: his eyes behold, † his eye-lids try the
5 the children of men. The LORD trieth the righteous: but the
6 wicked, and him that loveth violence, his ſoul hateth. ‡ Upon the
wicked he ſhall rain ſnares, fire, and brimſtone, and an horrible

V. 18. *To judge*—To give ſentence for them, and againſt their enemies. *The man*—Earthly and mortal men, who yet preſume to contend with thee their maker.

V. 1. *Ye*—Mine enemies.

V. 2. *For lo*—*David* having directed his ſpeech to his enemies, now turns it to God, and pours out before him his complaints. *Ready*—They lay deſigns for my deſtruction and make all things ready to execute them.

V. 3. *Foundations*—Piety, juſtice, fidelity, and mercy, which are the pillars or foundations of a ſtate or kingdom. *What*—The condition of all righteous men will be deſperate.

V. 4. *Temple*—In heaven; which is mentioned as an evidence of his glorious majeſty, of his ſovereign power and dominion over all men and things, and of his accurate inſpection into all men and their actions. *Throne*—Where he ſits to examine all cauſes, and to give righteous ſentence according to every man's works. *Try*—He throughly diſcerns all men, their moſt inward and ſecret actions: and therefore he ſees and will reward my innocency, notwithſtanding all the calumnies of mine enemies; and withal he ſees all their ſecret deſigns, and will diſcover and defeat them.

V. 5. *Trieth*—He chaſtens even righteous perſons, yet ſtill he loves them, and therefore will in due time deliver them. But as for the wicked, God hates them, and will ſeverely puniſh them.

V. 6. *Rain*—Send them plentifully, ſwiftly, and ſuddenly, as rain commonly falls from heaven. *Snares*—Grievous plagues or judgments, which are called ſnares, becauſe wicked men are often ſurprized with them when they leaſt expect them. And becauſe they cannot eſcape them, or get out of them; but are held faſt and deſtroyed by them. *Horrible tempeſts*—Dreadful judgments ſo called, in al-

§ *Pſal.* lxiv. 3, 4. ‖ *Pſal.* lx. 2. 8. lxxv. 3. lxxxii. 5. * *Hab.* ii. 20. † *Pſal.* xxxiii. 13. xxxiv. 15, 16. lxvi. 7. ‡ *Ezek.* xxxviii. 22.

7 tempeſt: *this ſhall be* the portion of their § cup. But the righteous
LORD loveth righteouſneſs: his countenance doth behold the upright.

PSALM XII.

David *begs help of God, having no man whom he could truſt,* ver. 1, 2. *Deſcribes the wicked and aſſures himſelf, that God would puniſh them, and preſerve the juſt,* ver. 3—8.

To the chief muſican upon Sheminith, A pſalm of David.

1 HELP LORD, for * the godly man ceaſeth: for the faithful fail
2 from among the children of men. They ſpeak falſhood
every one with his neighbour: † *with* flattering lips, *and* with a
3 double heart do they ſpeak. The LORD ſhall cut off all flattering
4 lips, *and* the tongue that ſpeaketh proud things. Who have ſaid,
With our tongue will we prevail, our lips *are* our own: who *is*
5 lord over us? For the oppreſſion of the poor, for the ſighing of
the needy, now will I ariſe (ſaith the LORD) I will ſet *him* in ſafety
6 *from him* that puffeth at him. The words of the LORD *are* pure
words: ‡ as ſilver tried in a furnace of earth, purified ſeven times.
7 Thou ſhalt keep them, O LORD; thou ſhalt obſerve them from this
8 generation for ever. The wicked walk on every ſide, when the
vileſt men are exalted.

luſion to the deſtruction of *Sodom* by theſe means. But this he ſeems to ſpeak not ſo much of preſent calamities, as of eternal puniſhments. *This*—Is their portion, and as it were the meat and drink appointed them by God.

Title of the pſalm. *Sheminith*—The ſame title is prefixed to *Pſal.* 6.

V. 4. *Prevail*—By raiſing and ſpreading evil reports concerning him. *Our own*—At our own diſpoſal to ſpeak what we pleaſe, who can controul or reſtrain us?

V. 5. *Puffeth*—From him that deſpiſes him, and hopes to deſtroy him with a puff of breath.

V. 6. *Pure*—Without the leaſt mixture of falſhood; and therefore ſhall infallibly be fulfilled.

V. 7. *Thou ſhalt keep them*—Thy words or promiſes: theſe thou wilt *obſerve* and *keep*, both now, and *from this generation for ever*.

V. 8. *Walk*—They fill all places, and go about boldly and ſecurely.

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§ *Pſal.* xvi. 5. * *Iſa.* lvii. 1. † *Pſal.* xxviii. 3. ‡ 2 *Sam.* xxii. 31. *Pſal.* xviii. 30. cxix. 140. *Prov.* xxx. 5.

PSALM XIII.

David *complains to God*, ver. 1, 2. *Prays for help*, ver. 3, 4. *Rejoices in hope*, ver. 5, 6.

To the chief muſician, A pſalm of David.

1 HOW long wilt thou forget me, O LORD, for ever? How long
2 wilt thou * hide thy face from me? How long ſhall I take
counſel in my ſoul; *having* ſorrow in my heart daily? How long
3 ſhall mine enemy be exalted over me? Conſider and hear
me, O LORD my God: † lighten mine eyes, that I ſleep not in death.
4 ‡ Leſt mine enemy ſay, I have prevailed againſt him; *and* thoſe
5 that trouble me, rejoice when I fall. But I have truſted in thy
6 mercy; my heart ſhall rejoice in thy ſalvation. I will ſing unto the
LORD, becauſe he hath dealt bountifully with me.

PSALM XIV.

The atheiſm and corruption of mankind, ver. 1—3. *An expoſtulation with ſinners*, ver. 4—6. *A prayer for the ſalvation of God*, ver. 7.

To the chief muſician, A pſalm of David.

1 THE § fool hath ſaid in his heart, *there is* no God; they ‖ are corrupt,
they have done abominable works, *there is* none that
2 doeth good. The LORD looked down from heaven upon the children
of men, to ſee if there were any that did underſtand, *and*
3 ſeek God. They are all gone aſide; they are *all* together become

V. 2. *How long*—Shall I be in ſuch perplexities, not knowing what courſe to take?

V. 3. *Lighten*—Revive and comfort, and deliver me from the darkneſs of death, which is ready to come upon me.

V. 6. *I will ſing*—It is a common thing for *David* and other prophets to ſpeak of future deliverances as if they were already come, that ſo they may ſignify both the infallible certainty of the thing, and their firm aſſurance thereof.

V. 1. *The fool*—The wicked man. *Good*—That is, actions really good or pleaſing to God.

V. 2. *Looked*—God knoweth all things without any enquiry: but he ſpeaks after the manner of men. *Upon*—Upon the whole *Iſraelitiſh* nation, and upon all mankind; for he ſpeaks of all except his *people*, and the *righteous* ones, who are oppoſed to theſe, ver. 4, 5.

V. 3. *Gone*—From God, and from the rule which he hath given them. *Filthy*—Loathſome

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* *Pſal.* lxix. 17. † *Pſal.* xxxviii. 10. ‡ *Pſal.* xxv. 2. § *Pſal.* x. 4. liii. 1. ‖ *Rom.* i. 21, &c.

4 filthy: † *there is* none that doeth good, no not one. Have all the
workers of iniquity no knowledge? ‡ Who eat up my people as
5 they eat bread, and call not upon the LORD. There were they in
6 great fear; for God *is* in the generation of the righteous. § Ye
have derided the counſel of the poor; becauſe the LORD *is* his
7 refuge. O that the ſalvation of Iſrael *were come* out of Zion! When
the LORD bringeth back the captivity of his people, Jacob ‖ ſhall
rejoice, *and* Iſrael ſhall be glad.

PSALM XV.

The ſcope of this ſhort, but excellent pſalm, is to ſhew us the way to heaven. Here is a queſtion propoſed, ver. 1. *The anſwer to it,* ver. 2—5.

A pſalm of *David*.

1 LORD, * who ſhall abide in thy tabernacle? Who ſhall dwell
2 in thy holy hill? †† He that walketh uprightly, and worketh
3 righteouſneſs, and ſpeaketh the truth with his heart? *He that* back
biteth not with his tongue, nor doeth evil to his neighbour, nor

—Loathſome and abominable to God.

V. 4. *Bread*—With as little remorſe, and with as much greedineſs. *Call not*—They are guilty not only of groſs injuſtice towards men, but alſo of horrid impiety and contempt of God.

V. 5. *There*—Upon the ſpot, where they practiſed theſe inſolences, God ſtruck them with a panick fear. *For*—God is on their ſide, and therefore their enemies have cauſe to tremble.

V. 6. *Becauſe*—This was the ground of their contempt, that he lived by faith in God's promiſe and providence.

V. 7. *O that*—Theſe words immediately concern the deliverance of *Iſrael* out of that ſinful ſtate, in which they now were; which having deſcribed, he concludes, with a prayer to God to help them *out of Zion*, where the ark then was, but principally they deſign the ſpiritual redemption and ſalvation of all God's *Iſrael* by the *Meſſiah*. *The captivity*—His captive people. The children of *Jacob*, as *Aaron* is named for his ſons, 1 *Chron.* xii. 27.

V. 1. *Who*—Who ſhall ſo dwell in thy church here, as to dwell with thee for ever in heaven?

V. 2. *Uprightly*—Loving, and ſerving God, and loving his neighbour not in word only, but in truth; and this conſtantly. *Worketh*—Makes it his buſineſs to do juſtly, to give to every one his due, firſt to God, and then to men. *Speaketh*—His words and profeſſions to God and men, agree with the thoughts and purpoſes of his heart.

V. 3. *He*—He that doth not ſpeak evil of his neighbour. *Neighbour*—That is, any man. *Nor taketh*—*Into his mouth*, doth not raiſe it, neither ſpread or propagate it; or believe it without ſufficient reaſon.

V. 4. *Vile*

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† *Rom.* iii. 10. ‡ *Mich.* iii. 3. § *Pſal.* xxii. 7, 8. ‖ *Pſal.* liii. 6. * *Pſal.* xxiv. 3, &c. †† *Iſa.* xxxiii. 15.

4 taketh up a reproach againſt his neighbour. In whoſe eyes a vile
perſon is contemned; but he honoureth them that fear the LORD:
5 *he that* ſweareth to his *own* hurt, and changeth not? ‡ *He that* putteth not out his money to uſury, § or taketh reward againſt the innocent. He that doth theſe things, ſhall never be moved.

PSALM XVI.

David *profeſſes his truſt in God, his adherence to him and love of his people,* ver. 1—3. *His ſatisfaction in God,* ver. 4—7. *He ſpeaks in the perſon of Chriſt, of God's preſence with him, of his reſurrection and the glory that ſhould follow,* ver. 8—11.

Michtam of David.

1, 2 PRESERVE me O God: for in thee do I put my truſt. * *O my*
ſoul, thou haſt ſaid unto the LORD, thou *art* my Lord: † my
3 goodneſs *extendeth* not to thee: *But* to the ſaints that *are* in the
4 earth, and to the excellent in whom *is* all my delight. Their

V. 4. *Vile*—An ungodly man. *Honoureth*—He highly eſteems and loves them, though they be mean as to their worldly condition, and though they may differ from him in ſome opinions or practices of leſſer moment. *Sweareth*—A promiſſory oath. *Hurt*—To his own damage. As if a man ſolemnly ſwear, that he will ſell him ſuch an eſtate at a price below the full worth; or that he will give a poor man ſuch a ſum of money, which afterwards he finds inconvenient to him. *Changeth not*—His purpoſe, but continues firm and reſolved to perform his promiſe.

V. 5. *To uſury*—In ſuch a manner as is contrary to God's law: of which ſee otherwiſe, *Exod.* xxii. 25. *Levit.* xxxv. 36, 37, &c. *Reward*—Or, *a bribe* for him who hath a bad cauſe. *Moved*—He ſhall abide with God here, and when he dies be for ever with the Lord.

Title of the pſalm. *Michtam*—This ſeems to be a title belonging to the muſick or the ſong, which, with the reſt, is now loſt and unknown. As *David* was both a member, and an eminent type, of Chriſt, he ſpeaks of himſelf ſometimes in the one and ſometimes in the other capacity: and therefore having ſpoken of himſelf as a member of Chriſt, in the former part of the *pſalm*, he proceeds to conſider himſelf as a type of Chriſt, and being inſpired by the holy Ghoſt: towards the cloſe he ſpeak ſuch things, as though they might be accommodated to himſelf in a very imperfect ſenſe, yet could not properly, belong to any but to Chriſt, to whom therefore they are juſtly appropriated in the New Teſtament.

V. 2. *To thee*—Thou doſt not need me or my ſervice, nor art capable of any advantage from it.

V. 3. *But*—I bear a ſingular reſpect and love to all ſaints, for thy ſake, whoſe friends and ſervants they are, and whoſe image they bear. This more properly agrees to *David*, than to Chriſt, whoſe goodneſs was principally deſigned for, and imparted to ſinners.

V. 4. *Sorrows*—Having ſhewed his affection to the ſervants of the true God, he now

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‡ *Exod.* xxii. 25. *Lev.* xxv. 36. *Deut.* xxiii. 19. *Ezek.* xviii. 8. xxii. 12. *Deut.* xvi. 19.
§ *Exod.* xxiii. 8. * *Pſal.* xvi. 2. † *Job* xxii. 2. xxxv. 7. *Pſal.* l. 9. *Rom.* xi. 35.

ſorrows ſhall be multiplied that haſten *after* another *God*: their
drink-offerings of blood will I not offer, ‡ nor take up their names
5 into my lips. § The Lord *is* the portion of mine inheritance, and of
6 my cup: thou maintaineſt my lot. ‖ The lines *are* fallen unto me in
7 pleaſant *places*: yea, I have a goodly heritage. I will bleſs the
Lord, who hath given me counſel; my reigns alſo inſtruct me in
8 the night ſeaſons. * I have ſet the Lord always before me: becauſe
9 † *he is* at my right hand, I ſhall not be moved. Therefore my
heart is glad, and my glory rejoiceth: my fleſh alſo ſhall reſt in
10 hope. ‡‡ For thou wilt not leave my ſoul in hell; neither wilt thou

now declares what an abhorrency he has for thoſe that worſhip idols. *Offerings*—In which the *Gentiles* uſed ſometimes to drink part of the blood of their ſacrifices. *Names*—Of thoſe other gods mentioned before.

V. 5. *The Lord*—I rejoice in God as my portion, and deſire no better, no other felicity. *Cup*—The portion which is put into my cup, as the ancient manner was in feaſts, where each had his portion of meat, and of wine alloted to him. *Lot*—My inheritance divided to me by lot, as the cuſtom then was.

V. 6. *Lines*—My portion, which was meaſured with lines. *Are fallen*—In a land flowing with milk and honey, and above all, bleſſed with the preſence and knowledge of God.

V. 7. *The Lord*—Hath inſpired that wiſdom into me, by which I have choſen the Lord for my portion, and am ſo fully ſatisfied with him. *Reins*—My inward thoughts and affections, being inſpired and moved by the holy ſpirit. *Inſtruct*—Direct me how to pleaſe God, and put my whole truſt in him. *Night*—Even when others are aſleep, my mind is working upon God, and improving the ſilence and ſolitude of holy meditations.

V. 8. *I have ſet*—I have always preſented him to my mind, as my witneſs and judge, as my patron and protector. Hitherto *David* ſeems to have ſpoken with reſpect to himſelf, but now he is tranſported by the ſpirit of prophecy, and carried above himſelf, to ſpeak as a type of Chriſt, in whom this and the following verſes were truly accompliſhed. Chriſt as man did always ſet his father's will and glory before him. *Right-hand*—To ſtrengthen, protect, aſſiſt, and comfort me: as this aſſiſtance of God was neceſſary to Chriſt as man. *Moved*—Though the archers ſhoot grievouſly at me, and both men and devils ſeek my deſtruction, and God ſets himſelf againſt me as an enemy, yet I am aſſured he will deliver me out of all my diſtreſſes.

V. 9. *My glory*—My tongue, which is a man's glory and privilege, above all other living creatures. *Rejoiceth*—Declares my inward joy. For this word ſignifies not ſo much eternal joy, as the outward demonſtrations of it. *My fleſh*—My body ſhall quietly reſt in the grave. *Shall reſt*—In confident aſſurance of its incorruption there, and of its reſurrection to an immortal life: the fleſh or body is in itſelf, but a dead lump of clay; yet *hope* is here aſcribed to it figuratively, as it is to the brute creatures, *Rom.* viii. 19.

V. 10. *Hell*—In the ſtate of the dead. *Holy one*—Me thy holy ſon, whom thou haſt

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‡ *Joſh.* xxiii. 7. § *Deut.* xxxii. 9. *Pſal.* lxxiii. 26. cxlii. 5. *Lam.* ii. 24. ‖ *Joſh.* xvii. 5. *Pſal.* lxxviii. 55. *Mich.* ii. 4, 5. * *Acts* ii. 25. † *Pſal.* lxxiii. 23. cxxi. 5. ‡‡ *Acts* ii. 31. xiii. 35.

11 ſuffer thine holy one to ſee corruption. Thou wilt ſhew me the path of life: § in thy preſence is fulneſs of joy, at thy right hand *there are* pleaſures for evermore.

PSALM XVII.

David *appealing to God for his integrity, begs for defence againſt his enemies,* ver. 1—9. *Deſcribes their wickedneſs,* ver. 10—12. *Prays for deliverance from them, and reſts in hope,* ver. 13—15.

A prayer of David.

1 HEAR the right, O LORD, attend unto my cry; give ear unto
2 my prayer, *that goeth* not out of feigned lips. Let my ſentence
come forth from thy preſence: let thine eyes * behold the
3 things that are right. Thou haſt proved mine heart, thou haſt viſited
me in the night, † thou haſt tried me, *and* ſhalt find nothing: I
4 ‡ am purpoſed that my mouth ſhall not tranſgreſs. Concerning the
works of men, by the word of thy lips, I have kept *me from* the

haſt ſanctified and ſent into the world. It is peculiar to Chriſt, to be called *the holy one of God.* *To ſee*—To be corrupted or putrified in the grave, as the bodies of others are.

V. 11. *Life*—Thou wilt raiſe me from the grave, and conduct me to the place and ſtate of everlaſting felicity. *Preſence*—In that heavenly paradiſe, where thou art gloriouſly preſent, where thou doſt clearly and fully diſcover the light of thy countenance; whereas in this life thou hideſt thy face and ſheweſt us only thy back-parts. *Right-hand*—Which he mentions as a place of the greateſt honour, the place where the ſaints are placed at the laſt day, and where Chriſt himſelf is ſaid to ſit, *Pſal.* cx. 1. *Pleaſures*—All our joys are empty and defective: But in heaven there is fulneſs of joy. Our pleaſure here are tranſient and momentary; but thoſe at God's right hand are pleaſures for evermore. For they are the pleaſures of immortal ſouls, in the enjoyment of an eternal God.

V. 1. *The right*—Regard my righteous cauſe.

V. 2. *Sentence*—Judgment on my behalf. *Come*—From thy tribunal.

V. 3. *Proved*—Or *ſearched* or *tried* it, by many temptations and afflictions. *Night*—When mens minds being freed from the diſtraction of buſineſs, and from the ſociety of men, they act more vigorouſly and freely, according to their ſeveral inclinations. *Tried*—As gold-ſmiths do metals. *Nothing*—Nothing of unrighteouſneſs. *Purpoſed*—*I have reſolved,* upon deliberation, as the word implies. *Mouth*—I am ſo far from practiſing againſt *Saul*'s life, as they charge me, that I will not wrong him ſo much as in a word.

V. 4. *Concerning*—Obſerving the works of the men of this age, how wicked they are, I was reſolved to take more care in ordering my own actions. *By*—By the help of thy bleſſed word. *Paths*—The cuſtoms and practices. *Deſtroyer*—Or, of the *violent man:* ſuch as *Saul,* and his courtiers and ſoldiers.

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§ *Pſal.* xxi. 6. * *Pſal.* xi. 5. † *Job* xxiii. 10. *Pſal.* xxvi. 2. *Mal.* iii. 2, 3. 1 *Pet.* i. 7.
‡ *Pſal.* xxxix. 1.

5 paths of the deſtroyer. Hold up my goings in thy paths, *that* my
6 footſteps ſlip not. I have called upon thee, for thou wilt hear me,
7 O God: incline thine ear unto me, *and* hear my ſpeech. § Shew
thy marvellous loving-kindneſs, O thou that ſaveſt by thy right
hand, them who put their truſt *in thee*, from thoſe that riſe up *againſt*
8 *them*. ‖ Keep me as the apple of the eye: hide me under the ſhadow
9 of thy wings, From the wicked that oppreſs me, *from* my
10 deadly enemies, *who* compaſs me about. * They are incloſed in
11 their own fat: with their mouth they ſpeak proudly. They have
now compaſſed us in our ſteps; they have ſet their eyes bowing
12 down to the earth: Like as a lion *that* is greedy of his prey, and as
13 it were a young lion lurking in ſecret places. Ariſe, O Lord, diſappoint
him, caſt him down: deliver my ſoul from the wicked, *which*
14 *is* thy ſword: From men *who are* thy hand, O Lord, from men of
the world, † *who have* their portion in *this* life, and whoſe belly thou
filleſt with thy ‡ hid treaſure: they are full of children, and leave
15 the reſt of their *ſubſtance* to their babes. As for me, I will [*or ſhall*]
behold thy face in righteouſneſs: I ſhall be ſatisfied when I awake
with thy likeneſs.

V. 7. *By*—By thy great power.

V. 10. *They*—They live in ſplendor and proſperity.

V. 11. *Steps*—In all our ways. We go from place to place, to rocks, and caves, and woods; but whereſoever we go they are at hand, and ready to ſurround us. *Eyes*—They keep their eyes fixed upon us. *Bowing*—Couching down upon the earth, that they may watch the fitteſt opportunity to ſurprize us.

V. 13. *Sword*—Thy inſtrument to execute vengeance upon thine enemies. Do not puniſh me with this rod: let me fall into thy hands, and not into the hands of men.

V. 14. *Thy hand*—Wherewith thou doſt correct me. *World*—Who ſet their hearts upon this world, and neither have, nor deſire any other portion. *Belly*—Mind or appetite, as that word is uſed *Job* xx. 20. *Prov.* xx. 30. *Treaſure*—With extraordinary wealth and glory. *Children*—When many of thy faithful ſervants are barren, theſe are bleſſed with a numerous poſterity.

V. 15. *I will*—I do not place my portion in earthly treaſures, but in *beholding God's face*, in the enjoyment of God's preſence and favour; which is enjoyed in part in this life, but not fully. *Satisfied*—The time is coming, wherein I ſhall be abundantly ſatisfied with beholding thy face. *Awake*—When I ariſe from the dead. *Likeneſs*—With the image of God ſtamped upon my glorified ſoul.

§ *Pſal.* xxxi. 21. ‖ *Deut.* xxxii. 10. *Zech.* ii. 8. * *Pſal.* cxix. 70. † *Luke* xvi. 25.
‡ *Jer.* xli. 8.

PSALM XVIII.

David *triumphs in God*, ver. 1—3. *Praiſes God for his paſt deliverances*, ver. 4—19. *Takes the comfort of his integrity, which God had thereby cleared up*, ver. 20—28. *Gives God the glory of all his victories*, ver. 29—42. *Expreſſes his hope of what God would do farther*, ver. 43—50. *This pſalm with ſome few and ſmall variations, is written*, 2 Sam. 22. *It was compoſed by* David *towards the end of his life, upon the occaſion here mentioned.*

To the chief muſician, *A pſalm* of David, the ſervant of the Lord, who ſpake unto the Lord the words of * this ſong, in the day *that* the Lord delivered him from the hand of all his enemies, and from the hand of Saul: and he ſaid,

1, 2 I † Will love thee, O Lord, my ſtrength. The Lord *is* my rock and
fortreſs, and my deliverer: my God, my ſtrength ‡ in whom I will
truſt, my buckler, and the horn of my ſalvation, *and* my high tower.
3 I called upon the Lord, *who* is worthy to be praiſed, and was ſaved
4 from mine enemies. § The ſorrows of death compaſſed me, and
5 the floods of ungodly men made me afraid: The ſorrows of
the grave compaſſed me about: the ſnares of death prevented me.
6 In my diſtreſs I called upon the Lord, and cried unto my God;
he heard my voice out of his || temple, and my cry came before
7 him, *even* into his ears. Then the earth ſhook and trembled, the
foundations alſo of the hills were moved and ſhaken, becauſe he
8 was wroth. There went up a ſmoak out of his noſtrils, and fire
9 out of his mouth devoured: coals were kindled by it. He bowed
the heavens alſo and came down, and darkneſs *was* under his feet.

Title of the pſalm. *Servant*—Who eſteems it a greater honour to be thy ſervant, than to be king of *Iſrael*. *Saul*—After the death of *Saul*, and the conqueſt of all his ſucceeding enemies, and his own firm eſtabliſhment in his kingdom.

V. 1. *Love*—Moſt affectionately, and with my whole ſoul; as the *Hebrew* word ſignifies.

V. 2. *Rock*—To which I flee for refuge, as the *Iſraelites* did to their rocks. *Horn*—It is a metaphor from thoſe beaſts whoſe ſtrength lies in their horns.

V. 4. *Death*—Dangerous and deadly troubles. *Floods*—Their multitude, and ſtrength, and violent aſſaults, breaking in upon me like a flood.

V. 5. *Sorrows*—Which brought me to the brink of the grave. *Death*—Had almoſt taken hold of me, before I was aware.

V. 6. *Temple*—Out of his heavenly habitation.

V. 7. *Then*—Then God appeared on my behalf in a glorious manner, to the terror and confuſion of all mine enemies, which is here compared to an earthquake.

V. 8. *There went,* &c.—All theſe ſeem to be figurative expreſſions, denoting the greatneſs of his anger.

V. 9. *Bowed*—By producing thick and dark

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* 2 *Sam.* 22. † *Pſal.* cxliv. 1. ‡ *Heb.* ii. 13. § *Pſal.* cxvi. 3. || *Pſal.* xi. 4.

10 And he rode upon a cherub, and did fly: yea, * he did fly upon
11 the wings of the wind. He made darkneſs his ſecret place: his pavillion
round about him, *were* dark waters, and thick clouds of the
12 ſkies. At the brightneſs *that was* before him, his thick clouds paſſed;
13 hail-ſtones, and coals of fire. The LORD alſo thundered in the heavens,
and the Higheſt gave his voice; hail-*ſtones* and coals of fire.
14 Yea he ſent out his arrows, and ſcattered them; and he ſhot out
15 lightnings, and diſcomfited them. Then the channels of waters
were ſeen, and the foundations of the world were diſcovered at
16 thy rebuke, O LORD, at the blaſt of the breath of thy noſtrils. † He
ſent from above; he took me, he drew me out of many waters.
17 He delivered me from my ſtrong enemy, and from them which
18 hated me; for they were too ſtrong for me. They prevented me in
19 the day of my calamity: but the LORD was my ſtay. ‡ He brought
me forth alſo into a large place: he delivered me becauſe he delighted
20 in me. The LORD rewarded me according to my righteouſneſs;
according to the cleanneſs of my hands hath he recompenſed
21 me. For I have kept the ways of the LORD, and have not
22 wickedly departed from my God. For all his § judgments *were* before
23 me, and I did not put away his ſtatutes from me. I was alſo
24 upright before him: and I kept myſelf from mine iniquity. Therefore
hath the LORD recompenſed me according to my righteouſneſs,

dark clouds, whereby the heavens ſeem to come down to the earth. *Came*—Not by change of place, but by the manifeſtation of his preſence and power on my behalf.

V. 10. *Cherub*—Or, *upon the cherubim*, upon the angels, who are alſo called God's chariots, *Pſal.* lxviii. 17. upon which he is ſaid to ſit and ride. All which is not to be underſtood groſly, but only to denote God's uſing the miniſtry of angels, in raiſing ſuch ſtorms and tempeſts. *Fly*—As ſwiftly as the wind.

V. 11. *Darkneſs*—He covered himſelf with dark clouds. *Waters*—Watry vapours.

V. 12. *At*—His glorious and powerful appearance. *Paſſed*—Or, *paſſed away*, vaniſhed, being diſſolved into ſhowers.

V. 14. *Arrows*—Lightnings. *Them*—Mine enemies.

V. 15. *Diſcovered*—By mighty earthquakes, which overturned the earth, and made its lower parts viſible.

V. 18. *Prevented*—They had almoſt ſurprized me.

V. 19. *Brought*—Out of my ſtraits and difficulties, into a ſtate of freedom and comfort. So he aſcribes all his mercies to God's good pleaſure, as the firſt ſpring of them.

V. 20. *Righteouſneſs*—Juſt cauſe. The innocency of my actions towards *Saul*, from whoſe blood I kept my hands pure.

V. 22. *Judgments*—I diligently ſtudied and conſidered them.

V. 24. *Iniquity*—From that ſin which I was moſt inclined or tempted to.

V. 25. *Upright*

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* *Pſal.* civ. 3. † *Pſal.* cxliv. 7. lvii. 3. ‡ *Pſal.* cxviii. 5. § *Pſal.* x. 5.

25 according to the cleanneſs of my hands in his eye-ſight. With the
merciful man thou wilt ſhew thyſelf merciful: with an upright man
26 thou wilt ſhew thyſelf upright. With the pure thou wilt ſhew thyſelf
pure; and with ‖ the froward thou wilt ſhew thyſelf froward.
27 For thou wilt ſave the afflicted people; but wilt bring down high
28 looks. For thou haſt lighted my candle: the LORD my God will
29 enlighten my darkneſs. For by thee I have run through a troop;
30 and by my God have I leaped over a wall. *As for* God his * way
is perfect: the word of the LORD is † tried: he *is* a buckler to
31 all thoſe that truſt in him. ‡ For who *is* God, ſave the LORD? Or
32 who is a Rock, ſave our God? *It is* God that girdeth me with
33 ſtrength, and maketh my way perfect. He maketh my feet like
34 hind's *feet*, and § ſetteth me upon my high places. ‖‖ He teacheth
my hands to war, ſo that a bow of ſteel is broken by mine arms.
35 Thou haſt alſo given me the ſhield of thy ſalvation, and thy right
hand hath held me up, and thy gentleneſs hath made me great.
36 Thou haſt enlarged my ſteps under me, that my feet did not ſlip.
37 I have purſued mine enemies, and overtaken them: neither did I
38 turn again 'till they were conſumed. I have wounded them that
39 they were not able to riſe: they are fallen under my feet. For
thou haſt girded me with ſtrength unto the battle: thou haſt ſubdued
40 under me thoſe that roſe up againſt me. Thou haſt alſo given

V. 25. *Upright*—Thou meteſt to every one the ſame meaſure, which he meteth out to others; and therefore thou wilt perform mercy and truth, to thoſe who are merciful and true to others.

V. 26. *Pure*—Free from the leaſt mixture or appearance of unrighteouſneſs, or unfaithfulneſs. *Froward*—Thou wilt croſs him and walk contrary to him.

V. 28. *Lighteſt*—Given me ſafety, and comfort, and glory, and poſterity alſo.

V. 29. *Troop*—Broken through the armed troops of mine enemies. *Wall*—I have ſcaled the walls of their ſtrongeſt cities.

V. 30. *Perfect*—His providence, though it may ſometimes be dark, yet is always wiſe and juſt, and unblameable, *Tried*—The truth of God's promiſes is approved by innumerable experiences.

V. 31. *Who*—Our Lord is the only God, and therefore there is none, that can hinder him from accompliſhing his own work.

V. 32. *Perfect*—Perfectly plain and ſmooth, and clear from impediments.

V. 33. *High places*—Confirms me in that high eſtate into which he hath advanced me.

V. 35. *Salvation*—Thy protection, which hath been to me like a ſhield. *Held*—Kept me from falling into thoſe miſchiefs, which mine enemies deſigned. *Gentleneſs*—Thy clemency, whereby thou haſt pardoned my ſins; thy grace and benignity.

V. 36. *Slipt*—As they are apt to do in narrow and uneven ways.

V. 43. *People*

‖ *Lev.* xxvi. 23, 24. 27, 28. * *Deut.* xxxii. 4. *Dan.* iv. 37. *Rev.* xv. 3. † *Pſal.* xii. 6 cxix. 140. *Prov.* xxx. 5. ‡ *Deut.* xxxii. 39. 1 *Sam.* ii. 2. *Pſal.* lxxxvi. 8. *Iſa.* xlv. 5. § *Deut.* xxxii. 13. xxxiii. 29. ‖‖ *Pſal.* cxliv. 1.

me the necks of mine enemies, that I might deſtroy them that hate
41 me. They cried, but *there was* none to ſave *them:* ‖ *even* unto the
42 Lord, but he anſwered them not. Then did I beat them ſmall as
the duſt before the wind: I did * caſt them out as dirt in the ſtreets.
43 Thou haſt delivered me from the ſtrivings of the people: *and* thou
haſt made me the head of the heathen: a people whom I have not
44 known ſhall ſerve me. As ſoon as they hear of me, they ſhall
45 obey me: the ſtrangers ſubmit themſelves unto me. The ſtrangers
46 ſhall fade away, and be afraid out of their cloſe places. The Lord
liveth, and bleſſed *be* my rock: and let the God of my ſalvation be
47 exalted. It is God that avengeth me, and ſubdueth the people un-
48 der me. He delivereth me from mine enemies: yea, † thou lifteſt
me up above thoſe that riſe up againſt me: thou haſt delivered me
49 from the violent man. ‡ Therefore will I give thanks unto thee,
O Lord, among the heathen: and ſing *praiſes* unto thy name.
50 Great deliverance giveth he to his king; and ſheweth mercy to his
anointed, to David, and to his ſeed § for evermore.

PSALM XIX.

The book of the creatures ſhews us the power and Godhead of the Creator, ver. 1—6. *The book of the ſcriptures ſhews us his will; the excellency thereof,* ver. 7—11. *A prayer againſt ſin,* ver. 12, 14.

To the chief muſician, A pſalm of David.

1 THE * heavens declare the glory of God: and the firmament
2 ſheweth his handy-work. Day unto day uttereth ſpeech,

V. 43. *People*—From contentions, and ſeditions, under *Saul*, and *Iſhboſheth*, and *Abſalom*. *Heathen*—Of the *Ammonites*, *Moabites*, *Edomites*, *Syrians*, and others. *Not known*—Even barbarous and remote nations.

V. 44. *Hear*—As ſoon as they underſtand my will and pleaſure, they ſhall inſtantly comply with it.

V. 45. *Cloſe places*—Out of their ſtrong holds, where they ſhall lurk for fear of me.

V. 46 *The Lord*—He and he only is the true living God.

V. 48. *Violent man*—From *Saul:* whom for honour's ſake he forbears to mention.

V. 49. *Heathen*—*David* is here tranſported beyond himſelf, and ſpeaks this in ſpecial relation to Chriſt, who was to be his ſeed, and of whom he was an eminent type, and by whom alone this was done. And therefore this is juſtly applied to him, and to his calling of the *Gentiles*, *Rom.* xv. 9.

V. 50. *His king*—To the king whom God himſelf choſe and anointed, and to all his poſterity; and eſpecially to the Meſſiah, who is called *David's ſeed*, *Acts* xiii. 23. *Rom.* i. 3.

V. 1. *The heavens*—They are as a legible book,

‖ *John* xxvii. 9. xxxv. 12. *Prov.* i. 28. *Iſa.* i. 15. *Jer.* xi. 11. xiv. 12. *Ezek.* viii. 18. *Mich.* iii. 4. *Zech.* vi. 13. * *Zech.* x. 5. † *Pſal.* lix. 1. ‡ *Rom.* xv. 9. § 2 *Sam.* vii. 13. ** *Gen.* i. 6.

3 and night unto night ſheweth knowledge. *There is* no ſpeech nor
4 language *where* their voice is not heard. † Their line is gone out
through all the earth, and their words to the end of the world: in
5 them hath he ſet a tabernacle for the ſun; Which *is* as a bridegroom
coming out of his chamber; *and* ‡ rejoiceth as a ſtrong man
6 to run a race. His going forth *is* from the end of the heaven, and
his circuit unto the ends of it: and there is nothing hid from the
7 heat thereof. The law of the LORD *is* perfect, converting the ſoul:

book, wherein he that runs may read it. *The glory*—His *eternal power and Godhead*, his infinite wiſdom and goodneſs. *Firmament*—Or, *the expanſion*, all the vaſt ſpace extended from the earth to the higheſt heavens, with all its goodly furniture.

V. 2. *Day*—Every day and night repeats theſe demonſtrations of God's glory. *Uttereth*—Or, *poureth forth*, conſtantly and abundantly, as a fountain doth water; ſo this *Hebrew* word ſignifies. *Knowledge*—Gives us a clear knowledge or diſcovery of God their author.

V. 3. *Heard*—Or, *underſtood*; there are divers nations in the world, which have ſeveral languages, ſo that one cannot diſcourſe with, or be underſtood by another, but the heavens are ſuch an univerſal teacher, that they can ſpeak to all people, and be clearly underſtood by all.

V. 4. *Line*—*Their lines*, the ſingular number being put for the plural. And this expreſſion is very proper, becauſe the heavens do not teach men audibly, or by ſpeaking to their ears, but viſibly by propounding things to their eyes, which is done in lines or writings. *Gone*—Is ſpread abroad. *Earth*—So as to be ſeen and read, by all the inhabitants of the earth. *Words*—Their magnificent ſtructure, their exquiſite order, and moſt regular courſe, by which they declare their author, no leſs than men diſcover their minds by their words. *Sun*—Which being the moſt illuſtrious and uſeful of all the heavenly bodies, is here particularly mentioned.

V. 5. *Bridegroom*—Glorioufly adorned with light as with a beautiful garment, and ſmiling upon the world with a pleaſant countenance. *Chamber*—In which he is poetically ſuppoſed to have reſted all night, and thence to break forth as it were on a ſudden. *Strong man*—Conſcious and confident of his own ſtrength.

V. 6. *The ends*—His courſe is conſtant from eaſt to weſt, and thence to the eaſt again. So that there is no part of the earth which doth not one time or other feel the benefit of his light and heat.

V. 7. *The law*—The doctrine delivered to his church, whether by *Moſes*, or by other prophets. Having diſcourſed hitherto of the glory of God ſhining forth in the viſible heavens, he now proceeds to another demonſtration of God's glory, which he compares with and prefers before the former. *Perfect*—Completely diſcovering both the nature and will of God, and the whole duty of man, what he is to believe and practice, and whatſoever is neceſſary to his preſent and eternal happineſs. Whereas the creation, although it did declare ſo much of God, as left all men without excuſe, yet did not fully manifeſt the will of God, nor bring men to eternal ſalvation. *Converting*—From ſin to God, from whom all men are naturally revolted. *Teſtimony*—His law, ſo called becauſe it is a witneſs between God and man, what God requires of man, and what upon the per-

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† *Rom.* x. 18. ‡ *Eccles.* i. 5.

the teſtimony of the LORD *is* § ſure, making wiſe the ſimple.
8 The ſtatutes of the LORD *are* right rejoicing the heart: the commandment
9 of the LORD is ‖ pure, enlightning the eyes. The fear
of the LORD *is* clean, enduring for ever: the judgments of the
10 LORD *are* true *and* righteous altogether. More to be deſired *are they*
than gold, * yea, than much fine gold: † ſweeter alſo than honey,
11 and the honey comb. Moreover, by them is thy ſervant warned:
12 *and* in keeping of them *there is* great reward. ‡ Who can understand
13 *his* errors? Cleanſe thou me from ſecret faults. Keep back
thy ſervant alſo from preſumptuous ſins, §§ let them not have dominion
over me: then ſhall I be upright, and I ſhall be innocent
14 from the great tranſgreſſion. Let the words of my mouth, and

performance of that condition, he will do for man. *Sure*—Heb. *faithful* or *true*, which is moſt neceſſary in a witneſs: it will not miſ-lead any man, but will infallibly bring him to happineſs. *Simple*—Even perſons of the loweſt capacities.

V. 8. *Right*—Both in themſelves, and in their effect, as guiding men in the ready way to eternal happineſs. *Rejoicing*—By the diſcoveries of God's love to ſinful men, in offers and promiſes of mercy. *Commandment*—All his commands. *Pure*—Without the leaſt mixture of error. *The eyes*—Of the mind, with a compleat manifeſtation of God's will and man's duty: both which, the works of nature, and all the writings of men diſcover but darkly and imperfectly.

V. 9. *The fear*—The law and word of God, becauſe it is both the object and the rule, and the cauſe of holy fear. *Clean*—Sincere, not adulterated with any mixture. Conſtant and unchangeable, the ſame for ſubſtance in all ages. *Judgments*—God's laws are frequently called his *judgments*, becauſe they are the declarations of his righteous will, and as it were his judicial ſentence by which he expects that men ſhould govern themſelves, and by which he will judge them at the laſt day.

V. 12. *Who*—Thy law, O Lord, is holy and juſt and good. But I fall infinitely ſhort of it. *Cleanſe*—Both by juſtification, through the blood of thy ſon; and by ſanctication thro' thy holy ſpirit. Though the firſt may ſeem to be principally intended, becauſe he ſpeaks of his paſt ſins. *Secret*—From the guilt of ſuch ſins as were ſecret either, from others; ſuch as none knows but God and my own conſcience: or, from myſelf; ſuch as I never obſerved, or did not diſcern the evil of. Pardon my unknown ſins, of which I never repented particularly, as I ſhould have done.

V. 13. *Preſumptuous*—From known and evident ſins, ſuch as are committed againſt knowledge, againſt the checks of conſcience, and the motions of God's ſpirit. *Dominion*—If I be at any time tempted to ſuch ſins, Lord let them not prevail over me, and if I do fall into them, let me ſpeedily riſe again.

V. 14. *Let*—Having prayed that God would keep him from ſinful actions, he now prays that God would govern, and ſanctify his words and thoughts: and this was neceſſary to preſerve him from preſumptuous

§ *Pſal.* cxix. 140. ‖ *Pſal.* cxix. 140.
† *Pſal.* cxix. 103. ‡ *Pſal.* xl. 12.
* *Pſal.* cxix. 12. 127. *Prov.* viii. 11. 19.
§§ *Pſal.* cxix. 133. *Rom.* vi. 12. 14.

the meditations of my heart be acceptable in thy ſight, O LORD, my ſtrength and my redeemer.

PSALM XX.

A prayer for the king, ver. 1—4. *The king and the people rejoice in God, and pray for his help,* ver. 5—9.

To the chief muſician, *A pſalm* of David.

1 THE LORD hear thee in the day of trouble: the name of the
2 God of *Jacob* defend thee. Send thee help from the ſanctuary:
3 and ſtrenghthen thee out of Zion. Remember all thy offerings,
4 and accept thy burnt-ſacrifice. Selah. Grant thee according to
5 thine own heart, and fulfil all thy counſels. We will rejoice in thy
ſalvation, and * in the name of our God we will ſet up *our* banners:
6 the LORD fulfil all thy petitions. Now know I, that the LORD
ſaveth his anointed; he will hear him from his holy heaven, with
7 the ſaving ſtrength of his right-hand. † Some *truſt* in chariots, and
ſome in horſes; but we will remember the name of the LORD our
8 God. They are brought down and fallen, but we are riſen
9 and ſtand upright. Save LORD, let the king hear us when we call.

ſumptuous ſins, which have their firſt riſe in the thoughts. *Redeemer*—This expreſſion ſeems to be added emphatically, and with ſpecial reſpect to Chriſt, to whom alone this word *Goel* can properly belong.

V. 1. *God of Jacob*—God had made a covenant with *Jacob* and his poſterity.

V. 2. *Sanctuary*—From the tabernacle in *Zion,* where the ark then was; toward which the *Iſraelites* directed their prayers.

V. 5. *Rejoice*—Hereby they ſhew their confidence in God, and their aſſurance of the victory. *Name*—To the honour of God: *Set up*—In way of triumph.

V. 6. *Now*—We are already ſure of victory by the conſideration of God's power and faithfulneſs and love to *David,* and to his people. They ſpeak as one perſon, becauſe they were unanimous in this prayer. *Saveth*—Will certainly ſave. *Strength*—This ſhews how God will hear him, even by ſaving him with a ſtrong hand.

V. 7. *Remember*—Truſt in it.

V. 8. *Brought down*—From their horſes and chariots, to which they truſted. *Stand*—Stand firmly, and keep the field.

V. 9. *Let the king*—God, the ſupreme monarch, the king of kings, and in a peculiar manner the king of *Iſrael.*

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* *Exod.* xvii. 15. *Pſal.* lx. 4. † *Pſal.* xxxiii. 16. *Prov.* xxi. 31. *Iſa.* xxxi. 1.

PSALM XXI.

A thankſgiving for bleſſings received, ver. 1—6. *An expreſſion of confidence in God,* ver. 7—13.

To the chief muſician, *A pſalm* of David.

1 THE king ſhall joy in thy ſtrength, O LORD, and in thy ſalvation
2 how greatly ſhall he rejoice? Thou haſt given him
his heart's, deſire, and haſt not withheld the requeſt of his lips. Selah.
3 For thou didſt prevent him with the bleſſing of goodneſs; thou
4 didſt ſet a crown of pure gold on his head. He aſked life of thee,
and thou gaveſt *it* him, even * length of days for ever and ever.
5 His glory is great in thy ſalvation: honour and majeſty haſt thou
6 laid upon him. For thou haſt made him moſt bleſſed for ever:
7 thou haſt made him exceeding glad with thy countenance. For the
king truſteth in the LORD, and through the mercy of the moſt high,
8 he ſhall not be moved. Thine hand ſhall find out all thine enemies;
9 thy right hand ſhall find out thoſe that hate thee. Thou
ſhalt make them as a fiery oven in the time of thine anger: the
LORD ſhall ſwallow them up in his wrath, and the fire ſhall devour
10 them. † Their fruit ſhall thou deſtroy from the earth, and their
11 ſeed from among the children of men. For they intended evil

Title of the pſalm. *Of David*—The ſubject of this *pſalm* is the ſame with the former, both being made for the peoples uſe, concerning the king. Only the prayers there uſed, are here turned into praiſes, for the bleſſings received in anſwer to their prayers. And as *David* was an illuſtrious type of Chriſt, ſo in many of theſe expreſſions he looks beyond himſelf to Chriſt, in whom they are properly, and fully accompliſhed.

V. 3. *Prevent*—Crowning him with manifold bleſſings, both more and ſooner, than he expected. *With*—With excellent bleſſings.

V. 4. *For ever*—Thou gaveſt him a long life and reign here, and after that didſt tranſlate him to live with thee for ever. But this was more eminently fulfilled in Chriſt, who aſked of his father, life, or *to be ſaved from death,* Heb. v. 7. though with ſubmiſſion to his will: but his father, though he ſaw it neceſſary to take away his temporal life, yet inſtantly gave him another, far more noble, even the perfect poſſeſſion of an everlaſting life, both in his ſoul and body, at his right hand.

V. 5. *Glory*—His fame or renown. *Salvation*—By reaſon of thoſe great and glorious deliverances, which thou haſt wrought both for him, and by him.

V. 6. *Countenance*—Smiling upon him, by thy grace and favour.

V. 9. *Oven*—Like wood, which when it is caſt in there, is quickly conſumed.

V. 10. *Fruit*—Their children. God will take away both root and branch, the parents and all that wicked race.

V. 11. *Thee*—Againſt God, not directly, but

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* *Pſal.* lxi. 6. † *Job* xviii. 16. 19.

againſt thee: they imagined a miſchievous device, *which* they are
12 not able *to perform.* Therefore ſhalt thou make them turn their
back, *when* thou ſhalt ‡ make ready *thine arrows* upon thy ſtrings,
13 againſt the face of them. Be thou exalted, LORD, in thine own
ſtrength: *ſo* will we ſing and praiſe thy power.

PSALM XXII.

It is confeſſed that David *was a type of Chriſt, and that many paſſages of the* Pſalms, *though literally underſtood of* David, *yet had a farther and myſtical reference to Chriſt. But there are ſome other paſſages, which were directly, and immediately intended for, and are properly to be underſtood of the Meſſiah; though withal there may be ſome reſpect and alluſion to the ſtate of the penman himſelf. And this ſeems to be the ſtate of this pſalm, which is underſtood of the Meſſiah, by the* Hebrew *doctors themſelves, and by Chriſt himſelf, and by his apoſtles. And there are many paſſages in it, which were literally accompliſhed in him, and cannot be underſtood of any other. In this pſalm* David *ſpeaks of the humiliation of Chriſt,* ver. 1—21. *Of the exaltation of Chriſt,* ver. 22—31.

To the chief muſician upon Aijeleth Shahar, *A pſalm* of David.

1 MY * God, my † God, why haſt thou forſaken me? *Why art,*
thou ſo far from helping me, *and from* the words of my
2 roaring? O my God, I cry in the day-time, but thou heareſt me
3 not; and in the night-ſeaſon, and am not ſilent. But thou *art* holy,
4 *O thou* that inhabiteſt the praiſes of *Iſrael!* Our fathers truſted in
5 thee; they truſted, and thou didſt deliver them. They cryed

but by conſequence, becauſe it was againſt *David,* whom God had anointed, and againſt the Lord's people, whoſe injuries God takes as done to himſelf.

V. 13. *Exalted*—By thy own power, or by the manifeſtation thereof.

Title of the pſalm. *Shahar*—This was the title of ſome muſical inſtrument, name, or ſong, which was uſually ſung in the morning.

V. 1. *My God*—Who art my friend and father, though now thou frowneſt upon me. The repetition denotes, the depth of his diſtreſs, which made him cry ſo earneſtly. *Forſaken*—Withdrawn the light of thy countenance, the ſupports and comforts of thy ſpirit, and filled me with the terrors of thy wrath: this was in part verified in *David,* but much more fully in Chriſt. *Roaring*—My out-cries forced from me, by my miſeries.

V. 3. *But thou art*—Juſt and true in all thy ways, this he adds to ſtrengthen his faith, and to enforce his prayers, and prevail with God for the honour of his holy name, to hear and help him.

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‡ *Pſal.* vii. 13. * *Matt.* xxvii. 46. *Mark* xv. 34. † *Pſal.* xxxi. 14.

unto thee, and were delivered: ‡ they truſted in thee and were
6 not confounded. But I am a worm and no man; a reproach of
7 men, and deſpiſed of the people. § All they that ſee me, laugh
me to ſcorn: they ſhoot out the lip, they ſhake the head, *ſaying*,
8 || He truſted on the LORD, *that* he would deliver him; let him
9 deliver, him if he delight in him. But thou *art* he that took me out of
the womb; thou didſt keep me in ſafety *when I was* upon my mother's
10 breaſts. * I was caſt upon thee from the womb; thou *art*
11 my God from my mother's belly. Be not far from me, for trouble
12 *is* near; and *there is* none to help. Many bulls have compaſſed me:
13 ſtrong *bulls* of Baſhan have beſet me round. They gaped upon me
14 *with* their mouths, *as* a ravening and roaring lion. I am poured out
like water, and all my bones are out of joint: my heart is like
15 wax; it is melted in the midſt of my bowels. My ſtrength is dried
like a potſherd, and my tongue cleaveth to my jaws, and thou haſt
16 brought me into the duſt of death. For dogs have compaſſed me;
the aſſembly of the wicked have incloſed me; they pierced my
17 hands and my feet. I may tell all my bones: † they look *and* ſtare
18 upon me, they part my garments among them, and caſt lots

Inhabiteſt—Whom thy people are perpetually praiſing.

V. 6. *A worm*—Neglected and deſpiſed. *People*—Not only of the great men, but alſo of the common people. Which doth not ſo truly agree to *David* as to Chriſt.

V. 7. *Shoot out*—They gape with their mouths, in mockery. This and the next verſe are applied to Chriſt, *Matt.* xxvii. 39. 43.

V. 12. *Bulls*—Wicked and violent, and potent enemies; for ſuch are ſo called, *Ezek.* xxxix. 18. *Amos* iv. 1. *Of Baſhan*—As the cattle there bred were, and therefore fierce and furious.

V. 14. *Water*—My ſpirits are ſpent and gone like water which once ſpilt can never be recovered; my very fleſh is melted within me, and I am become as weak as water. *Bones*—I am as unable to help myſelf, and as full of torment, as if all my bones were disjointed. *Wax*—Melted, through fear and overwhelming grief.

V. 15. *Dried*—I have in a manner no more moiſture left in me, than is in a dry potſherd. *Cleaveth*—Through exceſſive thirſt and drought. *Death*—Thy providence, delivering me into the power of mine enemies, and by thy terrors in my ſoul.

V. 16. *Dogs*—So he calls his enemies for their inſatiable greedineſs, and implacable fierceneſs againſt him. *Pierced*—Theſe words cannot with any probability be applied to *David*, but were properly and literally verified in Chriſt.

V. 17. *May tell*—By my being ſtretched out upon the croſs.

V. 18. *They part*—This alſo cannot be

applied

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‡ *Pſal.* xxv. 2, 3. xxxi. 1. *Iſa.* xlix. 23. *Rom.* ix. 23. § *Matt.* xxvii. 39. || *Matt.* xxvii. 43. * *Pſal.* lxxi. 6. † *Mark* xv. 29. *John* xix. 37.

19 upon my veſture. But be not thou far from me, O LORD; O my
20 ſtrength, haſte thee to help me. Deliver my ſoul from the ſword:
21 ‡ my darling from the power of the dog. Save me from the
lion's mouth, for thou haſt heard me from the horns of the unicorn.
22 § I will declare thy name unto my brethren: in the midſt
23 of the congregation will I praiſe thee. Ye that fear the LORD,
praiſe him; all ye the ſeed of Jacob glorify him; and fear him,
24 all ye the ſeed of Iſrael. For he hath not deſpiſed nor abhorred
the affliction of the afflicted: neither hath he hid his face from him,
25 but ‖ when he cried unto him, he heard. * My praiſe *ſhall be* of
thee in the great congregation: † I will pay my vows before them
26 that fear him. The poor ſhall eat and be ſatisfied: they ſhall
praiſe the LORD that ſeek him; ‡‡ your heart ſhall live for ever.
27 §§ All the ends of the world ſhall remember and turn unto the

applied to *David*, but was literally fulfilled in Chriſt, *Matt.* xxvii. 35. *John* xix. 24.

V. 20. *Darling*—Heb. *my only one; his ſoul*, which he ſo calls, becauſe it was left alone and deſtitute of friends and helpers.

V. 21. *Heard*—Anſwered and delivered me.

V. 22. *Declare*—When thou haſt delivered me. *Thy name*—that power and faithfulneſs and goodneſs, which thou haſt manifeſted on my behalf. *Congregations*—The ſame whom he calls *the congregation*, and *the ſeed of Jacob* and *Iſrael*: which alſo does not ſo fitly agree to *David*, who never gives this title to any, but ſuch as were near a-kin to him, as it does to Chriſt, who extends this name to all his diſciples, *Matt.* xii. 48, 49. and to whom this very text is applied, *Heb.* ii. 11, 12.

V. 24. *Abhorred*—He did not turn away his face from it, as men do from things which they abhor. *From him*—For ever: tho' he did ſo for a time.

V. 25. *Great congregation*—In the univerſal church, of *Jews* and *Gentiles*.

V. 26. *Satisfied*—This is doubtleſs to be underſtood, of thoſe ſpiritual bleſſings, that grace and peace, and comfort, which all believing ſouls have in the ſenſe of God's love, the pardon of their ſins, and the influences of God's ſpirit. *Seek him*—That ſeek his favour. *Your heart*—He ſpeaks of the ſame perſons ſtill, though there be a change from the third to the ſecond perſon, as is uſual in theſe poetical books. *For ever*—Your comfort ſhall not be ſhort and tranſitory, as worldly comforts are, but everlaſting.

V. 27. *The world*—All nations from one end of the world to the other. So this is an evident prophecy of the calling of the *Gentiles*, and a clear proof, that this pſalm immediately ſpeaks of Chriſt; to whom alone, this and divers other paſſages of it, belong. *Remember*—They ſhall remember their former wickedneſs with grief and ſhame, and fear; particularly in worſhiping dead and impotent idols. They ſhall remember their great and manifold obligation to God, which they had quite forgotten, his patience in ſparing them ſo long, in the midſt of all their impieties, and in giving his ſon for them: they ſhall remember the gracious words and glorious works of Chriſt, what he did, and ſuffered for

them;

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‡ *Pſal.* xxxv. 17. § *Heb.* ii. 12. ‖ *Heb.* v. 7. * *Pſal.* xxxv. 18. † *Pſal.* l. 14.
‡‡ *Pſal.* lxix. 32. §§ *Pſal.* ii. 8. lxxii. 11. lxxxvi. 9.

LORD; and all the kindreds of the nations ſhall worſhip before
28 thee. For the kingdom *is* the LORD's, and he *is* the governor
29 among the nations. All *they that be* fat upon the earth ſhall eat and
worſhip; all they that go down to the duſt ſhall bow before him,
30 and none can keep alive his own ſoul. A ſeed ſhall ſerve
31 him; it ſhall be accounted to the LORD for a generation. They
ſhall come, and ſhall declare his righteouſneſs unto a people that
ſhall be born, that he hath done *this*.

PSALM XXIII.

David *extolls the goodneſs of God as his ſhepherd, and expreſſes his confidence in him,* ver. 1—6.

A pſalm of David.

1, 2 THE LORD *is* * my ſhepherd, I ſhall not want. He maketh me
to lie down in green paſtures: he leadeth me to the ſtill waters.
3 † He reſtoreth my ſoul: he leadeth me in the paths of righte-

them; which poſſibly divers of them had been eye and ear-witneſſes of. *The Lord*—Unto the only true God, and unto Jeſus Chriſt, to whom this name of *Jehovah* is often aſcribed in ſcripture.

V. 28. *For*—This is added as a reaſon, why the *Gentiles* ſhould be converted, becauſe God is not only God and the Lord of the *Jews*, but alſo of the *Gentiles*, and of all nations.

V. 29. *Fat*—Kings and princes, and the great men of the world. *Shall eat*—Shall feed upon the bread of life, Chriſt and all his benefits. *Worſhip*—This is added to ſhew what kind of eating he ſpoke of. *Go down*—That is, all makind, for none can eſcape death.

V. 30. *A ſeed*—Chriſt ſhall not want a ſeed or poſterity, for though the *Jewiſh* nation will generally reject him, the *Gentiles* ſhall come in their ſtead. *A generation*—That believing ſeed ſhall be reputed both by God and men, *The generation*, or *people of the Lord*, as the *Jews* formerly were.

V. 31. *They*—The ſeed laſt mentioned. *Come*—From *Judea* and *Jeruſalem* (from whence the goſpel was firſt to go forth) to the *Gentile* world, to the ſeveral parts whereof the apoſtles went upon this errand. *His*—God's righteouſneſs: his wonderful grace and mercy unto mankind, in giving them Chriſt and the goſpel; for *righteouſneſs* is often put for *mercy* or *kindneſs*. *Unto*—Unto ſucceeding generations. Whereby *David* gives us a key to underſtand this *pſalm*, and teaches us that he ſpeaks not here of himſelf, but of things which were to be done in after-ages, even of the ſpreading of the goſpel among the *Gentiles*, in the time of the New Teſtament. *That he*—They ſhall declare that this is the work of God, and not of man.

V. 2. *Lie down*—To repoſe myſelf at noon, as the manner was in thoſe hot countries. *Green*—Where there is both delight and plenty of proviſions.

V. 3. *Reſtoreth*—Heb. *He bringeth it back*; from its errors and wandering. *For*—Not for any worth in me, but for the glory of his

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* *Iſa.* xl. 11. *Jer.* xxiii. 4. *Ezek.* xxxiv. 23. *John* x. 11. 1 *Pet.* ii. 25. *Rev.* vii. 17.

† *Pſal.* v. 8. xix. 8. xxxi. 3.

4 ouſneſs, for his name's ſake. Yea, though I walk through the valley
of the ſhadow of death, || I will fear no evil: for thou *art* with
5 me, thy rod and thy ſtaff, they comfort me. Thou prepareſt a table
before me, in the preſence of mine enemies: thou anointeſt my
6 head with oil, my cup runneth over. Surely goodneſs and mercy
ſhall follow me all the days of my life, and I will dwell in the houſe
of the Lord for ever.

PSALM XXIV.

This pſalm is generally thought to have been compoſed by David, *upon bringing the ark of God from the houſe of* Obed-edom, *into the tabernacle which* David *had built for it,* 2 Sam. 6. *Wherein he hath a farther proſpect to the temple, which he earneſtly deſired and intended to build. Moreover becauſe the tabernacle, and temple, and ark, were types of Chriſt, and of his church, and of heaven,* David *extended his thoughts to them alſo, or at leaſt the Holy Ghoſt deſigned to comprehend them under theſe typical expreſſions. He ſhews God's ſovereignty over the world,* ver. 1, 2. *Who ſhall receive his bleſſing,* ver. 3—6. *An exhortation to receive Chriſt,* ver. 7—10.

A pſalm of David.

1 THE * earth is the Lord's, and the fulneſs thereof: the world
2 and they that dwell therein. † For he hath founded it upon
3 the ſeas, and eſtabliſhed it upon the flood. ‡ Who ſhall aſcend
into the hill of the Lord? And who ſhall ſtand in his holy place?
4 § He that hath clean hands, and a pure heart; who hath not lifted up

his juſtice, and faithfulneſs, and goodneſs.

V. 4. *Thy rod and thy ſtaff*—Two words denoting the ſame thing, and both deſigning God's paſtoral care over him.

V. 5. *A table*—Thou furniſheſt me with plenty of proviſions and comforts. *Oil*—With aromatic ointments, which were then uſed at great feaſts; thy comforts delight my ſoul. *Runneth over*—Thou haſt given me a plentiful portion, ſignified by the cup, given to the gueſts by the maſter of the feaſt.

V. 2. *Seas*—The whole collection of waters, as well the ſea and rivers running into it, as that great abyſs of waters, which is contained in the bowels of the earth.

V. 3. *The hill*—*Zion* or *Moriah*, the place of God's ſanctuary and ſpecial preſence. Having aſſerted God's dominion over all mankind, he now propoſes an important queſtion, by whom God will be ſerved, and his bleſſing enjoyed? *Stand*—To miniſter before him. Standing is the poſture of miniſters or ſervants. Who ſhall ſerve God, with God's acceptation. *Holy place*—In the place which he hath ſanctified for his ſervice.

V. 4. *He*—Whoſe actions and converſation are holy and unblameable. *Pure heart*—Careful to approve itſelf to God, as well as to men; ordering a man's very thoughts and affections according to God's word.

|| *Pſal.* iii. 6. cxviii. 6. * *Exod.* ix. 29. xix. 5. *Deut.* x. 14. *Job* xli. 11. *Pſal.* l. 12. 1 *Cor.* x. 26. 28. † *Job.* xxxviii. 6. *Pſal.* civ. 5. cxxxvi. 6. ‡ *Pſal.* xv. 1. § *Iſa.* xxxiii. 15, 16.

5 his ſoul unto vanity, nor ſworn deceitfully. He ſhall receive the
bleſſing from the Lord, even || righteouſneſs from the God of his
6 ſalvation. This *is* the generation of them that ſeek him, that ſeek
7 thy face, O *God of* Jacob. Selah. * Lift up your heads, O ye
gates, and be ye lifted up, ye everlaſting doors, and the King of glory
8 ſhall come in. Who is this King of glory? The Lord ſtrong and
9 mighty, the Lord mighty in battle. Lift up your heads, O ye gates,
even lift *them* up, ye everlaſting doors, and the King of glory ſhall
10 come in. Who is *this* King of glory? The Lord of hoſts, he *is* the
King of glory. Selah.

word. *Vanity*—Who doth not value or deſire the vain things of this life, ſuch as honours, riches, pleaſures; but makes God his portion.

V. 5. *The bleſſing*—Grace and glory, and all other good things.

V. 6. *The generation*—The true progeny which God regards. *Face*—His grace and favour, which is often called God's face.

V. 7. *Lift up*—He ſpeaks here of the gates and doors of the temple, which by faith and the ſpirit of prophecy, he beheld as already built, whoſe doors he calls Everlaſting, not ſo much becauſe they were made of ſtrong and durable materials, as in oppoſition to thoſe of the tabernacle, which were removed from place to place. Theſe gates he bids *lift up their heads*, or tops, by alluſion to thoſe gates which have a portcullis, which may be let down or taken up. And as the temple was a type of Chriſt, and of his church, and of heaven itſelf; ſo this place may alſo contain a repreſentation, either of Chriſt's entrance into his church, or into the hearts of his faithful people, who are here commanded to ſet open their hearts and ſouls for his reception: or of his aſcenſion into heaven, where the ſaints or angels are poetically introduced as preparing the way, and opening the heavenly gates to receive their Lord and king, returning to his royal habitation with triumph and glory. *The king*—The Meſſiah, the king of *Iſrael*, and of his church, called *the King*, or *Lord of glory*, 1 *Cor*. ii. 8. *James* ii. 1. both for that glory which is inherent in him, and that which is purchaſed by him for his members.

V. 8. *The Lord*—He is no ordinary perſon, no other than Jehovah, who hath given ſo many proofs of his almightineſs, who hath ſubdued all his enemies, and is now returned in triumph.

V. 9. *Lift up*—The ſame verſe is repeated again, to awaken the dulneſs of mankind, who are ſo hardly brought to a ſerious preparation for ſuch ſolemnities; and to ſignify the great importance of the matter, contained under theſe expreſſions.

V. 10. *Of hoſts*—Under whoſe command are all the hoſts of heaven and earth, angels and men, and all other creatures.

PSALM

|| *Iſa*. xlv. 8. * *Pſal*. xcviii. 8.

PSALM XXV.

David *diſtreſt takes refuge in God*, ver. 1—7. *Shews the goodneſs of God to them that fear him*, ver. 8—15. *Prays for help againſt his enemies, and for the church*, ver. 16—22.

A pſalm of David.

1, 2 UNTO thee, O LORD, do I † lift up my ſoul. O my God, I ‡
truſt in thee, let me not be aſhamed: let not mine enemies
3 triumph over me. Yea, let none that wait on thee be aſhamed;
4 let them be aſhamed who tranſgreſs § without cauſe. ‖ Shew me
5 thy ways, O LORD, teach me thy paths. * Lead me in thy truth,
and teach me: for thou *art* the God of my ſalvation, on thee do I
6 wait all the day. Remember, O LORD, †† thy tender mercies, and
7 thy loving-kindneſſes, for they *have been ever* of old. Remember not
‡‡ the ſins of my youth, nor my tranſgreſſions: according to thy
8 mercy remember thou me, for thy goodneſs ſake, O LORD. Good
and upright *is* the LORD: therefore will he teach ſinners in the way.
9 The meek will he guide in judgment: and the meek will he teach
10 his way. All the paths of the LORD *are* mercy and truth, unto ſuch
11 as keep his covenant and his teſtimonies. For thy name's ſake, O
12 LORD, pardon mine iniquity: for it is great. What man *is* he that
feareth the LORD? Him ſhall he teach in the way *that* he ſhall chuſe.
13 His ſoul ſhall dwell at eaſe; and §§ his ſeed ſhall inherit the land.

V. 2. *Aſhamed*—Diſappointed of my hope.

V. 3. *Cauſe*—Without any provocation of mine.

V. 4. *Teach*—Teach me my duty, and cauſe me to keep cloſe to it, notwithſtanding all temptations.

V. 8. *Upright*—Holy and true, in all his declarations and offers of mercy to ſinners. *Therefore*—He will not be wanting to ſuch poor ſinners as I am, but will guide them into the way of life and peace.

V. 9. *The meek*—Such as meekly ſubmit themſelves to God, and are deſirous to be directed and governed by him. *Judgment*—In the paths of judgment, in the right way.

V. 10. *Paths*—All the dealings of God with them, yea even thoſe that are afflictive, are done in kindneſs and faithfulneſs to them.

V. 11. *For*—Or, *though* (as this particle is often rendered) *it be great.* Poſſibly he ſpeaks of his ſin againſt *Uriah* and *Bathſheba. Great*—Or, *much* or *manifold.* For the *Hebrew* word ſignifies both *great* and *much.*

V. 12. *Chuſe*—Which God appointeth.

V. 13. *At eaſe*—Heb. *in Good*; in the poſſeſſion and enjoyment of the true good. *The land*—*Canaan*; which was given as an earneſt of the whole Covenant of Grace, and all its promiſes.

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† *Pſal.* cxliii. 8. ‡ *Pſal.* xxii. 5. xxxi. 1. xxxiv. 8. xxviii. 7. *Rom.* x. 11. § *Pſal.* cxix. 78. ‖ *Pſal.* v. 8. xxvii. 11. lxxxvi. 11. cxix. 27. cxliii. 8. 10. * *Pſal.* xxvi. 3. †† *Pſal.* ciii. 17. cvi. 1. cvii. 1. *Jer.* xxxiii. 11. ‡‡ *Job* xx. 11. §§ *Pſal.* xxxvii. 11. 22. 29.

14 ‖ The ſecret of the Lord *is* with them that fear him; and he will
15 ſhew them his covenant. Mine eyes *are* ever towards the Lord:
16 for he ſhall pluck my feet out of the net. Turn thee unto me,
17 and have mercy upon me; for I *am* deſolate and afflicted. The
troubles of my heart are enlarged: * O bring me out of my diſtreſ-
18 ſes. Look upon mine affliction, and my pain, and forgive all my
19 ſins. Conſider mine enemies, for they are many, and they hate me
20 with cruel hatred. O keep my ſoul and deliver me: let me not be
21 aſhamed, for I put my truſt in thee. Let integrity and uprightneſs
22 preſerve me: for I wait on thee. Redeem Iſrael, O God, out of all
his troubles.

PSALM XXVI.

David *profeſſes his integrity*, ver. 1—8. *Deprecates the doom of the wicked*, ver. 9, 10. *Caſts himſelf upon the mercy of God*, ver. 11, 12.

A pſalm of David.

1 JUDGE † me, O Lord, for I have walked in mine integrity: I
2 have truſted alſo in the Lord: *therefore* I ſhall not ſlide. ‡ Ex-
amine me, O Lord, and prove me; try my reins and my heart.
3 For thy loving-kindneſs *is* before mine eyes: and I have walked in
4 thy truth. § I have not ſat with vain perſons, neither will I go in
5 with diſſemblers. I have hated the congregation of evil doers; and
6 will not ſit with the wicked. I will ‖ waſh mine hands in innocency;

V. 14. *The ſecret*—His love and favour, which is called his *ſecret*, *Job* xxix. 4. *Prov.* iii. 32. becauſe it is known to none but him that enjoyeth it. *Will ſhew*—He will make them clearly to underſtand it, both its duties and its bleſſings; neither of which ungodly men rightly underſtand.

V. 15. *Pluck*—He will deliver me out of all my troubles.

V. 20. *Soul*—My life.

V. 21. *Integrity*—Though I have offended thee, yet I have dealt honeſty and ſincerely with mine enemies, while they have dealt falſly and injuriouſly with me.

V. 22. *Iſrael*—If thou wilt not help me, yet ſpare thy people who ſuffer for my ſake, and in my ſufferings.

V. 1. *Truſted*—I have committed my cauſe and affairs to thee.

V. 3. *For*—I dare appeal to thee, becauſe thou knoweſt I have a deep ſenſe of thy loving-kindneſs, by which I have been led to love and obey thee.

V. 4. *Sat*—Continued with them. I have been ſo far from an imitation of their wicked courſes, that I have avoided their company. *Vain*—With falſe and deceitful perſons. *Go in*—Into their company.

V. 6. *Compaſs*—Approach to thine altar with my ſacrifices: which I could not do with any comfort, if I were conſcious of thoſe crimes, whereof mine enemies accuſe me.

V. 8. *Houſe*

‖ *Prov.* iii. 32. *John* vii. 17. * *Pſal.* lxviii. 6. † *Pſal.* vii. 8. ‡ *Pſal.* vii. 8. xviii. 3. lxvi. 10. cxxxix. 23. *Zech.* xiii. 9. § *Pſal.* i. 1. *Jer.* xv. 17. ‖ *Exod.* xxx. 20. *Pſal.* lxxiii. 13.

7 ſo will I compaſs thine altar, O Lord. That I may publiſh with
the voice of thankſgiving, and tell of all thy wondrous works.
8 Lord, I have loved the habitation of thy houſe, and the place
9 where thine honour dwelleth. Gather not my ſoul with ſinners,
10 nor my life with bloody men. In whoſe hands *is* miſchief: and
11 their right hand is full of bribes. But *as for* me, I will walk
12 in mine integrity: redeem me, and be merciful unto me. My
foot ſtandeth in ‖ an even place: in the congregations will
I bleſs the Lord.

PSALM XXVII.

David *declares his confidence in God*, ver. 1—3. *His deſire to be in the houſe of God*, ver. 4—6. *He prays for light and ſalvation*, ver. 7—12. *And exhorts others to wait upon God*, ver. 13, 14.

A pſalm of David.

1 THE Lord *is* * my light, and my ſalvation, whom ſhall I
fear? † The Lord *is* the ſtrength of my life, of whom ſhall
2 I be afraid? When the wicked, even mine enemies, and
my foes came upon me to eat up my fleſh, they ſtumbled
3 and fell. ‡ Though an hoſt ſhould encamp againſt me, my
heart ſhall not fear; though war ſhould riſe againſt me, in this
4 *will I be* confident. One *thing* have I deſired of the Lord, that
will I ſeek after, that I may dwell in the houſe of the Lord all the
days of my life, to behold the beauty of the Lord, and to enquire
5 in his temple. For § in the time of trouble he ſhall hide me

V. 8. *Houſe*—Thy ſanctuary and worſhip. *Honour*—Thy glorious and gracious preſence.

V. 9. *Gather not*—Do not bind me up in the ſame bundle, or put me into the ſame accurſed condition with them.

V. 12. *Standeth*—I ſtand upon a ſure and ſolid foundation, being under the protection of God's promiſe, and his almighty and watchful providence. *Congregations*—I will not only privately, but in the aſſemblies of thy people celebrate thy praiſe.

V. 2. *Light*—My counſellor in all my difficulties, and my comforter and deliverer in all my diſtreſſes. *Strength*—The ſupporter and preſerver of my life.

V. 3. *In this*—That God *is my light*.

V. 4. *Dwell*, &c.—Have opportunity of conſtant attendance upon God. *To behold*—That there I may delight myſelf, in the contemplation of thy amiable and glorious majeſty, and of thy infinite wiſdom, holineſs, juſtice, truth, and mercy.

V. 5. *The ſecret*—In his tabernacle, into which

‖ *Pſal.* xxvii. 11. * *Mich.* vii. 8. † *Pſal.* cxviii. 6. ‡ *Pſal.* iii. 6. § *Pſal.* xxxi. 20. xci. 1.

in his pavillion: in the ſecret of his tabernacle ſhall he hide me;
6 he ſhall ſet me up upon a rock. And now ſhall my head be lifted
up above mine enemies round about me: therefore will I offer in
his tabernacle ſacrifices of joy; I will ſing, yea, I will ſing praiſes
7 unto the Lord. Hear, O Lord, *when* I cry with my voice: have
8 mercy alſo upon me, and anſwer me. *When thou ſaidſt*, ſeek
ye my face; my heart ſaid unto thee, Thy face, Lord, will I
9 ſeek. Hide not thy face far from me, put not thy ſervant away in
anger: thou haſt been my help, leave me not, neither forſake
10 me, O God of my ſalvation. ‖ When my father and my mother
11 forſake me, then the Lord will take me up. * Teach me thy
way, O Lord, and lead me in a plain path, becauſe of mine enemies.
12 Deliver me not over unto the will of mine enemies: for
† falſe witneſſes are riſen up againſt me, and ſuch as breathe out
13 cruelty. *I had fainted*, unleſs I had believed to ſee the goodneſs
14 of the Lord in the land of the living. ‡ Wait on the Lord: be
of good courage, and he ſhall ſtrengthen thine heart: wait, I
ſay, on the Lord.

PSALM XXVIII.

A prayer for help, ver. 1—3. *The doom of the wicked*, ver. 4, 5. *A thankſgiving cloſed with prayer*, ver. 6—9.

A pſalm of David.

1 UNTO thee will I cry, O Lord my rock, be not ſilent to
me: § leſt *if* thou be ſilent to me, I become like them that
2 go down into the pit. Hear the voice of my ſupplications, when

which mine enemies cannot come. He alludes to the ancient cuſtom of offenders, who uſed to flee to the tabernacle or altar. *Rock*—A place high and inacceſſable.

V. 9. *Away*—From thy face or preſence, or from the place of thy worſhip.

V. 11. *Becauſe of*—That I may neither fall into their hands by my folly, nor give them any occaſion of triumphing over me.

V. 13. *The living*—*David* was thus earneſtly deſirous of this mercy in this life, not becauſe he placed his portion in theſe things; but becauſe the truth and glory of God, were highly concerned in making good the promiſe of the kingdom to him.

V. 2. *Towards*—Towards the holy of holies, becauſe there the ark was; from whence God gave oracular anſwers to his people.

V. 3. *Draw*

‖ *Iſa.* xlix. 15. * *Pſal.* xxv. 4. lxxxvi. 11. cxix. 27. † *Pſal.* xxxv. 11. ‡ *Pſal.* xxxi. 24. cxxx. 5. *Iſa.* xxv. 9. *Hab.* ii. 3. § *Pſal.* cxliii. 7.

I cry unto thee: when I lift up my hands towards thy holy oracle.
3 Draw me not away with the wicked, and with the workers of
iniquity: † who ſpeak peace to their neighbours, but miſchief *is*
4 in their hearts. Thou wilt give them according to their deeds,
and according to the wickedneſs of their endeavours: thou wilt give
them after the work of their hands, *and* render to them their deſert.
5 Becauſe they regard not the works of the LORD, nor the operation
of his hands, he ſhall deſtroy them, and not build them up.
6 Bleſſed *be* the LORD, becauſe he hath heard the voice of my
7 ſupplications. The LORD is my ſtrength and my ſhield, my heart
truſted in him, and I am helped: therefore my heart greatly
8 rejoiceth, and with my ſong will I praiſe him. The LORD *is* their
9 ſtrength, and he *is* the ſaving ſtrength of his anointed. Save thy
people, and bleſs thine inheritance: feed them alſo, and lift
them up for ever.

PSALM XXIX.

It is probable David *wrote this pſalm, during a ſtorm of thunder, lightning, and rain; as that he wrote the eighth in a moon-ſhining night, and the nineteenth in a ſun-ſhining morning. He calls on the great to give glory to God,* ver. 1, 2. *Obſerves his power in thunder and lightning,* ver. 3—9. *His dominion over the world, and care over the church,* ver. 10, 11.

A pſalm of David.

1 GIVE * unto the LORD, O ye mighty, give unto the LORD
2 glory and ſtrength. Give unto the LORD the glory due unto
3 his name; worſhip the LORD in the beauty of holineſs. The voice
of the LORD *is* upon the waters: the God of glory thundereth; the

V. 3. *Draw not*—Do not drag me, as thou doſt theſe, to execution and deſtruction.

V. 5. *Regard not*—The providential works of God towards his people.

V. 7. *I am helped*—He ſpeaks of it as paſt, becauſe God aſſured him by his ſpirit, that he had heard and accepted his prayers.

V. 1. *Ye*—Ye potentates and rulers of the earth. *Glory*—By an humble and thankful acknowledgment of it.

V. 2. *Give,* &c.—The honour which he deſerves: own him as the Almighty, and the only true God. *Holineſs*—Or, in his *holy and beautiful houſe.*

V. 3. *The waters*—Above in the clouds, which are called *waters,* Gen. i. 7. Pſal. xviii. 11. The Divine power diſplays itſelf in thoſe high places, which are far above the reach of all earthly potentates. *Many*—Upon the clouds, in which there are vaſt treaſures of water, and upon which God is ſaid to ſit or ride, *Pſal.* xviii. 10, 11. civ. 3.

V. 5. *Lebanon*

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† *Pſal.* xii. 2. lv. 21. lxii. 4. *Jer.* ix. 8.

* 1 *Chron.* xvi. 28, 29. *Pſal.* xcvi. 7, 8, 9.

4 Lord *is* upon many waters. The voice of the Lord *is* in power;
5 the voice of the Lord *is* in majeſty. The voice of the Lord
breaketh the cedars: yea, the Lord breaketh the cedars of Leba-
6 non. He maketh them alſo to ſkip like a calf; Lebanon and † Si-
7 rion like a young unicorn. The voice of the Lord divideth the
8 flames of fire. The voice of the Lord ſhaketh the wilderneſs; the
9 Lord ſhaketh the wilderneſs of Kadeſh. The voice of the Lord
maketh the hinds to calve, and diſcovereth the foreſts; but in his
10 temple doth every one ſpeak of *his* glory. The Lord ſitteth upon
11 the flood; yea, ‡ the Lord ſitteth king for ever. The Lord will
give ſtrength unto his people; the Lord will bleſs his people with
peace.

V. 5. *Lebanon*—A place famous for ſtrong and lofty cedars.

V. 6. *Them*—The cedars; which being broken by the thunder, the parts of them are ſuddenly and violently hurled hither and thither. *Sirion*—An high mountain beyond *Jordan* joining to *Lebanon*. *Lebanon* and *Sirion* are ſaid to *ſkip* or *leap*, both here, and *Pſal.* cxiv. 4. by a poetical hyperbole.

V. 7. *The flames*—The lightnings.

V. 8. *Kadeſh*—An eminent wilderneſs, vaſt and terrible, and well known to the *Iſraelites*, and wherein poſſibly they had ſeen, and obſerved ſome ſuch effects of thunder.

V. 9. *To calve*—Through the terror it cauſes, which haſtens the birth. He names the *hinds*, becauſe they bring forth their young with difficulty, *Job.* xxxix. 1, 2. *Diſcovereth*—Heb. *maketh bare*, of its trees, which it breaks or ſtrips of their leaves. *Glory*—Having ſhewed the terrible effects of God's power in other places, he now ſhews the bleſſed privilege of God's people, that are praiſing God in his temple, when the reſt of the world are trembling under the tokens of his diſpleaſure.

V. 10. *The flood*—The moſt violent waters, which ſometimes fall from the clouds upon the earth. Theſe are fitly mentioned, as being many times the companions of great thunders. And this may be alledged as another reaſon, why God's people praiſed him in his temple, becauſe as he ſends terrible tempeſts and thunders, ſo he alſo reſtrains and over-rules them. *Sitteth*—He doth *ſit*, and will ſit as *king for ever*, ſending ſuch tempeſts when it pleaſeth him.

PSALM

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† *Deut.* iii. 9. ‡ *Pſal.* x. 16.

PSALM XXX.

He praiſes God for delivering him, and exhorts others to praiſe him, ver. 1—5. *Recollects his former ſecurity, and his prayer when in trouble,* ver. 6—10. *And ſtirs himſelf up to thankfulneſs,* ver. 11, 12.

A Pſalm *and* Song, *at* the dedication of the houſe of David.

1 I Will extol thee, O LORD, for thou haſt lifted me up, and haſt
2 not made my foes to rejoice over me. O LORD my God, I
3 cried unto thee, and thou haſt healed me. O LORD, * thou haſt
brought up my ſoul from the grave: thou haſt kept me alive, that
4 I ſhould not go down to the pit. Sing unto the LORD, O ye ſaints
of his, and † give thanks at the remembrance of his holineſs.
5 For ‡ his anger *endureth* but a moment; in his favour is life: weeping
6 may endure for a night, but joy cometh in the morning. And
7 § in my proſperity I ſaid, I ſhall never be moved. LORD by thy
favour thou hadſt made my ‖ mountain to ſtand ſtrong: thou ** didſt
8 hide thy face, *and* I was troubled. I cried to thee, O LORD, and
9 unto the LORD I made ſupplication. What profit is there in my
blood, when I go down to the pit? †† Shall the duſt praiſe thee?
10 Shall it declare thy truth? Hear, O LORD, and have mercy upon
11 me: LORD, be thou my helper. ‡‡ Thou haſt turned for me my
mourning into dancing: thou haſt put off my ſackcloth, and
12 girded me with gladneſs. To the end that *my* glory may ſing *praiſe*
to thee, and not be ſilent; O LORD my God, I will give thanks to
thee for ever.

Title of the pſalm. *Song*—A *pſalm* to be ſung with the voice to an inſtrument. *David*—At the dedication of *David's* houſe, which was built, 2 *Sam.* v. 11. and doubtleſs was dedicated, as God had commanded.

V. 5. *Cometh*—Speedily and in due ſeaſon.

V. 7 *Mountain*—My kingdom: kingdoms are uſually called mountains in prophetical writings.

V. 9. *Profit*—What wilt thou gain by it? *The duſt*—Shall they that are dead celebrate thy goodneſs in the land of the living? Or, ſhall my duſt praiſe thee?

V. 11. *Sackcloth*—Given me occaſion to put off that ſackcloth, which they uſed to wear in times of mourning, *Eſth.* iv. 1. *Pſal.* xxxv. 13. *Iſa.* xxxii. 11. *Joel* i. 13. *Girded*—With joy, as with a garment, ſurrounding me on every ſide.

V. 12. *My glory*—My tongue.

PSALM

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* *Pſal.* lxxi. 20. lxxx. 13. † *Pſal.* xcvii. 12. ‡ *Iſa.* xxvi. 20. liv. 7, 8. 2 *Cor.* iv. 17. § *Job.* xxix. 18. ‖ *Pſal.* xlvi. 4, 5. xlviii. 1, 2, 3. lxxxvii. 5. ** *Pſal.* civ. 29. †† *Pſal.* vi. 5. lxxxviii. 11. cxv. 17. ‡‡ *Iſa.* lxi. 3.

PSALM XXXI.

David *profeſſes his confidence in God, intermixing prayer to him*, ver. 1—8. *Complains to God and prays for deliverance*, ver. 9—18. *Concludes with giving glory to God, and encouraging others to truſt him*, ver. 19—24.

To the chief muſician, *A pſalm* of David.

1 IN thee, * O LORD, do I put my truſt, let me never be aſhamed:
2 † deliver me in thy righteouſneſs. Bow down thine ear to
me, deliver me ſpeedily: be thou my ſtrong rock, for an houſe of
3 defence to ſave me. For thou *art* my rock and my fortreſs:
4 therefore ‡ for thy name's ſake lead me, and guide me. Pull me
out of the net, that they have laid privily for me: for thou art
5 my ſtrength. § Into thine hand I commit my ſpirit: thou haſt
6 redeemed me, O LORD God of truth. I have hated them ‖ that
7 regard lying vanities: but I truſted in the LORD. I will be glad
and rejoice in thy mercy: for thou haſt conſidered my troubles;
8 thou haſt known my ſoul in adverſities: And haſt not ſhut me
up into the hand of the enemy: ** thou haſt ſet my foot in a large
9 room. Have mercy upon me, O LORD, for I am in trouble:
mine eye is conſumed with grief, *yea*, my ſoul, and my body.
10 For my life is ſpent with grief, and my years with ſighing:
my ſtrength faileth becauſe of mine iniquity, and my bones are
11 conſumed. I was a reproach among all mine enemies, but †† eſpecially
among my neighbours, and a fear to mine acquaintance:

V. 1. *Aſhamed*—Of my confidence in thy promiſe. *Deliver me*—According to thy faithfulneſs and goodneſs.

V. 5. *My ſpirit*—My ſoul or life; to preſerve it from the malice of mine enemies. *For*—Thou haſt delivered me formerly, and therefore I commit myſelf to thee for the future. *O Lord*, &c.—Who haſt ſhewed thyſelf ſo, in making good thy promiſe.

V. 6. *Vanities*—Idols, which are often called *Vanities*, as *Deut.* xxxii. 21. Or, curious arts, and all ſorts of divinations.

V. 7. *Known*—Loved me, and cared for me.

V. 8. *Room*—Made way for me to eſcape, when I was encompaſſed by them.

V. 2. *Grief*—With continual weeping.

V. 10. *Iniquity*—For the puniſhment of mine iniquity. *Conſumed*—The juice and marrow of them bring almoſt dried up with grief.

V. 11. *A fear*—They were afraid to give me any countenance or aſſiſtance. *Fled*—To prevent their own danger and ruin.

V. 12. *A*

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* *Pſal.* xxii. 5. *Iſa.* xlix. 23. † *Pſal.* cxliii. 1. ‡ *Pſal.* xxiii. 3. § *Luke* xxiii. 64. ‖ *Jon.* ii. 8. ** *Pſal.* iv. 1. xviii. 19. †† *Job* xix. 13. *Pſal.* xxxviii. 11. lxxxviii. 8. 13.

12 they that did ſee me without fled from me. I am forgotten as a
13 dead man out of mind: I am like a broken veſſel. For I have
heard the ſlander of many: ‡ fear *was* on every ſide, while they
took counſel together againſt me, they deviſed to take away my
14 life. But I truſted in thee, O Lord: I ſaid, Thou *art* my God.
15 My times *are* in thy hand: deliver me from the hand of mine enemies,
16 and from them that perſecute me. § Make thy face to ſhine
17 upon thy ſervant, ſave me for thy mercies ſake. ‖ Let me not be
aſhamed, O Lord, for I have called upon thee: let the wicked be
18 aſhamed, *and* let * them be ſilent in the grave. † Let the lying lips
be put to ſilence: which ſpeaks grievous things proudly and contemptuouſly
19 againſt the righteous. ‡‡ O how great *is* thy goodneſs,
which thou haſt laid up for them that fear thee; *which* thou haſt
prepared for them that truſt in thee, before the ſons of men!
20 Thou ſhalt hide them in the ſecret of thy preſence from the pride
of man: thou §§ ſhalt keep them ſecretly in thy pavillion from the ſtrife
21 of tongues. Bleſſed *be* the Lord: for ‖‖ he hath ſhewed me his marvellous
22 kindneſs in a ſtrong city. For I ſaid ** in my haſte, I †† am
cut off from before thine eyes: nevertheleſs, thou hardeſt the voice

V. 12. *A broken veſſel*—Which is irreparable, and uſeleſs, and therefore deſpiſed by all.

V. 13. *Fear*—Juſt cauſe of fear.

V. 15. *My times*—All the affairs and events of my life, are wholly in thy power.

V. 19. *Laid up*—His favour is not always manifeſted, to them, but it is laid up for them in his treaſure, whence it ſhall be drawn forth when they need it, and he ſees it fit. *Before*—Publickly and in the view of the world.

V. 20. *The ſecret*—Or, as *in the ſecret of thy preſence*: either, 1. As if they were in thy preſence chamber, where thine own eye and hand girdeth them, from all the aſſaults of their enemies; called his *ſecret*, partly, becauſe the greateſt part of the world are ſtrangers to God and his preſence: and partly, becauſe it is a ſafe and ſecure place, ſuch as ſecret and unknown places are. Or, 2. As if they were *in the ſecret of* God's *tabernacle*, as it is called, *Pſal.* xxvii. 5. the place of God's ſpecial preſence, where none might enter ſave the high-prieſt. With thy ſecret favour and providence, which ſaves them by hidden and unknown methods. *From*—From their vain-glorious boaſting and threats, and from their bad and inſolent attempts. *Pavillion*—Or *tabernacle*. *Strife*—From contentious and ſlandering tongues.

V. 21. *City*—In *Keilah*: where God wonderfully preſerved me.

V. 22. *Haſte*—When my paſſion took away my conſideration, and weakned my faith. *Cut off*—Caſt out of thy ſight, and out of the care of thy gracious providence.

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‡ *Jer.* vi. 25. xx. 3. *Lam.* ii. 22. § *Pſal.* iv. 6. ‖ *Pſal.* xxv. 2. * 1 *Sam.* ii. 9. † *Pſal.* xii. 3. ‡‡ *Iſa.* lxiv. 4. 1 *Cor.* ii. 9. §§ *Pſal.* xxvii. 5. ‖‖ *Pſal.* xvii. 7. ** *Pſal.* cxvi. 11. 1 *Sam.* xxiii. 26. 2 *Kings* vii. 15. †† *Iſa.* xxxviii. 11, 12. *Lam.* iii. 54. *Jon.* ii. 4.

23 of my ſupplications when I cried unto thee. O love the LORD, all ye
his ſaints: *for* the LORD preſerveth the faithful, and ‡ plentifully
24 rewardeth the proud doer. § Be of good courage, and he ſhall
ſtrengthen your heart, all ye that hope in the LORD.

PSALM XXXII.

The happineſs of them whoſe ſins are forgiven, ver. 1, 2. *The neceſſity of confeſſing our ſins and of prayer,* ver. 3—6. *God's promiſe to them that truſt in him,* ver. 7—10. *An exhortation to rejoice in God,* ver. 11.

A pſalm of David, Maſchil.

1 BLESSED *is he whoſe* * tranſgreſſion *is* forgiven, *whoſe* ſin is
2 covered. Bleſſed *is* the man unto whom the LORD imputeth
3 not iniquity, and † in whoſe ſpirit *there is* no guile. When I
kept ſilence, my bones waxed old through my roaring all the day
4 long. For day and night thy hand was heavy upon me: my moiſ-
5 ture was turned into the drought of ſummer. Selah. I acknow-
ledged my ſin unto thee, and mine iniquity have I not hid: ‖ I
ſaid, I will confeſs my tranſgreſſions unto the LORD; and thou for-
6 gaveſt the iniquity of my ſin. Selah. For this ſhall every one
that is godly pray unto thee, in a time when thou mayeſt be found:
ſurely in the ‡‡ floods of great waters they ſhall not come nigh unto
7 him. §§ Thou *art* my hiding place, thou ſhalt preſerve me from
trouble: thou ſhalt compaſs me about with ſongs of deliverance.

Title of the pſalm. *Maſchil*—Or, *an inſtructor.* This *pſalm* is fitly ſo called, becauſe it was compoſed for the information of the church, in that moſt important doctrine, the way to true bleſſedneſs.

V. 2. *Imputeth*—Whom God doth not charge with the guilt of his ſins, but graciouſly pardons and accepts him in Chriſt. *No guile*—Who freely confeſſes all his ſins, and turns from ſin to God with all his heart.

V. 3. *Silence*—From a full and open confeſſion of my ſins. *Old*—My ſpirit failed, and the ſtrength of my body decayed. *Roaring*—Becauſe of the continual horrors of my conſcience, and ſenſe of God's wrath.

V. 4. *Hand*—Thy afflicting hand. *My moiſture*—Was dried up.

V. 5. *The iniquity*—The guilt of my ſin.

V. 6. *For this*—Upon the encouragement of my example. *Found*—In an acceptable and ſeaſonable time, while God continues to offer grace and mercy. *Waters*—In the time of great calamities. *Not come*—So as to overwhelm him.

V. 8. *I*

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‡ *Pſal.* xciv. 2. § *Pſal.* xxvii. 14. * *Rom.* iv. 6, 7, 8. † *John* i. 47. ‖ *Prov.* xxviii. 13. *Iſa.* lxv. 24. 1 *John* i. 9. ‡‡ *Pſal.* lxix. 1, 2. §§ *Pſal.* ix. 9. xxvii. 5.

8 Selah. I will inſtruct thee, and teach thee in the way which thou
9 ſhalt go: I will guide thee with mine eye. ‖ Be ye not as the horſe,
or as the mule which hath no underſtanding: whoſe mouth muſt
be held in with bit and bridle, becauſe they will not come near
10 unto thee. Many ſorrows *ſhall be* to the wicked: but he that truſt-
11 eth in the LORD, mercy ſhall compaſs him about. Be glad in the
LORD, and rejoice ye righteous: and ſhout for joy all *ye that
are* upright in heart.

PSALM XXXIII.

The Pſalmiſt exhorts the righteous to praiſe God, for his truth, juſtice and goodneſs, ver. 1—5. *For creating the world,* ver. 6—9. *For his providence in governing it,* ver. 10—17. *For his peculiar favour to his people, encouraging them to truſt in him,* ver. 18—22.

1 REJOICE in the LORD, O ye righteous, *for* * praiſe is comely
2 for the upright. Praiſe the LORD with harp: ſing unto him
3 with the pſaltery, *and* † an inſtrument of ten ſtrings. ‡ Sing unto
4 him a new ſong; play ſkilfully with a loud noiſe. For the word of
5 the LORD *is* right; and all his works *are done* in truth. § He loveth
righteouſneſs and judgment: ‖ the earth *is* full of the goodneſs of
6 the LORD. ** By the word of the LORD were the heavens
made; and all the hoſt of them, †† by the breath of his mouth.
7 ‡‡ He gathered the waters of the ſea together, §§ as an heap: he

V. 8. *I will*—This and the next verſe ſeems to be the words of God, whom *David* brings in as returning this anſwer to his prayers. *Mine eye*—So Chriſt did St. *Peter*, when he turned and *looked upon him.*

V. 9. *Will not*—Unleſs they be forced to it by a bit or bridle. And ſo all the antient tranſlators underſtand it.

V. 10. *Sorrows*—This is an argument to enforce the foregoing admonition.

V. 2. *Harp,* &c.—Theſe inſtruments were uſed in the publick worſhip of God in the tabernacle.

V. 3. *A new ſong*—Renewed or continued from day to day.

V. 4. *The word*—All God's counſels and commands are wiſe, and juſt, and good. *His works*—All his works of providence agree with his word, and are the accompliſhment of his promiſes or threatnings.

V. 5. *Goodneſs*—He not only doth no man wrong, but he is kind and merciful to all men.

V. 6. *The word*—God made this admirable ſtructure of the heavens, and all its glorious ſtars; not with great pains and time, but with one ſingle word. *Hoſt*—The angels: or the ſtars.

V. 7. *Store-houſes*—Either in the clouds, or in the bowels of the earth.

‖ *Prov.* xxvi. 3. * *Pſal.* cxlvii. 1. † *Pſal.* xcii. 3. ‡ *Pſal.* xcvi. 1. xcviii. 1. cxlix. 1. *Iſa.* xlii. 10. § *Pſal.* xlv. 7. ‖‖ *Pſal.* cxix. 64. ** *Gen.* i. 6, 7. *Heb.* xi. 3. 2 *Pet.* iii. 5. †† *Job* xxvi. 13. ‡‡ *Gen.* i. 9. *Job* xxvi. 10. xxxviii. 8. §§ *Pſal.* lxxviii. 13.

8 he laid up the depths in ſtore-houſes. Let all the earth fear the
Lord: let all the inhabitants of the world ſtand in awe of him.
9 For ‖‖ he ſpake and it was *done*; he commanded, and it ſtood faſt.
10 * The Lord bringeth the counſel of the heathen to nought: he
11 maketh the devices of the people of none effect. † The counſel
of the Lord ſtandeth for ever; the thoughts of his heart to all
12 generations. ‡ Bleſſed *is* the nation whoſe God *is* the Lord: *and*
13 the people *whom* he hath choſen for his own inheritance. § The
Lord looketh from heaven: he beholdeth all the ſons of men.
14 From the place of his habitation he looketh upon all the inhabi-
15 tants of the earth. He faſhioneth their hearts alike: he conſider-
16 eth all their works. There is no king ſaved by the multitude of
17 an hoſt: a mighty man is not delivered by much ſtrength. ‖ An
horſe *is* a vain thing for ſafety: neither ſhall he deliver *any* by his
18 great ſtrength. ** Behold the eyes of the Lord are upon them
19 that fear him: upon them that hope in his mercy. To deliver
20 their ſoul from death, and to keep them alive in †† famine. Our ſoul

V. 10. *The Lord*—Thus he paſſes from the work of creation, to the works of providence, and from the inſtances of his power, in ſenſeleſs and irrational creatures, to his power in over-ruling the thoughts and wills, and actions of men, whether ſingle or united.

V. 11. *The Counſel*—All his purpoſes and deſigns are always ſucceſsful.

V. 13. *All men*—Although he hath a relation to *Iſrael*, yet he hath a general care over all mankind, all whoſe hearts and ways he obſerves.

V. 15. *Faſhioneth*—Having ſaid that God ſees and obſerves all men, he now adds, that he rules and governs them; yea, even the hearts which are moſt unmanageable, he diſpoſes and inclines according to the counſel of his will. *Alike*—Or, *equally*, one as well as another: whether they be *Jews* or *Gentiles*, princes or peaſants; all are alike ſubject to his juriſdiction. *Their works*—Both outward and inward, all the workings of their minds and actions, and all their endeavours and actions.

V. 16. *No king*—He inſtances in theſe, as the moſt uncontrolable perſons in the world, and moſt confident of themſelves. By which he ſtrongly proves his general propoſition, of God's powerful providence over all men. *By an hoſt*—But only by God's providence, who diſpoſes of victory and ſucceſs, as he pleaſes, and that frequently to the weakeſt ſide.

V. 17. *An horſe*—Though he be ſtrong and *fit for battle*, or for flight, if need requires. And ſo this is put for all warlike proviſions. *Vain things*—Heb. *a lye*; becauſe it promiſes that help and ſafety which it cannot give.

V. 18. *The eye*—Whoſoever therefore would have ſafety, muſt expect it only from the watchful eye, and almighty hand of God. *That fear*—Theſe are the chief

objects

‖‖ *Pſal.* cxlviii. 5. * *Iſa.* xix. 3. † *Prov.* xix. 21. *Iſa.* xlvi. 10. ‡ *Pſal.* lxv. 4. xciv. 14. cxliv. 15. § 2 *Chron.* xvi. 9. *Job* xxviii. 24. *Pſal.* xi. 4. ‖ *Pſal.* cxlvii. 10. *Prov.* xxi. 31. ** *Job* xxxvi. 7. *Pſal.* xxxiv. 15. 1 *Pet.* iii. 12. †† *Job* v. 20. *Pſal.* xxxvii. 19.

21 waiteth for the LORD: he *is* our help and our ſhield. Therefore
our heart ſhall rejoice in him, becauſe we have truſted in his holy
22 name. Let thy mercy, O LORD, be upon us, according as we
hope in thee.

PSALM XXXIV.

David *praiſes God for his goodneſs to himſelf and others*, ver. 1—7. *Encourages the righteous to truſt in him*, ver. 8—10. *Exhorts them to fear God and depart from evil*, ver. 11—14. *God's favour to the righteous and diſpleaſure at the wicked*, ver. 15—22.

A pſalm of David, when he changed his behaviour before Abimelech: who drove him away, and he departed.

1 I Will bleſs the LORD at all times: his praiſe *ſhall* continually *be*
2 in my mouth. My ſoul ſhall make her boaſt in the LORD; the
3 humble ſhall hear *thereof*, and be glad. O magnify the LORD with
4 me, and let us exalt his name together. I ſought the LORD, and
5 he heard me, and delivered me from all my fears. They looked
unto him, and were lightened: and their faces were not aſhamed.
6 This poor man, cried, and the LORD heard *him*, and ſaved him
7 out of all his troubles. The angel of the LORD * encampeth round
8 about them that fear him, and delivereth them. O † taſte and
ſee that the LORD *is* good; ‡ bleſſed *is* the man *that* truſteth in
9 him. O fear the LORD, ye his ſaints: for *there is* no want to them

objects of his care and favour. *Hope*—That place their hope and truſt, and happineſs, not in any creature, but only in God, and in his mercy and bleſſings.

Title of the pſalm. *When*—A *pſalm* made upon that occaſion, though not at that time, when he counterfeited madneſs. Wherein whether he ſinned or not, is matter of diſpute; but this is undoubted, that his deliverance deſerved this ſolemn acknowledgment. *Abimelech*—Called *Achiſh*, 1 *Sam.* xxi. 10. But *Abimelech* ſeems to have been the common name of the kings of the *Philiſtines*, Gen. xx. 2. xxvi. 1. as *Pharaoh* was of the *Egyptians*.

V. 2. *Shall boaſt*—Shall glory in this, that I have ſo powerful and ſo gracious a maſter. *The humble*—The righteous.

V. 3. *Together*—Not in place, for *David* was now baniſhed from the place of God's publick worſhip, but in affection: let our ſouls meet, and let our praiſes meet in the ears of the all-hearing God.

V. 5. *Lightened*—Comforted and encouraged. *Aſhamed*—They were not diſappointed of their hope.

V. 6. *This man*—*David*.

V. 7. *The angel*—The angels, the ſingular number being put for the plural.

V. 8. *O taſte*—Make trial, of it by your own experience of it. *Good*—Merciful and gracious.

V. 9. *Fear*—Reverence, ſerve, and truſt him: for *fear* is commonly put for all the parts of God's worſhip.

V. 12. *Life*

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* *Zech.* ix. 8. *Gen.* xxxii. 1, 2. 2 *Kings* vi. 17. † 1 *Pet.* ii. 3. ‡ *Pſal.* ii. 3.

10 that fear him. § The young lions do lack, and ſuffer hunger:
11 but they that ſeek the LORD ſhall not want any good *thing*. Come
ye children, hearken unto me; I will teach you the fear of the
12 LORD. ‖ What man *is he that* deſireth life, *and* loveth *many* days,
13 that he may ſee good? Keep thy tongue from evil, and thy lips
14 from ſpeaking guile. * Depart from evil, and do good: † ſeek
15 peace, and purſue it. ‡ The eyes of LORD *are* upon the righteous,
16 and his ears §§ *are open* unto their cry. ‖‖ The face of the LORD *is*
againſt them that do evil, to cut off the remembrance of them
17 from the earth. *The righteous* cry, and the LORD heareth and
18 delivereth them out of all their troubles. The LORD *is* nigh unto
them that are of a broken heart: and ſaveth ſuch as be of a con-
19 trite ſpirit. ** Many *are* the afflictions of the righteous: but the
20 LORD delivereth him out of them all. He keepeth all his bones;
21 not one of them is broken. †† Evil ſhall ſlay the wicked, and they
22 that hate the righteous, ſhall be deſolate. ‡‡ The LORD redeemeth
the ſoul of his ſervants; and none of them that truſt in him
ſhall be deſolate.

V. 12. *Life*—A long and happy life, begun in this world and continued for ever in the next. *Good*—In which he may enjoy *good*, proſperity or happineſs.

V. 13. *Evil*—From all manner of evil ſpeaking, from all injurious, falſe and deceitful ſpeeches.

V. 14. *Depart*—From all ſin. *Do good*—Be ready to perform all good offices to all men. *Seek*—Study by all means poſſible to live peaceable with all men. *Purſue it*—Do not only embrace it gladly when it is offered, but follow hard after it, when it ſeems to flee away from thee.

V. 16. *The face*—His anger, which diſcovers itſelf in the face.

V. 18. *Nigh*—Ready to hear and ſuccour them. *To*—Thoſe whoſe ſpirits are truly humbled under the hand of God, and the ſenſe of their ſins, whoſe hearts are ſubdued, and made obedient to God's will and ſubmiſſive to his providence.

V. 20. *Bones*—All the parts and members of their bodies.

PSALM

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§ *Job* iv. 10, 11. ‖ 1 *Pet.* iii. 10. * *Pſal.* xxxvii. 27. † *Heb.* xii. 14. ‡ *Job* xxxvi. 7. *Pſal.* xxxiii. 18. 1 *Pet.* iii. 12. §§ *Neh.* viii. 3. ‖‖ *Jer.* xliv. 11 *Amo* ix. 4. ** 2 *Tim.* iii. 11, 12. †† *Pſal.* xciv. 23. ‡‡ *Pſal.* xciv. 10.

PSALM XXXV.

David *prays for deliverance from his enemies, and prophecies their deſtruction*, ver. 1—10. *Deſcribes their wickedneſs*, ver. 11—21. *Foretells their confuſion, the joy of the righteous, and his own thankſgiving*, ver. 22—28.

A pſalm of David.

1 PLEAD * *my cauſe*, O LORD, with them that ſtrive with me:
2 fight againſt them that fight againſt me. Take hold of ſhield
3 and buckler, and ſtand up for mine help. Draw out alſo the ſpear,
and ſtop *the way* againſt them that perſecute me: ſay unto my ſoul,
4 I *am* thy ſalvation. † They ſhall be confounded and put to ſhame,
that ſeek after my ſoul; they ſhall ‡ be turned back, and brought
5 to confuſion, that deviſe my hurt. § They ſhall be as chaff before
6 the wind, and the angel of the LORD ſhall chaſe *them*. Their way
ſhall be ‖ dark and ſlippery, and the angel of the LORD ſhall perſecute
7 them. For without cauſe have they hid for me their net,
8 *in* a pit, *which* without cauſe they digged for my ſoul. Deſtruction
ſhall come upon him at unawares, and ** his net that he hath hid, ſhall
9 catch himſelf: into that very deſtruction ſhall he fall. And my ſoul
10 ſhall be joyful in the LORD: it ſhall rejoice in his ſalvation. All
my bones ſhall ſay, LORD, who *is* like unto thee, who delivereſt
the poor from him that is too ſtrong for him, yea, the poor and
11 the needy from him that ſpoileth him. Falſe witneſſes did riſe
12 up; they laid to my charge *things* that I knew not. †† They rewarded
13 me evil for good, to the great diſcomfort of my ſoul. But
as for me, ‡‡ when they were ſick, my clothing *was* ſackcloth: I
humbled my ſoul with faſting, and my prayer returned into mine
14 own boſom. I behaved myſelf as though *he had been* my friend,
or brother: I bowed down heavily, as one that mourneth *for his*
15 mother. But in mine adverſity they rejoiced, and gathered them-

V. 3. *Say*—By thy ſpirit aſſuring me of it: and by thy providence effecting it.

V. 6. *Their way*—By which they flee, being chaſed.

V. 7. *For*—Out of mere malice.

V. 10. *My bones*—My whole body, as well as my ſoul.

V. 13. *Returned*—*Although my* faſtings and *prayers* did them no good.

V. 15. *Gathered*—They were ſo full of joy,

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* *Pſal.* xliii. 1. cxix. 154. *Lam.* iii. 58. † *Pſal.* xl. 15. lxx. 3. ‡ *Jer.* xlvi. 5. § *Job* xxi. 18. *Pſal.* i. 4. *Iſa.* xxix. 5. *Hoſ.* xiii. 3. ‖ *Pſal.* lxxiii. 18. *Jer.* xxiii. 12. ** *Pſal.* vii. 15, 16. lvii. 6. *Prov.* v. 22. †† *Pſal.* xxxviii. 20. cix. 5. ‡‡ *Job* xxx. 25.

ſelves together: § *yea*, the abjects gathered themſelves together
againſt me, and I knew *it* not; they did tear me, and ceaſed not.
16 With profane mockers in feaſts: they gnaſhed upon me with their
17 teeth. Lord, how long wilt thou look on? Reſcue my ſoul from
18 their deſtructions, my darling from ‖ the lions. * I will give thee
thanks in the great congregation: I will praiſe thee among much
19 people. Let not them that are mine enemies wrongfully rejoice
over me, *neither* let them wink with their eye, † that hate me without a
20 cauſe. For they ſpeak not peace: but they deviſe deceitful mat-
21 ters againſt *them that are* quiet in the land. Yea, they opened their
mouth wide againſt me, *and* ſaid ‡ Aha, aha, our eye hath ſeen
22 *it*. This thou haſt ſeen, O Lord, keep not ſilence: O Lord,
23 be not far from me. Stir up thyſelf and awake to my judgment,
24 *even* unto my cauſe, my God and my Lord, Judge me, O Lord
my God, according to thy righteouſneſs, and let them not rejoice
25 over me. Let them not ſay in their hearts, Ah, ſo would we have
26 it: let them not ſay, we have ſwallowed him up. §§ They ſhall
be aſhamed and brought to confuſion together, that rejoice at mine
hurt: they ſhall be clothed with ſhame and diſhonour, that mag-
27 nify *themſelves* againſt me. Let them ſhout for joy, and be glad,

joy, that they could not contain it in their own breaſts, but ſought to communicate it to others. *Abjects*—Or *vile perſons*, either for the meanneſs of their condition, or for their wickedneſs. *Knew not*—While I had no ſuſpicion of them. *Tear me*—My good name with calumnies, and reproaches and curſes.

V. 16. *Mockers*—They made themſelves buffoons and jeſters, and accuſtomed themſelves to mock and deride *David*, that thereby they might gain admittance to the tables of great men, which was all they ſought for.

V. 17. *Look on*—Without affording me pity or help. *Darling*—*My ſoul*, Heb. *my only one*; which is now left alone and forſaken by my friends, and hath none to truſt in but God.

V. 18. *I will*—When I ſhall be reſtored to the liberty of the publick aſſemblies.

V. 20. *For*—They breathe out nothing but threatnings and war; they uſe not open violence but ſubtile artifices, againſt me and my followers, who deſire nothing more than to live quietly and peaceably.

V. 21: *Wide*—To pour forth whole floods of ſcoffs and ſlanders. *Aha*—An expreſſion of joy and triumph. *Our eye*—What we have long deſired and hoped for.

V. 22. *This*—Thou alſo haſt ſeen, all their plots and threats, and all my diſtreſſes and calamities. *Keep not*—*Be not deaf*, to my prayers. The ſame word ſignifies, both *to be ſilent*, and *to be deaf*.

V. 23: *Awake*—To plead my cauſe againſt mine adverſaries.

V. 1. *No*

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§ *Job* xxx. 1. 8. 12. ‖ *Pſal.* lvii. 4: * *Pſal.* xxii: 25. xl. 9, 10. cxi. 1: † *Pſal.* lxix. 4. cix. 3. cxix. 161: *Lam.* iii. 52. *John* xv. 25. ‡ *Pſal.* xl. 15. §§ Ver. 4. *Pſal.* xl. 14,

that favour my righteous cauſe: yea, let them ſay continually,
Let the LORD be magnified, who hath pleaſure in the proſperity
28 of his ſervant. And my tongue ſhall ſpeak of thy righteouſneſs, *and*
of thy praiſe, all the day long.

PSALM XXXVI.

The grievous ſtate of the wicked, ver. 1—4. *The goodneſs of God,* ver. 5—9. David *prays, in confidence of deliverance,* ver. 10—12.

To the chief muſician, *a pſalm* of David, the ſervant of the LORD.

1 THE tranſgreſſion of the wicked ſaith within my heart, *that*
2 *there is* no fear of God before his eyes, For * he flattereth
himſelf in his own eyes, until his abominable iniquity be found out.
3 The words of his mouth *are* iniquity and deceit: he hath left off
4 to be wiſe, *and* to do good. † He deviſeth miſchief upon his bed;
he ſetteth himſelf in a way *that is* not good; he abhorreth not evil.
5 ‡ Thy mercy, O LORD, *reacheth* unto the heavens, *and* thy faithfulneſs
6 unto the clouds. Thy righteouſneſs *is* like the great mountains;
thy § judgments *are* a great deep, O LORD, || thou preſerveſt
7 man and beaſt. How excellent is thy ** loving-kindneſs, O God!
Therefore the children of men put their truſt under the ſhadow of

V. 1. *No fear*—When I conſider the manifold tranſgreſſions of ungodly men, I conclude within myſelf, that they have caſt off all fear of the Divine majeſty.

V. 2. *Flattereth*—He deceiveth himſelf with vain perſuaſions, that God does not mind his ſins, or will not puniſh them. *Found*—Puniſh, as the ſame phraſe is uſed, *Numb.* xxxii. 23.

V. 3. *Left off*—Once he had ſome degrees of wiſdom, but now he is become an open apoſtate.

V. 4. *Deviſeth*—Freely, from his own inclination, when none are preſent to provoke him to it.

V. 5. *Thy mercy*—Mine enemies are cruel and perfidious, but thou art infinite in *mercy,* and *faithfulneſs. Heavens*—Is infinite and incomprehenſible. *Faithfulneſs*—The truth both of thy threatnings againſt thine enemies, and of thy promiſes made to good men. *The clouds*—Is far above our reach, greater and higher than we can apprehend.

V. 6. *Mountains*—Stedfaſt and unmoveable: eminent and conſpicuous to all men. *Judgments*—The executions of thy counſels. *Deep*—Unſearchable, as the ocean. *Man*—The worſt of men; yea, the brute-beaſts have experience of thy care and kindneſs.

V. 7. *Loving-kindneſs*—Though all thine attributes be excellent, yet above all, thy mercy is moſt *excellent,* or *precious* and amiable.

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* *Deut.* xxix. 19. *Pſal.* x. 3. xlix. 18. † *Mich.* ii. 1. ‡ *Pſal.* lvii. 10. cviii. 4.
§ *Job* xi. 8. *Rom.* xi. 33. || *Job* vii. 20. 1 *Tim.* iv. 10. ** *Pſal.* ciii. 4.

8 thy wings. They † ſhall be abundantly ſatisfied with the fatneſs
of thy houſe: and thou ſhalt make them drink of the river of thy
9 thy pleaſures. For with thee *is* the fountain of life: in thy light
10 ſhall we ſee light. O continue thy loving-kindneſs unto them
that know thee; and thy righteouſneſs to ‡ the upright in heart.
11 Let not the foot of pride come againſt me, and let not the hand of
12 the wicked caſt me down. There are the workers of iniquity fallen: they are caſt down, and ſhall not be able to riſe.

PSALM XXXVII.

David *exhorts to patience and confidence in God,* ver. 1—8. *Shews the different ſtate of the righteous and the wicked,* ver. 9—40.

A pſalm of David.

1 FRET * not thyſelf becauſe of evil doers; neither be thou envi-
2 ous againſt the workers of iniquity. For they ſhall ſoon be
3 cut down like the graſs, and wither as the green herb. Truſt in the
Lord, and be doing good, ſo ſhalt thou dwell in the land, and
4 verily thou ſhalt be fed. Delight thyſelf alſo in the Lord, and
5 he ſhall give thee the deſires of thine heart. † Commit thy way
unto the Lord: truſt alſo in him, and he ſhall bring it to paſs.
6 And he ſhall bring forth thy righteouſneſs as the light, and thy

V. 8. *Satisfied*—Who truſt in thee, as he now ſaid. *Fatneſs*—With thoſe delightful proviſions, which thou haſt prepared for them in heaven. *The river*—Which denotes both their plenty, and their perpetuity.

V. 9. *Life*—It is in God as in a fountain, and from him is derived to us. *But*—Of that glorious and bleſſed, and endleſs life, which alone is worthy of the name. *Light*—In the light of thy glorious preſence, which ſhall be fully manifeſted, when we ſee thee face to face. *Light*—Joy and comfort, and happineſs: the word *light* is elegantly repeated in another ſignification; in the former clauſe it is light diſcovering, in this light, diſcovered or enjoyed.

V. 11. *The foot*—Of my proud and inſolent enemies. *Come*—So as to overthrow me.

V. 12. *There*—He ſeems as it were to point at the place, as if it were already done.

V. 1. *Fret not*—Becauſe they proſper in their wicked enterprizes.

V. 5. *Commit*—All thy cares and buſineſs, and neceſſities, commend to God by fervent prayer.

V. 6. *Judgment*—It ſhall be as viſible to men,

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† *Pſal.* lxv. 4. ‡ *Pſal.* lxiv. 10. cxxv. 4. ix. 19. † *Pſal.* lv. 22. *Prov.* xvi. 3.

* *Pſal.* lxxiii. 3. *Prov.* xxiii. 17. xxiv. 1. *Matt.* vi. 25. *Luke* xii. 22. 1 *Pet.* v. 7.

7 judgment as the noon-day. Reſt in the Lord, and wait patiently
for him: fret not thyſelf becauſe of him who proſpereth in
his way; becauſe of the man who bringeth wicked devices to
8 paſs. Ceaſe from anger, and forſake wrath: fret not thyſelf in
9 any wiſe, to do evil. For evil doers ſhall be cut off: but thoſe
10 that wait upon the Lord, they ſhall inherit the earth. For yet a
little while and the wicked *ſhall* not *be*: yea, ‡ thou ſhalt diligently
11 conſider his place, and it *ſhall* not *be*. § But the meek ſhall inherit
the earth, and ſhall delight themſelves in the abundance of
12 peace. The wicked plotted againſt the juſt, and gnaſheth upon
13 him with his teeth. ‖ The Lord ſhall laugh at him, for he ſeeth
14 that his day is coming. The wicked have drawn out the ſword,
and have bent their bow to caſt down the poor and needy, *and* to
15 ſlay ſuch as be of an upright converſation. Their ſword ſhall enter
16 into their own heart, and their bows ſhall be broken: A little
that a righteous man hath, *is* better than the riches of many wicked.
17 For * the arms of the wicked ſhall be broken: but the Lord
18 upholdeth the righteous. The Lord † knoweth the days of the
19 upright, and their inheritance ſhall be for ever. They ſhall
not be aſhamed in the evil time: and ‡‡ in the days of famine,
20 they ſhall be ſatisfied. But the wicked ſhall periſh, and the enemies
of the Lord *ſhall be* as the fat of lambs; they ſhall conſume; into

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men, as the light of the ſun, at noon-day.

V. 7. *Reſt*—Do not repine at his dealings, but quietly ſubmit to his will, and *wait* for his help.

V. 8. *Fret not*—Either againſt the ſinner for his ſucceſs; or againſt God. *Do evil*—If grief ariſe in thee, take care that it do not tranſport thee to ſin.

V. 9. *The earth*—This for the moſt part was literally fulfilled in that ſtate of the church.

V. 10. *Not be*—He ſhall be dead and gone. *Diligently*—Induſtriouſly ſeeking him. *His place*—His place and eſtate, and glory.

V. 11. *But*—Thoſe who patiently bear God's afflicting hand, and meekly paſs by injuries. *Peace*—Partly of outward peace and proſperity, which God in his due time will give them: but principally of inward peace, in the ſenſe of God's favour, and the aſſurance of endleſs happineſs.

V. 13. *His day*—The day appointed by God for his puniſhment or deſtruction.

V. 18. *Knoweth*—Obſerves with care and affection. *The days*—All things which befal them, their dangers and fears, and ſuffering. *For ever*—To them and their ſeed for ever: and when they die their inheritance is not loſt, but exchanged for one infinitely better.

V. 20. *Fat*—Which in an inſtant melts before the fire.

Numb. 71.

‡ *Job* vii. 10. xx. 9. § *Pſal.* xxv. 9. *Matt.* v. 5. ‖ *Pſal.* ii. 4. * *Pſal.* x. 15.
† *Pſal.* i. 6. xxxi. 7 ‡‡ *Pſal.* xxxiii. 19.

21 ſmoke ſhall they conſume away. The wicked borroweth,
and payeth not again: ‡ but the righteous ſheweth mercy and
22 giveth. For *ſuch as be* bleſſed of him ſhall inherit the earth; and
23 *they that be* curſed of him ſhall be cut off. The ſteps of a *good* man
are eſtabliſhed by the LORD: and he delighteth in his way.
24 § Though he fall, he ſhall not be utterly caſt down; for the LORD
25 upholdeth him with his hand. I have been young, and *now* am old,
yet have I not ſeen the righteous forſaken, nor his ſeed begging
26 bread. || He is ever merciful, and lendeth, and his ſeed is *bleſſed*.
27 * Depart from evil and do good: and dwell for evermore.
28 For the LORD loveth judgment, and forſaketh not his ſaints; † they
are preſerved for ever: but the ſeed of the wicked ſhall be cut
29 off. ‡‡ The righteous ſhall inherit the land and dwell therein for
30 ever. §§ The mouth of the righteous ſpeaketh wiſdom; and his
31 tongue talketh of judgment. |||| The law of his God *is* in his heart;
32 ** none of his ſteps ſlide. The wicked watcheth the righteous, and
33 ſeeketh to ſlay him. The LORD will not leave him in his hand,
34 nor condemn him when he is judged. Wait on the LORD, and
keep his †† way, and he ſhall exalt thee to inherit the land: ‡‡‡ when
35 the wicked are cut off, thou ſhalt ſee *it*. §§§ I have ſeen the wicked
in great power, and ſpreading himſelf like a green bay-tree.
36 Yet he paſſed away, and lo, he *was* not: yea, I ſought him, but he
37 could not be found. Mark the perfect *man*, and behold the upright:

V. 23. *Eſtabliſhed*—So that he ſhall not fall into miſchief.

V. 24. *Fall*—Into trouble.

V. 25. *Forſaken*—Theſe temporal promiſes, were more expreſs to the *Jews* in the times of the Old Teſtament, than to Chriſtians.

V. 26. *Bleſſed*—Not only with ſpiritual, but with temporal bleſſings.

V. 27. *Dwell*—Thou ſhalt dwell in the land, and afterwards in heaven.

V. 30. *The mouth*—Having ſhewed, God's ſingular care over the righteous, he proceeds to give a character of them. *Judgment*—Of God's judgment, word or law.

V. 31. *Heart*—His thoughts, meditations, and affections are fixed upon it. *Slide*—Slide, or *ſwerve*, from the rule, from God's law.

V. 35. *Bay-tree*—Which is continually green and flouriſhing even in winter.

V. 36. *Yet*—He was gone in an inſtant. *But*—There was no monument or remainder of him left.

V. 37. *Peace*—Though he may meet with troubles in his way, yet all ſhall end well.

V. 38. *Together*

‡ *Pſal.* cxii. 9. § *Prov.* xxiv. 16. 2 *Cor.* iv: 9: || *Pſal.* cxii. 9. * *Pſal.* xxxiv. 14. † *Pſal.* cii. 98. ‡‡ *Prov.* ii. 21. §§ *Prov.* x: 31. |||| *Pſal.* xl. 8. cxix. 98. *Iſa.* li. 7. ** *Pſal.* xxxviii. 17. xl. 2. †† *Pſal.* cxix. 27. 32, 33. 35. ‡‡‡ *Pſal.* xci. 8. §§§ *Job* v. 3.

38 for the end of *that* man *is* peace. But the tranſgreſſors ſhall be
39 deſtroyed together, the end of the wicked ſhall be cut off. But
the ſalvation of the righteous *is* of the Lord; *he is* their ſtrength in
40 the time of trouble. And the Lord ſhall help them and deliver
them: he ſhall deliver them from the wicked, and ſave them
becauſe they truſt in him.

PSALM XXXVIII.

David *complains of God's diſpleaſure and his own ſin*, ver. 1—5. *Of his bodily ſickneſs*, ver. 6—10. *Of the unkindneſs of his friends and the injuries of his enemies*, ver. 11—20. *Prays to God for help*, ver. 21, 22.

A pſalm of David to bring ‖ to remembrance.

1 O Lord, rebuke me not in thy wrath, neither chaſten me in thy
2 hot diſpleaſure. For * thine arrows ſtick faſt in me, and thy
3 hand preſſeth me ſore. *There is* no ſoundneſs in my fleſh becauſe of
thine anger: † neither *is there any* reſt in my bones becauſe of my
4 ſin. For mine iniquities ‡ are gone over mine head: as an heavy
5 burden they are too heavy for me. My wounds ſtink, *and* are
6 corrupt: becauſe of my fooliſhneſs. I am troubled, I am
7 bowed down greatly; I go mourning all the day long. For my
loins are filled with a loathſome *diſeaſe*, and *there is* no ſoundneſs
8 in my fleſh. I am feeble and ſore broken: I have roared by reaſon
9 of the diſquietneſs of my heart. Lord, all my deſire *is* before

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V. 38. *Together*—All without exception.

Title of the pſalm. *To bring*, &c.—Either, to God, that by this humble and mournful prayer, he might prevail with God, to remember and pity him; or, to himſelf, that by reviewing this pſalm afterwards, he might call to mind his former danger and miſery, and God's wonderful mercy in delivering him; and that others alſo might remember what God had done to him.

V. 2. *Arrows*—Thy judgments outward and inward.

V. 3. *Sin*—Which hath provoked thee to deal thus ſeverely with me.

V. 4. *Iniquities*—Or, *the puniſhment of mine iniquities*, as this word is frequently uſed. *Are gone*—Like deep waters wherewith I am overwhelmed.

V. 5. *Fooliſhneſs*—Sin.

V. 7. *Diſeaſe*—The diſeaſe might be ſome burning fever, breaking forth outwardly in carbuncles, or boils. It is true, this and the other expreſſions may be taken figuratively, but we ſhould not forſake the literal ſenſe of the words without neceſſity.

V. 12. *Deceit*

‖ *Pſal.* 70. * *Job* vi. 4. † *Pſal.* vi. 2. ‡ *Ezra.* ix. 6.

10 thee; and my groaning is not hid from thee. My heart panteth,
my ſtrength faileth me: as for the light of mine eyes, it alſo is gone
11 from me. § My lovers and my friends ſtand aloof from my
12 ſore; and my kinſmen ſtand afar off. They alſo that ſeek after
my life, lay ſnares *for me;* and they that ſeek my hurt, ſpeak
13 miſchievous things, and imagine deceit all the day long. But I,
as a deaf *man,* heard not; and I *was* as a dumb man, that openeth
14 not his mouth. Thus I was *as* a man that heareth not, and in whoſe
15 mouth *are* no reproofs. But in thee, O Lord, do I hope: thou
16 wilt hear, O Lord my God. For I ſaid, *Hear me,* leſt *otherwiſe*
they ſhould rejoice over me: when my foot ſlippeth, they magnify
17 *themſelves* againſt me. For I *am* ready to halt, and my ſorrow
18 *is* continually before me. For I will declare mine iniquity; I will
19 be ſorry for my ſin. But mine enemies live, *and* are ſtrong; and
20 they that hate me wrongfully are multiplied. They alſo ‖ that
render evil for good, are mine adverſaries: becauſe I follow
21 *the thing that* good *is.* Forſake me not, O Lord: O my God,
22 be not far from me. Make haſte to help me, O Lord, my
ſalvation.

PSALM XXXIX.

David *relates the ſtruggle which had been in his breaſt,* ver. 1—3. *He meditates on man's frailty and mortality,* ver. 4—6. *He prays for pardon, deliverance from trouble, and reſpite from death,* ver. 7—13.

To the chief muſician, *even* to * Jeduthun, *A pſalm* of David.

1 I Said, I will take heed to my ways, that I ſin not with my tongue,
I will keep my mouth as with a bridle, while the wicked is before

V. 12. *Deceit*—They deſign miſchief, but cover it with fair pretences.

V. 13. *Dumb*—Was ſilent, to teſtify his humiliation for his ſins, and his acceptation of the puniſhment which he had brought upon himſelf.

V. 16. *When*—When I fall into any miſery, they triumph in the accompliſhment of their deſires.

V. 17. *To halt*—Juſt falling into deſtruction. *Before me*—I am conſtantly ſenſible of thy juſt hand, and of my ſins the cauſe of it.

V. 18. *Declare*—To thee.

V. 19. *Strong*—Are thriving and flouriſhing.

Title of the pſalm. *Jeduthun*—One of the three chief maſters of the ſacred muſick, 1 *Chron.* xvi. 41, 42.

V. 1. *I ſaid*—I fully reſolved. *Take heed*—To order all my actions right, and particularly to govern my tongue.

V. 2. *Dumb*

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§ *Pſal.* xxxi. 11. *Matt.* xxvii. 55. ‖ *Pſal.* xxxv. 12. * 1 *Chron.* xxv. 1.

2 me. I was dumb with ſilence ; I held my peace, *even* from good,
3 and my ſorrow was ſtirred. My heart was hot within me :
while I was muſing, the fire burned: then ſpake I with my
4 tongue. Lord, * make me to know mine end, and the meaſure
of my days, what it *is*, *that* I may know how frail I am.
5 Behold, thou haſt made my days as an hand-breadth, and mine
age *is* as nothing before thee: verily every man at his beſt ſtate *is*
6 altogether † vanity. Selah. Surely every man walketh in a vain
ſhew: ſurely they are diſquieted in vain: ‡ he heapeth up *riches*,
7 and knoweth not who ſhall gather them. And now Lord, what
8 wait I for? My hope is in thee. Deliver me from all my tranſgreſſions ;
9 make me not the reproach of the fooliſh. § I was dumb,
10 I opened not my mouth ; becauſe thou didſt it. ‖ Remove thy
ſtroke away from me: I am conſumed by the blow of thine hand.
11 When thou with rebukes doſt chaſten man for ſin, thou makeſt his
beauty to conſume away like a moth: * ſurely every man *is* vanity.
12 Selah. Hear my prayer, O Lord, and give ear unto my cry ; hold
not thy peace at my tears: †† for I *am* a ſtranger with thee,

V. 2. *Dumb*—Two words put together, expreſſing the ſame thing, to aggravate or increaſe it. *I held*—I forbear to ſpeak what I juſtly might, leſt I ſhould break forth into ſome indecent expreſſions. *Stirred*—My ſilence did not aſſuage my grief, but increaſe it.

V. 4. *My end*—Make me ſenſible of the ſhortneſs and uncertainty of life, and the near approach of death.

V. 5. *Before thee*—If compared with thee, and with thy everlaſting duration

V. 6. *Vain ſhew*—Heb. *in a ſhadow* or *image*; in an imaginary rather than a real life: in the purſuit of vain imaginations, in which there is nothing ſolid or ſatisfactory: man and his life, and all his happineſs in this world, are rather appearances and dreams, than truths and realities. *Diſquieted*—Heb. *They make a noiſe*, *buſtling*, or *tumult*, with unwearied induſtry ſeeking for riches, and troubling and vexing both themſelves and others in the purſuit of them.

V. 7. *Now Lord*—Seeing this life and all its enjoyments are ſo vain and ſhort. *My hope*—I will ſeek for happineſs no where but in God.

V. 10. *Remove*—Take off the judgment which thou haſt inflicted upon me. *I am*—Help me before I am utterly loſt.

V. 11. *Beauty*—His comlineſs and all his excellencies or felicities. *Moth*—As a moth conſumeth a garment, to which God compares himſelf and his judgments, ſecretly and inſenſibly conſuming a people, *Iſa.* li. 8.

V. 12. *A ſtranger*—I am only in my journey or paſſage to my real home, which is in the other world.

V. 13. *No*

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* *Pſal.* cxix. 84. † *Pſal.* lxii. 9. cxliv. 4. ‡ *Job* xxvii. 17. *Eccles.* ii. 21. 26. v. 14. § *Job* xl. 4, 5. ‖ *Job* ix. 34. ** Ver. 5. †† *Lev.* xxv. 23. 1 *Chron.* xxix. 15. *Pſal.* cxix. 9. *Heb.* xi. 13. 1 *Pet.* ii. 11.

13 *and* a ſojourner, as all my fathers *were*. O ſpare me that I may recover
ſtrength before I go hence, and be no more.

PSALM XL.

This pſalm is a celebration of God's great goodneſs to him, and all his people. In it there are ſome paſſages which cannot belong to Chriſt, and ſome which do not properly belong to David, *or to that time and ſtate of the church, but only to Chriſt, and to the times of the New Teſtament. He praiſes God for delivering him out of deep diſtreſs,* ver. 1—5. *Thence takes occaſion to ſpeak of the work of our redemption by Chriſt,* ver. 6—10. *Prays for mercy and grace both for himſelf and for his brethren,* ver. 11—17.

To the chief muſician, *A pſalm* of David.

1 I Waited patiently for the Lord, and he inclined unto me, and
2 heard my cry. He brought me up alſo out of an horrible
pit, * out of the miry clay, and ſet my feet upon a rock, *and*
3 eſtabliſhed my goings. And he hath put a new ſong in my mouth,
even praiſe unto our God: many ſhall ſee *it*, and fear, and ſhall
4 truſt in the Lord. Bleſſed *is* that man that maketh the Lord his truſt,
and reſpecteth not the proud, nor ſuch as turn aſide to lies.
5 † Many, O Lord my God, *are* thy wonderful works *which* thou
haſt done, and ‡ thy thoughts *which are* to us-ward: they cannot
be reckoned up in order unto thee: *if* I would declare and ſpeak
6 of them, they are more than can be numbered. § Sacrifice

V. 13. *No more*—Among the living, or in this world.

V. 2. *Pit*—Deſperate dangers and calamities. *Rock*—A place of ſtrength and ſafety. *Eſtabliſhed*—Kept me from falling into miſchief.

V. 3. *And fear*—Shall ſtand in awe of that God, whom they ſee to have ſo great power, either to ſave or to deſtroy.

V. 4. *The proud*—Or, *the mighty*, the great and proud potentates of the world, to whom moſt men are apt to look and truſt. *Turn*—From God, in whom alone they ought to truſt. *To lies*—To lying vanities, ſuch as worldly power and wiſdom, and riches, and all other earthly things, or perſons, in which men are prone to truſt: which are called *lies*, becauſe they promiſe more than they perform.

V. 5. *Many*—This verſe ſeems to be interpoſed as a wall of partition, between that which *David* ſpeaks in his own perſon, and that which he ſpeaks in the perſon of the Meſſiah, in the following verſes.

V. 6. *Sacrifice*—Theſe and the following words, may in an improper ſenſe belong to the time of *David*; when God might be ſaid, *not* to *deſire* or *require* legal ſacrifices comparatively. Thou didſt deſire obedience rather than ſacrifices, but in a proper ſenſe,

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* *Pſal.* lxix. 1, 2. † *Job* ix. 9. ix. 10. *Pſal.* lxxi. 15. xcii. 5. ‡ *Pſal.* cxxxix. 17. 18. § *Pſal.* l. 8. li. 16. *Iſa.* i. 11. lxvi. 3. *Hoſea* vi. 6. *Matt.* xii. 7. *Heb.* x. 5.

and offering thou didſt not deſire ; ‖ mine ears haſt thou opened :
7 burnt-offering and ſin-*offering* haſt thou not required. Then ſaid
I, Lo, I come: in the volume of the book, *it is* written of me :
8 * I delight to do thy will, O my God: yea, thy law *is* within
9 † my heart. ‡ I have preached righteouſneſs, in the great congregation : lo, I have not refrained my lips, O LORD, thou
10 knoweſt. I have not hid thy righteouſneſs within my heart; I have declared thy faithfulneſs and thy ſalvation: I have not concealed thy loving-kindneſs, and thy truth from the great con-
11 gregation. With-hold not thou thy tender mercies from me,

ſenſe, they belong only to the perſon and times of the Meſſiah, and ſo the ſenſe is, God did *not deſire or require* them, for the ſatisfaction of his own juſtice, and the expiation of mens ſins, which could not poſſibly be done by the blood of bulls or goats, but only by the blood of Chriſt, which was typified by them, and which Chriſt came into the world to ſhed, in purſuance of his father's will, as it here follows, ver. 7, 8. So here is a prediction concerning the ceſſation of the legal ſacrifice, and the ſubſtitution of a better inſtead of them. *Opened*—Heb. *bored.* I have devoted myſelf to thy perpetual ſervice, and thou haſt accepted of me as ſuch, and ſignified ſo much by the *boring* of *mine ears*, according to the law and cuſtom in that caſe, *Exod.* xxi. 5, 6. The ſeventy *Jewiſh* interpreters, whom the apoſtle follows, *Heb.* x. 15. tranſlate theſe words, *a body haſt thou prepared me.*

V. 7. *Them*—Theſe words literally and truly belong to Chriſt, and the ſenſe is this; Seeing thou requireſt a better ſacrifice than thoſe of the law, lo, I offer myſelf to *come*, and I will in due time *come, into the world*, as this phraſe is explained in divers places of ſcripture, and particularly *Heb.* x. 5. where this place is expreſly applied to Chriſt. *Volume*—Theſe two words, *volume* and *book* are uſed of any writing, and both expreſs the ſame thing. Now this *volume of the book* is the law of *Moſes*, which is commonly and emphatically called *the book*, and was made up in the form of a roll or volume, as the *Hebrew* books generally were. And ſo this place manifeſtly points to Chriſt, concerning whom much is ſaid in the books of *Moſes*.

V. 8. *I delight*—This is eminently true, of Chriſt, and is here obſerved as an act of heroic obedience, that he not only reſolved to do, but delighted in doing the will of God, or what God had commanded him, which was to die, and that a moſt ſhameful, and painful, and curſed death. *My heart*—I do not only underſtand it, but receive it with heartieſt love, delighting both to meditate of it, and to yield obedience to it.

V. 9. *Righteouſneſs*—*Thy faithfulneſs. Great congregation*—In the moſt public and ſolemn aſſemblies: not only to the *Jews*, but alſo to all nations ; to whom Chriſt preached by his apoſtles, as is obſerved *Eph.* ii. 17. *Not refrained*—From preaching it, even to the face of mine enemies.

V. 11. *With-hold not*—*David*, having been tranſported by the ſpirit of God to the com-

‖ *Iſa.* l. 5. * *Pſal.* cxix. 16. 24. 47. 92. *Rom.* vii. 22. † *Pſal.* xxxvii. 31. *Jer.* xxxi. 33. ‡ *Pſal.* xxxv. 18.

O LORD: let thy loving-kindneſs and thy truth continually pre-
12 ſerve me. For innumerable evils have compaſſed me about, mine
iniquities have taken hold upon me, ſo that I am not able § to look
up: they are more than the hairs of mine head, therefore my heart
13 faileth me. ‖ Be pleaſed, O LORD, to deliver me: O LORD, make
14 haſte to help me. * They ſhall be aſhamed and confounded
together, that ſeek after my ſoul to deſtroy it: they ſhall be
15 driven backward, and put to ſhame that wiſh me evil. They ſhall
be deſolate for a reward of their ſhame, that ſay unto me, Aha, aha.
16 Let all thoſe that ſeek thee, rejoice and be glad in thee: let
ſuch as love thy ſalvation ſay continually, The LORD be mag-
17 nified. But I *am* poor and needy, *yet* the LORD thinketh upon
me: thou *art* my help and my deliverer, make no tarrying, O
my God.

PSALM XLI.

David *on a ſick bed lays hold on God's promiſe and prays for mercy,* ver. 1—4. *Complains of the pride and malice of his enemies,* ver. 5—9. *Flees to God for ſuccour, and praiſes him,* ver. 10, 13.

To the chief muſician, *A pſalm* of David.

1 BLESSED *is* he that conſidereth the poor; the LORD will deli-
2 ver him in time of trouble. The LORD will preſerve him and
keep him alive, *and* he ſhall be bleſſed upon the earth; and thou
3 wilt not deliver him into the will of his enemies. The LORD will
ſtrengthen him upon the bed of languiſhing: thou wilt make all his
4 bed in his ſickneſs. I ſaid, LORD, be merciful unto me; heal my ſoul,
5 for I have ſinned againſt thee. Mine enemies ſpeak evil of me:
6 when ſhall he die, and his name periſh? And if he come to ſee

commemoration of the great myſtery of the Meſſiah, he now ſeems to be led back by the ſame ſpirit, to the conſideration of his own caſe.

V. 12. *Taken hold*—Mens ſins are figuratively ſaid to *take hold* of them, as an officer takes hold of a man whom he arreſts. *To look*—Unto God or men, with any comfort: I am aſhamed and confounded.

V. 15. *Shame*—Their ſinful and ſhameful actions.

V. 3. *Make his bed*—Give him eaſe and comfort, which ſick men receive by the help of thoſe who turn and ſtir up their bed, to make it ſoft and eaſy for them.

V. 4. *Heal*—The ſoul is ſaid to be *healed,* when it is pardoned and purged. *For*—For I acknowledge that I have ſinned.

V. 6. *His heart*—Even when he is with me,

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§ *Pſal.* xxxviii. 4. 10. ‖ *Pſal.* lxxvii. 1, &c. * *Pſal.* xxxv. 4. 26. lxx. 3. lxxi. 13.

me, he ſpeaketh falſhood: his heart gathereth iniquity to itſelf;
7 *when* he goeth abroad he telleth *it.* All that hate me whiſper together
8 againſt me: againſt me do they deviſe my hurt. An evil diſeaſe,
ſay they, cleaveth faſt unto him: and *now* that he lieth, he
9 ſhall riſe up no more. || Yea, mine own familiar friend in whom
I truſted, who did eat of my bread, hath lifted up *his* heel againſt
10 me. But thou, O Lord, be merciful unto me, and raiſe me up,
11 that I may requite them. By this I know that thou favoureſt me,
12 becauſe mine enemy doth not triumph over me. And *as for* me,
thou upholdeſt me in mine integrity: and ſetteſt me before thy
13 face for ever. Bleſſed *be* the Lord God of *Iſrael,* from everlaſting,
and to everlaſting. Amen and amen.

PSALM XLII.

The pſalmiſt longs for the public ſervice of God, ver. 1—4. *Stirs himſelf up to truſt in God,* ver. 5—9. *Reproached by his enemies, ſtill hopes in him,* ver. 10, 11.

To the chief muſician, Maſchil, for the ſons of Korah.

1 As the hart panteth after the water-brooks, ſo panteth my ſoul
2 after thee, O God. * My ſoul thirſteth for God, for the
3 living God: when ſhall I come and appear before God. † My

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me, and pretends hearty affection, his heart is deviſing miſchief againſt me.

V. 9. *Yea*—Theſe words were literally fulfilled in *David,* and yet the Holy Ghoſt looked farther in them, even to Chriſt and *Judas,* in whom they received a fuller accompliſhment. *Lift up*—A phraſe implying injury, joined with inſolency and contempt; taken from an unruly horſe, which kicks at him that owns and feeds him.

V. 10. *Requite*—Puniſh them for their wicked practices; which being now a magiſtrate, he was obliged to do.

V. 11. *By this*—Becauſe hitherto thou haſt ſupported me, and prolonged my days to the diſappointment of their hopes.

V. 12. *Setteſt*—Or, *haſt confirmed me in thy preſence,* under thine eye and ſpecial care: to miniſter unto thee, as a king over thy people. And in regard of his poſterity, the kingdom was eſtabliſhed for ever.

V. 13. *Amen*—Signifies an hearty aſſent and approbation, and withal an earneſt deſire of the thing, to which it is annexed. And as the pſalms are divided into five books, ſo each of them is cloſed with this word; the firſt here: the ſecond, *Pſal.* 72. the third, *Pſal.* 89. the fourth, *Pſal.* 106. the laſt in the end of *Pſal.* 150. the doubling of the word ſhews the fervency of his ſpirit, in this work of praiſing God.

Title of the pſalm. *Sons of Korah*—Who were an eminent order of ſingers in the houſe of God, 1 *Chron.* vi. 33.

V. 1. *Panteth*—After the enjoyment of thee in thy ſanctuary.

V. 2. *Thirſteth*—Not after vain uſeleſs idols, but after the only true and living God. *Appear*—In the place of his ſpecial preſence and publick worſhip.

|| *Job* xix. 19. *Jer.* xx. 10. * *Pſal.* lxiii. 1. lxxxiv. 2. † *Pſal.* lxxx. 5. cii. 9.

tears have been my meat day and night, while they ‡ continually
4 ſay unto me; Where *is* thy God? When I remember theſe *things*,
I pour out my ſoul in me; for I had gone with the multitude, I
went with them to the houſe of God; with the voice of joy and
5 praiſe, *with* a multitude that kept holy-day. § Why art thou
caſt down, O my ſoul? And *why* art thou diſquieted within me?
Hope thou in God, for I ſhall yet praiſe him *for* the help of his
6 countenance. O my God, my ſoul is caſt down within me: therefore
will I remember thee from the land of Jordan, and of the Hermonites,
7 from the hill Mizar. ‖ Deep calleth unto deep at the noiſe
of thy water-ſpouts: all ** thy waves and thy billows are gone over
8 me. *Yet* the LORD will command his loving-kindneſs in the daytime,
and † in the night his ſong *ſhall be* with me, *and* my prayer
9 ſhall be unto the God of my life. I will ſay unto God my rock,
Why haſt thou forgotten me? Why go I mourning becauſe of the
10 oppreſſion of the enemy? As with a ſword in my bones, mine
enemies reproach me: while they ſay daily unto me, Where *is*
11 thy God? Why art thou caſt down, O my ſoul? And why art
thou diſquieted within me? Hope thou in God, for I ſhall yet
praiſe him, *who is* the help of my countenance, and my God.

V. 4. *Remember*—My baniſhment from God's preſence, and mine enemies triumphs. *In me*—I breathe out my ſorrows and complaints to God within my own breaſt. *The multitudes*—*Iſraelites*, who went thither in great numbers. *Holy-day*—Or *that kept the feaſt*, the three ſolemn feſtival ſolemnities, which they kept holy unto the Lord.

V. 5. *For*—Heb. *for the ſalvations of his face*, for thoſe ſupports, deliverances and comforts which I doubt not I ſhall enjoy, both in his preſence and ſanctuary, and from his preſence, and the light of his countenance.

V. 6. *Therefore*—Therefore that I may revive my drooping ſpirits. *Remember*—I will conſider thy infinite mercy and power, and faithfulneſs. *Mizar*—From all the parts of the land, to which I ſhall be driven; whether from the parts beyond *Jordan* on the eaſt: or mount *Hermon*, which was in the northern parts.

V. 7. *Deep*—One affliction comes immediately after another, as if it were called for by the former. A metaphor taken from violent and ſucceſſive ſhowers of rain; which frequently come down from heaven, as it were *at the noiſe*, or call *of* God's *water-ſpouts*.

V. 8. *Command*—Will effectually confer upon me. *Loving-kindneſs*—His bleſſings, the effects of his loving-kindneſs.

V. 10. *As*—As a ſword, which cutteth the very bones, ſo painful are their reproaches.

PSALM

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* *Pſal.* lxiii. 1. lxxxiv. 2. † *Pſal.* lxxx. 5. cii. 9. ‡ *Pſal.* lxxix. 10. cxv. 2. § *Pſal.* xliii. 5. ‖ *Jer.* iv. 20. *Ezek.* vii. 26. ** *Pſal.* lxxxviii. 7. *Jon.* ii. 3. †† *Job* xxxv. 10. *Pſal.* clxix. 5.

PSALM XLIII.

The pſalmiſt appeals to God, ver. 1, 2. *Prays to be reſtored to the public ordinances, and truſts in God,* ver. 3—5.

1 JUDGE me, O God, and plead my cauſe againſt an ungodly
nation: O deliver me from the deceitful and unjuſt man.
2 For thou *art* the God of my ſtrength, why doſt thou caſt me off?
‡ Why go I mourning becauſe of the oppreſſion of the enemy?
3 O ſend out thy light and § thy truth; let them lead me, let them
4 bring me unto thy holy hill, and to thy tabernacles. Then will I
go unto the altar of God, unto God my exceeding joy: yea, upon
5 the harp will I praiſe thee, O God, my God. || Why art thou caſt
down, O my ſoul? And why art thou diſquieted within me?
hope in God, for I ſhall yet praiſe him, *who is* the help of my
countenance, and my God.

PSALM XLIV.

The church commemorates paſt mercies, ver. 1—8. *Complains of preſent troubles,* ver. 9—16. *Profeſſes her integrity,* ver. 17—22. *Prays for ſuccour,* ver. 23—26.

To the chief muſician for the ſons of Korah, Maſchil.

1 WE have heard with our ears, O God, our fathers have
told us, *what* work thou didſt in their days, in the
2 times of old. *How* * thou didſt drive out the heathen *with* thy hand,
and plantedſt them; *how* thou didſt afflict the people, and caſt them
3 out. † For they got not the land in poſſeſſion by their own ſword,
neither did their own arm ſave them: but thy right hand, and thine
arm, and the light of thy countenance, becauſe thou hadſt a fa-
4 vour unto them. ‡‡ Thou art my King, O God, command deli-
5 verances for Jacob. Through thee will we puſh down our ene-

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V. 2. *Nation*—So he calls the company of his enemies for their great numbers. *Man*—Probably *Achitophel* or *Abſalom.*

V. 3. *Send out*—That is, actually diſcover them. *Truth*—Thy favour, or the light of thy countenance, and the truth of thy promiſes made to me; or the *true light,* the illumination of thy ſpirit, and the direction of thy gracious providence, whereby I may be led in the right way, to thy holy hill. *Hill*—Of *Zion,* the place of God's preſence and worſhip.

V. 4. *My king*—The whole people ſpeak as one man, being united in one body.

V. 11. *Scattered*

‡ *Pſal.* xlii. 9. § *Pſal.* lvii. 3. || *Pſal.* xlii. 5. 11. * *Exod.* xv. 17. *Pſal.* lxxviii. 55. lxxx. 8. † *Deut.* viii. 17. *Joſh.* xxiv. 12. ‡‡ *Pſal.* lxxiv. 12.

mies ; through thy name will we tread them under that riſe up
6 againſt us. For I will not truſt in my bow, neither ſhall my ſword
7 ſave me. But thou haſt ſaved us from our enemies, and haſt put
8 them to ſhame that hated us. In God we boaſt all the day long,
9 and praiſe thy name for ever. Selah. But ‡ thou haſt caſt us off,
10 and put us to ſhame ; and goeſt not forth with our armies. Thou
makeſt us to turn back from the enemy : and they who hate us ſpoil
11 for themſelves. § Thou haſt given us like ſheep *appointed* for meat,
12 and haſt ſcattered us among the heathen. ‖ Thou ſelleſt thy people
13 for nought, and doſt not increaſe *thy wealth* by their price. * Thou
makeſt us a reproach to our neighbours : a ſcorn and a deriſion to
14 them that are round about us. † Thou makeſt us a by-word among
15 the heathen : a ſhaking of the head among the people. My confuſion
is continually before me, and the ſhame of my face hath covered
16 me. For the voice of him that reproacheth and blaſphemeth;
17 by reaſon of the enemy and avenger. All this is come upon us ;
yet have we not forgotten thee, neither have we dealt falſely in thy
18 covenant. Our heart is not turned back, neither have our ſteps
19 declined from thy way. Though thou haſt ſore broken us into the
20 place of dragons, and covered us with the ſhadow of death. If we
have forgotten the name of our God, or ſtretched out our hands to a
21 ſtrange god : Shall not God ſearch this out? For he knoweth the
22 ſecrets of the heart. ‡‡ Yea, for thy ſake are we killed all the day
23 long ; we are counted as ſheep for the ſlaughter. Awake, why
24 ſleepeſt thou, O LORD ? Ariſe caſt *us* not off for ever. Wherefore
hideſt thou thy face? *And* forgetteſt our affliction and our oppreſſion?

V. 11. *Scattered*—Thoſe who were not ſlain are carried into captivity, and diſperſed in ſeveral places.

V. 16. *Avenger*—Who executeth both God's and his own vengeance upon me.

V. 17. *Yet*—Although we cannot excuſe ourſelves from many other ſins, yet through thy grace we have kept ourſelves from apoſtacy and idolatry, notwithſtanding all examples and provocations.

V. 18. *Turned*—From thy worſhip to idols.

V. 19. *Broken us*—By inflicting upon us one breach after another, thou haſt at laſt brought us to this paſs. *The place*—A place extremely deſolate, ſuch as dragons love, *Iſa.* xiii. 21, 22. and therefore full of horror, and danger. *Covered us*—With deadly horrors and miſeries.

V. 22. *Yea*—Becauſe we are conſtant in thy worſhip, which they abhor.

‡ *Pſal.* lx. 1. 10. lxxiv. 1. lxxxix. 38. § *Rom.* viii. 36. ‖ *Jer.* xv. 13. * *Deut.* xxviii. 37. *Pſal.* lxxix. 4. † *Jer.* xxiv. 9. ‡‡ *Rom.* viii. 36.

25 For § our ſoul is bowed down to the duſt: our belly cleaveth unto
26 the earth. Ariſe for our help, and redeem us for thy mercies ſake.

PSALM XLV.

This pſalm is an illuſtrious prophecy of the Meſſiah, and points at him only, as a bridegroom eſpouſing the church to himſelf, and as a king ruling in it. And our Saviour probably alludes to this, where he compares the kingdom of heaven to a royal marriage. We have no reaſon to think, it has any reference to Solomon's *marriage with* Pharaoh's *daughter. It is meant purely of Chriſt, and no other, and to him it is applied in the New Teſtament. After the preface, it ſpeaks of the perſon and victories of the royal bridegroom,* ver. 1—5. *The righteouſneſs of his government,* ver. 6, 7. *The ſplendor of his court,* ver. 8, 9. *Of the royal bride, the church, her conſent gained,* ver. 10, 11. *The nuptials ſolemnized,* ver. 12—15. *The iſſue of this marriage,* ver. 16, 17.

To the chief muſician upon Shoſhannim, for the ſons of Korah, Maſchil. A ſong of loves.

1 MY heart is enditing a good matter: I ſpeak of the things
which I have made to the king: my tongue *is as* the pen
2 of a ready writer. Thou art fairer than the children of men:
grace is poured into thy lips: therefore God hath bleſſed thee for
3 ever. Gird thy ſword upon *thy* thigh, O *moſt* mighty, with thy
4 glory and thy majeſty. And in thy majeſty ride proſperouſly,

V. 25. *Our ſoul*—Our perſons. *Our belly*—We are not only thrown down to the earth, but we lie there like dead carcaſes.

Title of the pſalm. *Shoſhannim*—Is ſuppoſed to mean, an inſtrument of ſix ſtrings. This is *a ſong of loves,* of the holy love which is between Chriſt and his church.

V. 1. *Enditing*—Heb. *boileth,* or *bubbleth up* like water over the fire. This denotes that the workings of his heart, were fervent and vehement, kindled by God's grace, and the inſpiration of the Holy Ghoſt. *Made*—Have compoſed. *Pen*—He was only the pen or inſtrument in uttering this ſong; it was the ſpirit of God, by whoſe hand this pen was guided.

V. 2. *Fairer*—Than all other men: which is moſt true of Chriſt; but not of *Solomon;* whom many have excelled, in holineſs and righteouſneſs, which is the chief part of the beauty celebrated in this pſalm. *Grace*—God hath plentifully poured into thy mind and tongue the gift of ſpeaking wiſely, eloquently, and acceptably. *Therefore*—And becauſe God hath ſo eminently qualified thee for rule, therefore he hath bleſſed thee with an everlaſting kingdom.

V. 3. *Thy ſword*—To ſmite thine enemies. And *the ſword* is here put for all his arms, as it is in many other places.

V. 4. *And*—Being thus magnificently girt and armed. *Ride*—March on ſpeedily and ſucceſsfully againſt thine enemies. *The word*—That is, the goſpel: which is called *the word of truth,* Eph. i. 13. and may no leſs truly be called *the word of meekneſs,* becauſe it is not delivered with terror, as the law was at *Sinai,* but meekly and ſweetly; and *the word of righteouſneſs,*

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§ *Pſal.* cxix. 25.

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§ *Pſal.* cxix. 25.

upon the word of truth, and meekneſs, *and* righteouſneſs; and thy
5 right hand ſhall teach thee terrible things. Thine arrows *are*
ſharp in the heart of the king's enemies, whereby the people
6 fall under thee. * Thy throne, O God, *is* for ever and ever:
7 the ſcepter of thy kingdom *is* a right ſcepter. Thou loveſt rightouſneſs,
and hateſt wickedneſs: therefore God, thy God hath
8 anointed thee with the oil of gladneſs above thy fellows. All

becauſe it brings in everlaſting righteouſneſs, and ſtrongly excites all men to the practice of righteouſneſs and holineſs. And ſo the goſpel is compared, to an horſe or chariot, upon which Chriſt is ſaid to ride, when the goſpel is preached, and carried about from place to place. *Teach thee*—Thou ſhalt do exploits, which ſhall be terrible to thine enemies. But the phraſe, *thy right hand ſhall teach thee*, is not to be taken properly; the meaning is, his hand ſhould *ſhew him*, diſcover and work before him.

V. 5. *Arrows*—The ſame with *the ſword*, and this is no other than his word, which is ſharp and powerful, and pierceth the hearts of men. *The kings*—Of thine enemies. *Fall*—Proſtrate at thy feet, after the manner of conquered perſons.

V. 6. *O God*—It is evident, that the ſpeech is ſtill continued to the ſame perſon whom he calls *King*, ver. 1. 11. and here *God*, to aſſure us that he doth not ſpeak of *Solomon*, but a far greater king, who is not only a man, but *the mighty God*, Iſa. ix. 6. *A right ſcepter*—Thou ruleſt with exact righteouſneſs and equity.

V. 7. *Therefore*—Therefore God hath exalted thee far above all men and angels, to a ſtate of joy and endleſs glory at his right hand; which is fitly compared by *the oil of gladneſs*. *Thy God*—According to thy human nature, *John* xx. 17. though in reſpect of thy Divine nature, thou art his *fellow*, Zech. xiii. 7. and his *equal*, Phil. ii. 6. and one with him, *John* x. 30. *Oil*—So called, becauſe it was a token of gladneſs, and uſed in feaſts, and other ſolemn occaſions of rejoicing. *Fellows*—Above all them who partake with thee in this unction: above all that ever were anointed for prieſts or prophets, or kings.

V. 8. *Myrrh*—Wherewith they uſed to perfume their garments: this may denote thoſe glorious and ſweet ſmelling virtues, which as they were treaſured up in Chriſt's heart, ſo did they manifeſt themſelves outwardly, and give forth a grateful ſmell, in the whole courſe of his life and actions. *Palaces*—The king is here ſuppoſed to reſide in his ivory palaces, and his garments are ſo fragrant, that they not only perfume the whole palace in which he is; but the ſweet ſavour is perceived by thoſe that paſs by them, all which is poetically ſaid, and with alluſion to *Solomon*'s glorious garments and palaces. The heavenly manſions, may not unfitly be called *ivory palaces*, as elſewhere in the ſame figurative manner they are ſaid to be adorned with *gold* and *precious ſtones*, from which manſions Chriſt came into the world, into which Chriſt went, and were he ſettled his abode after he went out of the world, and from whence he poured forth all the fragrant gifts and graces of his ſpirit, although there is no neceſſity to ſtrain every particular circumſtance in ſuch poetical deſcriptions; for ſome expreſſions may be uſed, only as ornaments, as they are in parables; and it may ſuffice to know, that the excellencies of the king Chriſt are deſcribed by things which earthly poten-

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* *Pſal.* xciii. 2. *Heb.* i. 8.

thy garments *ſmell* of myrrh, and aloes, *and* caſſia: out of the ivory
9 palaces, whereby they have made thee glad. King's daughters
were among thy honourable women: upon thy right hand is placed
10 the queen in gold of Ophir. Hearken, O daughter, and conſider,
and incline thine ear: forget alſo thine own people, and
11 thy father's houſe. So ſhall the king greatly deſire thy beauty:
12 for he *is* thy Lord, and worſhip thou him. And the daughter
of Tyre *ſhall be there* with a gift, *even* † the rich amongſt the people
13 ſhall intreat thy favour. The king's daughter *is* all glorious within;
14 her cloathing *is* of wrought gold. She ſhall be brought unto the

potentates place their glory. *Whereby*—By the ſweet ſmell of thy garments out of thoſe ivory palaces, or the effuſion of the gifts and graces of thy ſpirit from heaven; which as it is a great bleſſing to thoſe who receive them, ſo doth it rejoice the heart of Chriſt, both as it is a demonſtration of his own power and glory, and as it is the inſtrument of bringing ſouls to God. *Made thee*—Thou art made glad.

V. 9. *Among*—Among them that attend upon thy ſpouſe, as the manner was in nuptial ſolemnities. As the queen is the church in general, and ſo theſe honourable women are particular believers, who are daily added to the church, *Acts* ii. 47. And although the church is made up of particular believers, yet ſhe is deſtinguiſhed from them, for the decency of the parable. And theſe believers may be ſaid to be *Kings daughters*, becauſe among others, many perſons of royal race embraced the faith, and becauſe they are in a ſpiritual ſenſe, *Kings unto God*, Rev. i. 6. *Right hand*—The moſt honourable place. *Ophir*—Clothed in garments made of the choiceſt gold. By which he deſigns the graces wherewith the church is accompliſhed.

V. 10. *Hearken*—The prophet having hitherto ſpoken to the bridegroom, now addreſſeth his ſpeech to the bride. *O daughter*—He ſpeaks like an elder perſon, and as her ſpiritual father and counſellor. *Incline*—He uſes ſeveral words, ſignifying the ſame thing, to ſhew his vehement deſire of her good. *Forget*—Comparatively.

V. 11. *So*—So thou ſhalt be acceptable to thy huſband; which will abundantly recompence thee, for the loſs of thy father's houſe. *Thy Lord*—As he is thy huſband, and alſo as he is thy king, and God.

V. 12. *The daughter*—The people of *Tyre;* as *the daughter of Zion* or *Jeruſalem*, are put for their inhabitants: he mentions the *Tyrians;* becauſe they among others, and before many others, were to be converted to Chriſt, but they are here put for all the *Gentiles*, whom that city fitly repreſents, as being *the mart of the nations*. *A gift*—To teſtify their homage. *The rich*—Of other nations.

V. 13. *Daughter*—The ſpouſe; ſo called, becauſe ſhe was the daughter of one king, and the wife of another. *Within*—In her ſoul. *Her cloathing*—She is outwardly adorned with virtuous and honourable actions.

V. 14. *Brought*—He alludes to the cuſtom of conducting the bride to the bride-

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† *Pſal.* lxxii. 10.

king in raiment of needle-work: the virgins her companions
15 that follow her ſhall be brought unto thee. With gladneſs
and rejoicing *ſhall* they *be* brought: they ſhall enter into the king's
16 palace. Inſtead of thy fathers ſhall be thy children, ‡ whom
17 thou mayeſt make princes in all the earth. I will make thy name
to be remembered in all generations: therefore ſhall the people
praiſe thee for ever and ever.

PSALM XLVI.

The ſafety of the church under God's care, ver. 1—7. *An exhortation to behold his works, and to truſt in him,* ver. 8—11.

To the chief muſician for the ſons of Korah, A ſong upon Alamoth.

1 GOD *is* our refuge and ſtrength, a very preſent help in trouble.
2 Therefore will not we fear, though the earth be
removed, and though the mountains be carried into the midſt
3 of the ſea. *Though* the waters thereof roar, *and* be troubled:
though the mountains ſhake with the ſwelling thereof. Selah.
4 *There is* a river, the ſtreams whereof ſhall make glad the city

groom's houſe. *Companions*—Her bride-maidens attending upon her.

V. 16. *Inſtead*—Having directed his ſpeech to the bride, he now returns to the bridegroom, as may be gathered both from the *Hebrew* words, which are of the maſculine gender; and from the next verſe, which unqueſtionably belongs unto him, and therefore this cannot be underſtood of *Solomon*, and his marriage with *Pharaoh's* daughter, becauſe he had no children by her, and but very few by all his wives and concubines; and his children were ſo far from being made *Princes in all the earth*, that they enjoyed but a ſmall part of their father's dominions, but this was fully accompliſhed in Chriſt: who inſtead of his fathers of the *Jewiſh* nation, had a numerous poſterity of Chriſtians of all the nations of the earth, which here and elſewhere are called *princes* and *kings*, becauſe of their great power with God and with men.

V. 17. *Remembered*—As he began the pſalm with the celebration of the king's praiſes, ſo now he ends with it, and adds this important circumſtance, that this nuptial ſong ſhould not only ſerve for the preſent ſolemnity, but ſhould be remembered and ſung in all ſucceſſive generations.

V. 2. *Though*—Though there ſhould be nothing but confuſion, and deſolations round about us: which are often expreſſed by ſuch metaphors.

V. 4. *A river*—This may deſign the gracious preſence, and bleſſing of the Lord, which is frequently deſcribed under the name of *waters*. *Make glad*—Shall not barely preſerve it from danger, but give great occaſion for rejoicing and thankſgiving.

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‡ 1 *Pet.* ii. 9. *Rev.* i. 6. v. 10. xx. 6.

of God: the holy *place* of the tabernacles of the moſt high.
5 God *is* in the midſt of her; ſhe ſhall not be moved: God ſhall help
6 her, *and that* right early. The heathen raged, the kingdoms
7 were moved: he uttered his voice, the earth melted. The
LORD of hoſts *is* with us, the God of Jacob *is* our refuge.
8 Selah. § Come, behold the works of the LORD, what deſolations
9 he hath made in the earth. He maketh wars to ceaſe unto
the end of the land: ‖ he breaketh the bow, and cutteth the ſpear in
10 ſunder, he burneth the chariot in the fire. Be ſtill, and know
that I *am* God: I will be exalted among the heathen, I will be
11 exalted in the earth. The LORD of hoſts *is* with us, the God of
Jacob *is* our refuge. Selah.

PSALM XLVII.

This pſalm ſeems to have been compoſed upon the occaſion of carrying the ark from the houſe of Obed-edom *into the city of* Zion, 2 *Sam.* 6. *But as* Zion *was a type of the church, and the ark a type of Chriſt, ſo it has a farther reference, even to Chriſt's aſcenſion into heaven, and to the ſpreading of his kingdom in all parts of the world. It contains an exhortation to rejoice in God,* ver. 1—4. *A prophecy of Chriſt's aſcenſion, and of the calling of the Gentiles,* ver. 5—9.

To the chief muſician, *A pſalm* for the ſons of Korah.

1 O Clap your hands all ye people; ſhout unto God with the
2 voice of triumph. For the LORD moſt high *is* terrible; *he is*
3 a great king over all the earth. He ſhall ſubdue the people under
4 us, and the nations under our feet. He ſhall chuſe our inheritance

The city—*Jeruſalem,* the place where God's holy tabernacle is ſettled.

V. 7. *Raged*—Againſt God, and againſt his people. *Uttered*—He ſpake to them in his wrath. *The earth*—The inhabitants of the earth were conſumed.

V. 8. *Deſolations*—Among thoſe who were vexatious to God's people.

V. 9. *To ceaſe*—He hath ſettled as in a firm and well-grounded peace. *The land*—Of *Iſrael*: from one end of it to the other. *The bow*—The *bows* and *ſpears,* and *chariots* of their enemies.

V. 11. *Be ſtill*—Stir no more againſt my people. *God*—The only true and almighty God; your gods are but dumb and impotent idols. *Exalted*—I will make myſelf glorious by my great and wonderful works.

V. 3. *Subdue*—He ſpeaks this in the name of the whole church, to which all particular believers were to ſubmit themſelves in the Lord.

V. 4. *Chuſe*—He will appoint and beſtow upon us. *Inheritance*—The preſence and worſhip, and bleſſing of God. This God had choſen for the *Iſraelites,* and reſolved to chuſe or ſet apart for the *Gentiles.* *Of Jacob*—Of the people of *Jacob* or *Iſrael,*

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§ *Pſal.* lxvi. 5. ‖ *Pſal.* lxxvi. 3.

5 for us, the excellency of Jacob whom he loved. Selah. * God
is gone up with a ſhout; the Lord with the ſound of a trumpet.
6 O ſing *praiſes*, ſing *praiſes* unto God: ſing praiſes, ſing praiſes unto
7 our king. For God *is* the king of all the earth, ſing ye *praiſes* with
8 underſtanding. God reigneth over the heathen: God ſitteth upon
9 the throne of his holineſs. The princes of the people are gathered
together, *even* the people of the God of Abraham: for the ſhields
of the earth belong unto God: he is greated exalted.

PSALM XLVIII.

The glory and excellency of the church, ver. 1—3. *Which God preſerves from her enemies*, ver. 4—8. *God is praiſed for this*, ver. 9, 10. *Who effectually provides for its ſafety*, ver. 11—14.

A ſong *and* pſalm for the ſons of Korah.

1 GREAT *is* the Lord, and greatly to be praiſed in the city of
2 our God, in the mountain of his holineſs. * Beautiful for
ſituation, the joy of the whole earth *is* mount Zion, *on* the ſides of

who are frequently called *Jacob*, for theſe did actually enjoy the preſence of God in his ſanctuary. *Loved*—Not for any peculiar worth in them, but for his free love to them, as he declareth, *Deut.* vii. 7, 8.

V. 5. *God*—This is meant literally of the ark: but myſtically of Chriſt's aſcenſion into heaven, as may be gathered by comparing this with *Eph.* iv. 8. where the like words uttered concerning the ark upon the ſame occaſion, *Pſal.* lxviii. 18. are directly applied to Chriſt's aſcenſion.

V. 7. *The king*—Not only ours, but of all the nations of the world. *Sing*—Not formally and careleſly, but ſeriouſly, conſidering the greatneſs of this king whom you praiſe, and what abundant cauſe you have to praiſe him.

V. 8. *The throne*—Heaven is often called God's throne, whence God is ſaid to behold and to rule all nations; of which general dominion of God he here ſpeaks. And Chriſt ſits at his father's right-hand, for that purpoſe.

V. 9. *The princes*—The *Gentiles*, who were divided in their principles, and intereſts, and religions, are now united and gathered together to Chriſt, laying their ſcepters at his feet, and jointly owning his worſhip and ſervice. And altho' he mentions their converſion only, yet the converſion of their people might reaſonably be ſuppoſed. *Of the God*—He doth not ſay *the people of Abraham*, leſt this ſhould be appropriated to the *Iſraelites;* but *the people of the God of Abraham*, who worſhip the God of *Abraham*, whether they be *Jews* or *Gentiles*. *The Shields*—The princes or rulers, who are called *ſhields*, *Hoſea* iv. 18. becauſe by their office they are the common protectors of all their people. Theſe are *the Lord*'s, at his diſpoſal, or ſubject to his dominion, both as to their hearts and kingdoms. *Exalted*—By this means God ſhall be greatly glorified.

V. 1. *The city*—In *Jeruſalem*. *Mountain*—In his holy mountain.

V. 2. *The joy*—This is ſpoken prophetically, becauſe the joyful doctrine of the goſpel was to go from thence to all nations.

The

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* *Pſal.* lxviii. 24, 25. † *Pſal.* l. 2. *Ezek.* xx. 6. *Dan.* viii. 9. xi. 16.

3 the north, † the city of the great king. God is known in her palaces
4 for a refuge. For lo, the kings were aſſembled, they paſſed by
5 together. They ſaw *it, and* ſo they marvelled; they were troubled
6 *and* haſted away. Fear took hold upon them there, *and* pain, as
7 of a woman in travail. Thou breakeſt the ſhips of Tarſhiſh with an
8 eaſt-wind. As we have heard, ſo have we ſeen in the city of the
Lord of hoſts, in the city of our God: God will eſtabliſh it for
9 ever. Selah. We have thought of thy loving-kindneſs, O God,
10 in the midſt of thy temple. According to thy name, O God, ſo *is*
thy praiſe unto the ends of the earth: thy right-hand is full of righteouſneſs.
11 Let mount Zion rejoice, let the daughters of Judah
12 be glad, becauſe of thy judgments. Walk about Zion, and go
13 round about her: tell the towers thereof. Mark ye well her bulwarks,
conſider her palaces: that ye may tell it to the generation
14 following. For this God *is* our God for ever and ever; he will be
our guide unto death.

The city—Of God, who juſtly calls himſelf *a great king*.

V. 3. *Known*—By long experience. *Palaces*—Poſſibly he may point at the king's palace and the temple, which was the palace of the king of heaven; which two palaces God did in a ſingular manner protect, and by protecting them, protected the whole city and people.

V. 4. *The kings*—Either thoſe kings confederate againſt *Jehoſhaphat*, 2 *Chron.* 20. or the *Aſſyrian* princes; whom they vaingloriouſly called *kings*, *Iſa.* x. 8. *Paſſed*—In their march towards *Jeruſalem*.

V. 5. *Saw it*—They did only look upon it, *but not come into it, nor ſhoot an arrow there—nor caſt a bank againſt it*, 2 Kings xix. 32. *Marvelled*—At the wonderful works wrought by God.

V. 6. *Fear*—At the tidings of *Tirhakah*'s coming againſt them, 2 *Kings* xix. 9. and at that terrible ſlaughter of their army, ver. 35.

V. 7. *Breakeſt*—Thou didſt no leſs violently and ſuddenly deſtroy theſe raging enemies of *Jeruſalem*, than ſometimes thou deſtroyeſt the ſhips at ſea with a fierce and vehement wind, ſuch as the eaſtern winds were in thoſe parts.

V. 8. *Heard*—The predictions of the prophets have been verified by the events. *Eſtabliſh*—God will defend her in all ſucceeding ages. And ſo God would have done, if *Jeruſalem* had not forſaken him, and forfeited his protection.

V. 9. *Thought*—It hath been the matter of our ſerious and deep meditation, when we have been worſhipping in thy temple.

V. 10. *So*—Thou art acknowledged to be ſuch an one as thou haſt affirmed thyſelf to be in thy Word, *God Almighty*, or *All-ſufficient*, *the Lord of hoſts*, and *a ſtrong tower to all that truſt in thee*. *Righteouſneſs*—Of righteous actions; by which thou diſcovereſt thy holineſs.

V. 11. *Judgments*—Upon thine and their enemies.

V. 12. *Tell*—He bids them *mark well* her *towers*, *bulwarks*, and *palaces*, with thankfulneſs to God, when they ſhould find upon enquiry, that not one of them were demoliſhed.

V. 13. *Tell it*—That they may continue their praiſes to God for this mercy, by which

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† *Matt.* v. 35.

PSALM XLIX.

The preface, ver. 1—4. *We need not fear the wicked*, ver. 5. *They cannot by their riches ſave either their friends or themſelves from death*, ver. 6—10. *They cannot ſecure happineſs to themſelves, either in this world or the world to come*, ver. 11—14. *He comforts good men againſt the fear of death, or of the proſperity of the wicked*, ver. 15—20.

To the chief muſician, *A pſalm* for the ſons of Korah.

1 HEAR this, all *ye* people, give ear all *ye* inhabitants of the
2, 3 world: Both [*] low and high, rich and poor together. My
mouth ſhall ſpeak of wiſdom, and the meditation of my heart *ſhall*
4 be of underſtanding. [†] I will incline mine ear to a parable; I will
5 open my dark ſaying upon the harp. Wherefore ſhould I fear
in the days of evil, *when* the iniquity of my ſupplanters ſhall [‡] compaſs
6 me about? They that [§] truſt in their wealth, and boaſt themſelves
7 in the multitude of their riches, None *of them* can by any
means redeem *his* brother, nor give to God a ranſom for him:
8 (For [‖] the redemption of their ſoul is precious, and it ceaſeth for
9 ever.) That he ſhould ſtill live for ever, *and* [**] not ſee corruption.
10 For he ſeeth *that* [††] wiſe men die, likewiſe the fool and the bruitiſh

which they hold and enjoy all their bleſſings.

V. 4. *I will*—I will hearken what God by his Spirit ſpeaks to me, and that will I now ſpeak to you. *A parable*—Which properly is an allegorical ſpeech, but is often taken for an important, and withal, dark doctrine or ſentence. *Open*—I will not ſmother it in my own breaſt, but publiſh it to the world. *Dark*—So he calls the following diſcourſe, becauſe the thing in queſtion ever hath been thought hard to be underſtood.

V. 5. *In the days*—In times of great diſtreſs and calamity, when wicked men flouriſh, and good men are oppreſſed. *Supplanters*—This character fitly agrees to *David*'s enemies, who were not only malicious, but deceitful and treacherous.

V. 6. *Truſt*—As that which will ſecure them from calamities. Having ſaid that good men had no cauſe of fear, from their preſent ſufferings from ungodly men, now he proceeds to ſhew, that the ungodly had no reaſon to be ſecure becauſe of their riches.

V. 7. *Redeem*—Neither from the firſt death, nor from the ſecond. *Brother*—Whom he would do his utmoſt to preſerve.

V. 8. *Soul*—Of their life. *Precious*—Hard to be obtained. *Ceaſeth*—It is never to be accompliſhed, by any mere man, for himſelf or for his brother.

V. 10. *He ſeeth*—Every man ſees that all men die, the wiſe and the fooliſh, the evil and the good. *To others*—He ſaith not to ſons or kindred; but *to others*, becauſe he is wholly uncertain to whom he ſhall leave them, to friends, or ſtrangers, or enemies; which he mentions as a great vanity in riches. They neither can ſave them from death, nor will accompany him in and after death; and after his death will be diſpoſed, he knows not how nor to whom.

V. 11. *Thought*

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[*] *Pſal.* lxii. 9. [†] *Pſal.* lxxviii. 2. *Matt.* xiii. 35. [‡] *Hoſ.* vii. 2. [§] *Job* xxxi. 24. *Pſal.* lxii. 10. *Mark* x. 24. 1 *Tim.* vi. 17. [‖] *Job* xxxvi. 18, 19. [**] *Pſal.* lxxxix. 48. [††] *Eccl.* ii. 16.

11 perſon periſh, and leave their wealth to others. Their inward
thought *is,* that their houſes *ſhall continue* for ever, *and* their dwelling-places
to all generations; they call *their* lands after their own
12 names. Nevertheleſs † man *being* in honour abideth not: he is like
13 the beaſts *that* periſh. This their way *is* their folly; yet their poſterity
14 approve their ſaying. Selah. Like ſheep they are laid in the
grave; death ſhall feed on them, and the ‡ upright ſhall have dominion
over them in the morning, and their beauty ſhall conſume
15 in the grave, from their dwelling. But God will redeem my ſoul
16 from the power of the grave; for he ſhall receive me. Selah. Be
not thou afraid when one is made rich, when the glory of his houſe
17 is increaſed; § For when he dieth, he ſhall carry nothing away:
18 his glory ſhall not deſcend after him. Though while he lived, he
bleſſed his ſoul: and *men* will praiſe thee, when thou doſt well to
19 thyſelf. He ſhall go to the generation of his fathers; they ſhall

V. 11. *Thought*—Tho' they are aſhamed to expreſs, yet it is their ſecret hope. *Houſes*—Either their poſterity, often called mens houſes: or their manſion houſes, as it is explained in the next clauſe. *For ever*—To them and theirs in ſucceeding generations. *Call*—Fondly dreaming by this means to immortalize their memories.

V. 12. *Man*—Living in all ſplendor and glory. *Abideth not*—All his dreams of perpetuating his name and eſtate, ſhall be confuted by experience.

V. 13. *Way*—Their contrivance to immortalize themſelves.

V. 14. *Sheep*—Which for a ſeaſon are fed in ſweet paſtures, but at the owner's pleaſure are led away to the ſlaughter. *Death*—The firſt death ſhall conſume their bodies, and the ſecond death ſhall devour their ſouls. *The upright*—Good men whom they abuſed at their pleaſure. *Morning*—In the day of the general judgment, and the reſurrection of the dead. *Beauty*—All their glory and felicity. *Dwelling*—They ſhall be hurried from their large and ſtately manſions, into a cloſe and dark grave.

V. 15. *God*—Tho' no man can find out a ranſom to redeem himſelf, yet God can and will redeem me. *The grave*—The grave ſhall not have power to retain me, but ſhall be forced to give me up into my father's hands. *Receive*—Into heaven.

V. 16. *Afraid*—Diſcouraged.

V. 18. *Bleſſed*—He applauded himſelf as an happy man. *Men*—And as he flatters himſelf, ſo paraſites flatter him for their own advantage. *When*—When thou doſt indulge thyſelf, and advance thy worldly intereſt.

V. 19. *He*—Now he returns to the third perſon: ſuch changes are frequent in this book. *Go*—To the grave and hell, where he ſhall meet with his wicked parents, who by their counſel and example, led him into his evil courſes. *See*—Neither *the light* of this life, to which they ſhall never return: nor of the next life, to which they ſhall never be admitted.

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† *Pſal.* lxxxii. 7. ‡ *Dan.* vii. 22. *Mal.* iv. 3. *Luke* xxii. 30. 1 *Cor.* vi. 2. *Rev.* ii. 26, xx. 4. § *Job* xxvii. 19.

20 never ſee light. || Man *that is* in honour and underſtandeth not, is
* like the beaſts that periſh.

PSALM L.

The deſign of this pſalm is to reprove the common miſcarriages of many profeſſors of religion, who ſatisfied their own conſciences, and fancied that they pleaſed God with their external and ceremonial performances, notwithſtanding their neglect of piety, juſtice, and charity: and to inſtruct men concerning the nature of the true and acceptable worſhip of God. The glorious appearance of the great judge, ver. 1—6. *Inſtructions given how to worſhip him,* ver. 7—15. *A reproof of thoſe who pretend to worſhip him, while they diſobey his commands,* ver. 16—20. *Their doom read, and warning given to all, to order their converſation aright,* ver. 21—23.

A pſalm of Aſaph.

1 THE mighty God, *even* the LORD hath ſpoken, and called the
earth from the riſing of the ſun, unto the going down
2 thereof. Out of Zion the perfection of beauty, God hath ſhined.
3 Our God ſhall come, and ſhall not ceaſe: † a fire ſhall devour
before him, and it ſhall be very tempeſtuous round about him.
4 He ſhall call to the heavens from above, and to the earth, that he
5 may judge his people. Gather my ſaints together unto me; thoſe

V. 20. *Underſtandeth not*—Hath not true wiſdom. *The beaſts*—Though he hath the outward ſhape of a man, yet in truth he is a beaſt, a ſtupid, and unreaſonable creature.

Title of the pſalm. *Aſaph*—Who was not only the chief of the ſacred ſingers, but alſo a prophet, 2 *Chron.* xxv. 1. and a compoſer of ſeveral *pſalms,* 2 *Chron.* xxix. 30.

V. 1. *Called*—All the inhabitants of the earth, from one end to the other: whom he here ſummons to be witneſſes of his proceedings in this ſolemn judgment, between him and his people, which is here poetically repreſented. For here is a tribunal erected, the judge coming to it, the witneſſes and delinquents ſummoned, and at laſt the ſentence given.

V. 2. *Zion*—The place where he was ſuppoſed to reſide, and where he would now ſit in judgment. *The perfection*—The moſt amiable place of the whole world, becauſe, of the preſence and worſhip, and bleſſing of God. *Shined*—Hath manifeſted himſelf in a glorious manner.

V. 3. *Our God*—The prophet ſpeaks this in the perſons of the worſhippers of God. Though he be our God, yet he will come to execute judgment upon us. *Ceaſe*—Or delay to ſit in judgment. *Tempeſtuous*—This is a farther deſcription of that terrible majeſty, wherewith God would clothe himſelf when he came to his tribunal.

V. 4. *Call*—To the inhabitants of them, all angels and men, whom he calls in for witneſſes of the equity of his proceedings.

V. 5. *Gather*—O ye angels, ſummon and fetch them to my tribunal. Which is poetically ſpoken, to continue the metaphor, and repreſentation of the judgment. *My ſaints*—The *Iſraelites,* whom God

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|| Ver. 12. * *Eccles.* iii. 19. † *Pſal.* xcvii. 3.

6 that have made a covenant with me by ſacrifice. And † the
heavens ſhall declare his righteouſneſs: for God *is* judge himſelf.
7 Selah. ‡ Hear, O my people, and I will ſpeak; O Iſrael, and I
8 will teſtify againſt thee: I *am* God, *even* thy God. I will not
reprove thee § for thy ſacrifices, or thy burnt-offerings, *to hav*
9 *been* continually before me. || I will take no bullock out of thy
10 houſe, *nor* he-goats out of thy folds. For every beaſt of the forreſt
11 *is* mine, *and* the cattle upon a thouſand hills. I know all the fowl
12 of the mountains: and the wild beaſts of the field *are* mine. If I
were hungry, I would not tell thee, * for the world *is* mine, and
13 the fulneſs thereof. Will I eat the fleſh of bulls, or drink the
14 blood of goats? †† Offer unto God thankſgiving, and pay thy vows

God had choſen and ſeparated them from all the nations of the earth, to be an holy and peculiar people to himſelf, and they alſo had ſolemnly devoted themſelves to God; all which agravated their apoſtacy. *Thoſe*—Who have entered into covenant with me, and have ratified that covenant by ſacrifice. This ſeems to be added, to acquaint them with the proper nature, uſe and end of ſacrifices, which were principally appointed to be ſigns and ſeals of the covenant made between God and his people; and conſequently to convince them of their great miſtake in truſting to their outward ſacrifices, when they neglected the very life and ſoul of them, which was the keeping of their covenant with God.

V. 6. *Declare*—God will convince the people of his righteouſneſs, and of their own wickedneſs, by thunders and lightnings, and ſtorms, or other dreadful ſigns wrought by him in the heavens. *Himſelf*—In his own perſon. God will not now reprove them, by his prieſts or prophets, but in an extraordinary manner from heaven.

V. 7. *Hear*—Having brought in God, as coming to judgment, he now gives an account of the proceſs and ſentence of the judge. *Teſtify*—I will declare my charge againſt thee. *Thy God*—Not only in general, but in a ſpecial manner, by that ſolemn covenant made at *Sinai*; whereby I avouched thee to be my peculiar people, and thou didſt avouch me to be thy God.

V. 8. *I will not*—This is not the principal matter of my charge, that thou haſt neglected ſacrifices which thou ſhouldſt have offered.

V. 9. *Bullock*—Be not ſo fooliſh, as to imagine that thou doſt lay any obligations upon me by thy ſacrifices.

V. 11. *The fowls*—Such as are wild and fly up and down upon mountains.

V. 14. *Offer*—If thou wouldeſt know what ſacrifices I prize, and indiſpenſably require, in the firſt place, it is that of thankfulneſs, proportionable to my great and numberleſs favours; which doth not conſiſt barely in verbal acknowledgments, but proceeds from an heart deeply affected with God's mercies, and is accompanied with ſuch a courſe of life, as is well-pleaſing to God. *Vows*—Thoſe ſubſtantial vows and promiſes, which were the very ſoul of their ſacrifices.

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† *Pſal.* xcvii. 6. ‡ *Pſal.* lxxxi. 8. § *Hoſ.* vi. 6. || *Mich.* vi. 6. *Acts* xvii. 25. * *Exod.* xix. 5. *Deut.* x. 14. *Job* xli. 11. *Pſal.* xxiv. 1. 1 *Cor.* x. 26. 28. †† *Hoſ.* xiv. 2. *Heb.* xiii. 15.

15 unto the moſt High. And ‡ call unto me in the day of trouble; I
16 will deliver thee, and thou ſhalt glorify me. But unto the
wicked God ſaith, What haſt thou to do to declare my ſtatutes,
17 or *that* thou ſhouldeſt take my covenant in thy mouth? § Seeing
18 thou hateſt inſtruction, and caſteſt my words behind thee. When
thou ſaweſt a thief, then thou conſentedſt with him, and haſt been
19 partaker with adulterers. Thou giveſt thy mouth to evil, and thy
20 tongue frameth deceit. Thou ſitteſt *and* ſpeakeſt againſt thy bro-
21 ther; thou ſlandereſt thine own mother's ſon. Theſe *things* haſt
thou done, and I kept ſilence: thou thoughteſt that I was altogether
ſuch a one as thyſelf: but I will reprove thee, and ſet *them* in order
22 before thine eyes. Now conſider this, ye that forget God, leſt I
23 tear *you* in pieces, and *there be* none to deliver. Whoſo ‖ offereth
praiſe, glorifieth me: and to him that ordereth *his* converſa-
tion *aright*, will I ſhew the ſalvation of God.

PSALM LI.

David *prays for pardon*, ver. 1, 2. *Confeſſes his ſins*, ver. 3—5. *Prays for renewing grace*, ver. 6—14. *Promiſes unfeigned thankfulneſs*, ver. 15—17. *Prays for the whole church*, ver 18, 19.

To the chief muſician, *A pſalm* of David, * when Nathan the prophet came unto him, after he † had gone in to Bathſheba.

1 HAVE mercy upon me, O God, according to thy loving-
kindneſs: according unto the multitude of thy tender mer-
2 cies, blot out my tranſgreſſions. Waſh me throughly from mine

V. 15. *Call*—And make conſcience of that great duty of fervent prayer, which is an acknowledgment of thy ſubjection to me, and of thy truſt and dependance upon me. *Glorify*—Thou ſhalt have occaſion to glorify me for thy deliverance.

V. 16. *But*—With what confidence dareſt thou make mention of my grace and favour, in giving thee ſuch a covenant and ſtatutes.

V. 21. *Kept ſilence*—I did not expreſs my diſpleaſure againſt thee in ſuch judgments as thou didſt deſerve. *Thoughteſt*—Thou didſt miſconſtrue my patience and long-ſuffering, as if it had proceeded from my approbation of thy evil courſes. *Set in order*—I will bring to thy remembrance, and lay upon thy conſcience all thy ſins.

V. 23. *Glorifieth*—He and he only gives me the honour that I require, and not he who loads my altar with ſacrifices.

V. 4. *Thee*

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‡ *Job* xxii. 27. § *Rom.* ii. 21, 22. ‖ *Pſal.* lxix. 30, 31. * 2 *Sam.* xii. 1. † 2 *Sam.* xi. 2.

3 iniquity, and cleanſe me from my ſin. For I acknowledge my
4 tranſgreſſions: and my ſin *is* ever before me. Againſt thee, thee
only have I ſinned, and done *this* evil in thy ſight: * that thou
mighteſt be juſtified when thou ſpeakeſt; *and* be clear when thou
5 judgeſt. Behold, I was ſhapen in iniquity; and in ſin did my
6 mother conceive me. Behold, thou requireſt truth in the inward
parts: and in the hidden *part* thou haſt made me to know wiſdom.
7 † Purge me *as* with hyſſop, and I ſhall be clean: waſh me, and I
8 ſhall be ‡ whiter than ſnow. Make me to hear joy and gladneſs,
9 *that* the bones *which* thou haſt broken, may rejoice. Hide thy face
10 from my ſins, and blot out all mine iniquities. Create in me a
11 clean heart, O God; and renew a right ſpirit within me. Caſt me
not away from thy preſence, and take not thy holy ſpirit from
12 me. Reſtore unto me the joy of thy ſalvation, and uphold me

V. 4. *Thee only*—Which is not to be underſtood abſolutely, becauſe he had ſinned againſt *Bathſheba* and *Uriah*, and many others; but comparatively. So the ſenſe is, though I have ſinned againſt my own conſcience, and againſt others; yet nothing is more grievous to me, than that I have ſinned againſt thee. *Thy ſight*—With groſs contempt of thee, whom I knew to be a ſpectator of my moſt ſecret actions. *Juſtified*—This will be the fruit of my ſin, that whatſoever ſeverities thou ſhalt uſe towards me, it will be no blemiſh to thy righteouſneſs, but thy juſtice will be glorified by all men. *Speakeſt*—Heb. *in thy words,* in all thy threatnings denounced againſt me. *Judgeſt*—When thou doſt execute thy ſentence upon me.

V. 5. *Behold*—Nor is this the only ſin which I have reaſon to bewail before thee; for this filthy ſtream leads me to a corrupt fountain: and upon a review of my heart, I find, that this heinous crime, was the proper fruit of my vile nature, which, ever was, and ſtill is ready to commit ten thouſand ſins, as occaſion offers.

V. 6. *Truth*—Uprightneſs of heart; and this may be added; as an aggravation of the ſinfulneſs of original corruption, becauſe it is contrary to the holy nature and will of God, which requires rectitude of heart: and, as an aggravation of his actual ſin, that it was committed againſt that knowledge, which God had wrote in his heart.

V. 7. *Hyſſop*—As lepers, are by thy appointment purified by the uſe of hyſſop and other things, ſo do thou cleanſe me a leprous and polluted creature, by thy grace, and by that blood of Chriſt, which is ſignified by thoſe ceremonial uſages.

V. 8. *Joy*—By thy ſpirit, ſeal the pardon of my ſins on my conſcience, which will fill me with joy. *Rejoice*—That my heart which hath been ſorely wounded may be comforted.

V. 10. *Create*—Work in me an holy frame of heart, whereby my inward filth may be purged away. *Right*—Heb. *firm* or *conſtant*. that my reſolution may be fixed and unmoveable. *Spirit*—Temper or diſpoſition of ſoul.

V. 12. *The joy*—The comfortable ſenſe of thy ſaving grace, promiſed and vouchſafed to me, both for my preſent and everlaſting ſalvation. *Free*—Or, *ingenuous,* or *liberal,* or *princely.* Which he ſeems to oppoſe to his own baſe and illiberal and diſingenuous and ſervile ſpirit, which he

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* *Rom.* iii. 4. † *Lev.* xiv. 6. *Numb.* xix. 18. ‡ *Iſa.* i. 18.

13 *with thy* free ſpirit. *Then* will I teach tranſgreſſors thy ways, and
14 ſinners ſhall be converted unto thee. Deliver me from blood guiltineſs, O God, thou God of my ſalvation: *and* my tongue ſhall
15 ſing aloud of thy righteouſneſs. O Lord, open thou my lips,
16 and my mouth ſhall ſhew forth thy praiſe. For § thou deſireſt not ſacrifice, elſe would I give it: thou delighteſt not in burnt-offer-
17 ing. ‖ The ſacrifices of God *are* a broken ſpirit: a broken and a
18 contrite heart, O God, thou wilt not deſpiſe. Do good according to thy good pleaſure unto Zion: build thou the walls of Jeruſalem.
19 Then ſhalt thou be pleaſed with * the ſacrifices of righteouſneſs; with burnt-offering, and † whole burnt-offering: then ſhall they offer bullocks upon thine altar.

PSALM LII.

The wickedneſs of Doeg, *and his doom,* ver. 1—5. *The righteous will ſee it and fear,* ver. 6, 7. David *comforts himſelf in God,* ver. 8, 9.

To the chief muſician, Maſchil, *A pſalm* of David, ‡ when Doeg the Edomite came and told Saul, and ſaid unto him, David is come to the houſe of Ahimelech.

1 WHY boaſteſt thou thyſelf in miſchief, O mighty man? *The
2 goodneſs of God *endureth* continually. Thy tongue devi-
3 ſeth miſchief: § like a ſharp raſor, working deceitfully. Thou loveſt evil more than good; *and* lying rather than to ſpeak righte-

had diſcovered in his wicked practices: a ſpirit, which may free me from the bondage of ſin, and inable me chearfully to run the way of God's precepts.

V. 14. *Thy righteouſneſs*—Thy clemency and goodneſs.

V. 15. *My lips*—Which are ſhut with ſhame and grief.

V. 16. *Not ſacrifice*—This is not to be underſtood abſolutely, with reſpect to *David*'s crimes, which were not to be expiated by any ſacrifice.

V. 17. *A broken ſpirit*—This is of more value than many ſacrifices.

V. 18. *Good pleaſure*—Thy free and rich mercy. *Build*—Perfect the walls and buildings of that city, and eſpecially let the temple be built, notwithſtanding my ſins.

V. 1. *Continually*—God is continually doing good: thou art continually doing miſchief. *O mighty*—He ſpeaks ironically, O valiant captain! To kill a few weak and unarmed perſons.

V. 2. *Deviſeth*—Expreſſes what thy wicked mind had deviſed. *Deceitfully*—Doeg pretended only to vindicate himſelf from diſloyalty, 1 *Sam.* xxii. 8. but he really intended to expoſe the prieſts, to the king's fury.

V. 3. *Pluck*

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§ *Pſal.* l. 8. *Iſa.* i. 11. *Jer.* vii. 22. *Hoſ.* vi. 6. ‖ *Iſa.* lvii. 15. lxvi. 2. * *Mal.* iii. 3. † 1 *Sam.* vii. 9. ‡ 1 *Sam.* xxii. 9. § *Pſal.* lvii. 4. lix. 7. lxiv. 3.

4 ouſneſs. Selah. Thou loveſt all devouring words, O *thou* deceitful
5 tongue. God ſhall likewiſe deſtroy thee for ever; he ſhall
take thee away, and pluck thee out of *thy* dwelling-place, and root
6 thee out of the land of the living. Selah. The righteous alſo
7 ſhall ſee, and fear, and ſhall laugh at him. Lo, *this is* the man
that made not God his ſtrength: but truſted in the abundance of his
8 riches, *and* ſtrengthened himſelf in his wickedneſs. But I *am*
like [§] a green olive-tree in the houſe of God: I truſt in the mercy of
9 God for ever and ever. I will praiſe thee for ever, becauſe thou
haſt done *it*: and I will wait on thy name, (for *it is* good)
before thy ſaints.

PSALM LIII.

David *here deſcribes the wickedneſs of mankind, nearly in the ſame words as in pſalm* 14.

To the chief muſician upon Mahalath, Maſchil, *A pſalm* of David.

1 THE [*] fool hath ſaid in his heart, *There is* no God: corrupt are
they, and have done abominable iniquity: [†] *there is* none
2 that doth good. God looked down from heaven upon the children
of men, to ſee if there were *any* that did underſtand, that did ſeek
3 God. Every one of them is gone back, they are altogether become
4 filthy; *there is* none that doth good, no not one. Have the workers
of iniquity no knowledge? Who eat up my people *as* they eat
5 bread; they have not called upon God. There were they in great
fear, *where* no fear was: for God hath ſcattered the bones of him

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V. 5. *Pluck thee*—Violently and ſuddenly, as the *Hebrew* word ſignifies, from thy houſe and lands, and all the wages of thy righteouſneſs. *Root*—Though thou ſeemeſt to have taken deep root, yet God ſhall pluck thee up by the very roots, and deſtroy thee both root and branch.

V. 6. *Fear*—Reverence God's juſt judgment.

V. 8. *The houſe*—In God's church, or among his people.

V. 9. *Thou haſt*—Deſtroyed mine and thine implacable enemies, and eſtabliſhed me in the throne, of which I am no leſs aſſured, than if it were already done. I will continue in thy way, placing my whole confidence in thy power and goodneſs, and faithfulneſs. *Before*—*In the preſence of thy ſaints.*

Title of the pſalm. *Mahalath*—This alſo ſeems to be the name of a muſical inſtrument, or tune

V. 5 *Scattered*—Hath not only broken their *bones*, their ſtrength, and force, but alſo

[§] *Pſal.* xcii. 13, 14. *Hoſ.* xiv. 6. [*] *Pſal.* x. 4. xiv. 1, &c. [†] *Rom.* iii. 10.

that encampeth *againſt* thee; thou haſt put *them* to ſhame, becauſe
6 God hath deſpiſed them. O that the ſalvation of Iſrael *were come*
out of Zion! When God bringeth back the captivity of his people,
Jacob ſhall rejoice, and Iſrael ſhall be glad.

PSALM LIV.

David *prays for help againſt his enemies,* ver. 1—3. *Comforts himſelf with the aſſurance of deliverance,* ver. 4—7.

To the chief muſician on Neginoth, Maſchil, *A pſalm* of David, * when the Ziphim came and ſaid to *Saul,* Doth not David hide himſelf with us?

1 SAVE me, O God, by thy name, and judge me by thy ſtrength.
2 Hear my prayer, O God; give ear to the words of my mouth.
3 For † ſtrangers are riſen up againſt me, and oppreſſors ſeek after
4 my ſoul; they have not ſet God before them. Selah. Behold,
God *is* mine helper: ‡ the LORD *is* with them that uphold my ſoul.
5 He ſhall reward evil unto mine enemies; thou wilt cut them off in
6 thy truth. I will freely ſacrifice unto thee; I will praiſe thy name
7 O LORD, for it is comfortable. For he hath delivered me out of all
trouble: and mine eye hath ſeen *his deſire* upon mine enemies.

PSALM LV.

David *complains to God,* ver. 1—8. *Prays for help againſt his enemies,* ver. 9—15. *Aſſures himſelf of God's protection,* ver. 16—18. *And their deſtruction,* ver. 19—23.

To the chief muſician on Neginoth, Maſchil, *A pſalm* of David.

1 GIVE ear to my prayer, O God: and hide not thyſelf from my
2 ſupplication. Attend unto me, and hear me: I mourn in
3 my complaint, and make a noiſe. Becauſe of the voice of the
enemy, becauſe of the oppreſſion of the wicked: for they caſt ini-

alſo diſperſed them hither and thither, ſo as there is no hope of a reſtoration. *Thee*—Againſt my people. *Thou*—Thou oh *Jeruſalem,* which they beſiege.

V. 1. *Name*—By thy own ſtrength. *Judge*—Plead my cauſe.

V. 3. *Strangers*—The *Zephites,* whom, though *Iſraelites,* he calls *ſtrangers* in regard of their barbarous and perfidious carriage.

V. 5. *Thy truth*—Whereby thou art engaged to fulfil thy promiſes and threatnings.

V. 3. *Voice*—Their clamours and threats, and ſlanders. *Caſt*—They lay many crimes to my charge.

V. 4. *The*

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* 1 *Sam.* xxiii. xxvi. 1, &c. † *Pſal.* lxxxvi. 14. ‡ *Pſal.* cxviii. 7.

4 quity upon me, and in wrath they hate me. My heart is ſore
pained within me: and the terrors of death is fallen upon me.
5 Fearfulneſs and trembling are come upon me, and horror hath
6 overwhelmed me. And I ſaid, O that I had wings like a dove: *for*
7 *then* would I fly away, and be at reſt. Lo, *then* would I wander far
8 off, *and* remain in the wilderneſs. Selah. I would haſten my
9 eſcape from the windy ſtorm *and* tempeſt. Deſtroy, O LORD, *and*
* divide their tongues: for I ſee violence and ſtrife in the city.
10 Day and night they go about it upon the walls thereof: miſchief
11 alſo and ſorrow *are* in the midſt of it. Wickedneſs *is* in the midſt
12 thereof: deceit and guile depart not from her ſtreets. For *it was*
not an enemy *that* reproached me, then I could have borne *it;* neither
was it he that hated me, *that* did magnify *himſelf* againſt me,
13 then I would have hid myſelf from him. But *it was* thou, a man,
14 mine equal, † my guide, and mine acquaintance. We took ſweet
counſel together, *and* we walked unto the houſe of God in company.
15 Death ſhall ſeize upon them, *and* they ſhall go down quick
into ‡ the grave: for wickedneſs *is* in their dwellings, *and* among
16 them. As for me, I will call upon God: and the LORD ſhall ſave
17 me. Evening and morning, and at noon will I pray and cry aloud:
18 and he ſhall hear my voice. He hath delivered my ſoul into peace,

V. 4. *The terrors*—Deadly terrors; ſuch as ſeize upon men in the agonies of death.

V. 8. *Tempeſt*—From the force and fury of mine enemies.

V. 9. *Deſtroy*—Deſtroy them by dividing. *Tongues*—Their ſpeech, as thou didſt at *Babel, Gen.* 11. their votes, and opinions, and counſels. Which was eminently done among *Abſalom*'s followers, 2 *Sam.* 17. *Strife*—Injuſtice and fraud, oppreſſion and contention rule there, inſtead of that public juſtice and peace which I eſtabliſhed. *City*—In *Jeruſalem;* which in *Abſalom*'s time was a ſink of all ſins.

V. 10. *They*—Violence and ſtrife. *Go about*—Do encompaſs it, as it were a garriſon. *Walls*—In the outward parts, as alſo *in the* very *midſt of it.* So that all parts were horribly corrupted.

V. 11. *Streets*—The places of buying and ſelling, and of public commerce.

V. 12. *Hated*—With a *manifeſt* or *old* hatred.

V. 13. *Equal*—Not in power, but in reputation, for wiſdom, and influence upon my people. *Guide*—Whoſe counſel I highly prized, and conſtantly followed. All which agrees to *Achitophel.*

V. 15. *Them*—All ſuch as pretend to religion, and have manifeſtly apoſtatized both from the profeſſion and practice of it. *The grave*—Cut off by a ſudden and violent death. *Among them*—Heb. *in their inwards.* Wickedneſs is deeply rooted in their hearts.

V. 17. *Evening, &c.*—The three ſtated times of prayer among the *Jews.*

V. 18. *He hath*—He ſpeaks of a future deli-

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* *John* vii. 40, 41, &c. x. 19, 20, &c. *Acts* xxiii. 7, 8, &c. † *Pſal.* xli. 9.
‡ *Numb.* xvi. 30. 33.

from the battle *that was* againſt me: for there were many with me.
19 God ſhall hear and afflict them, even he that inhabiteth eternity.
Selah. Becauſe they have no changes, therefore they fear not God.
20 He hath put forth his hands againſt ſuch as be at peace with him:
21 he hath broken his covenant. § *The words* of his mouth were
ſmoother than butter, but war *was* in his heart: his words were
22 ſofter than oil, yet *were* they drawn ſwords. ‖ Caſt thy burden upon
the Lord, and he ſhall ſuſtain thee: he * ſhall never ſuffer the righ-
23 teous to be moved. But thou, O God, ſhalt bring them down into
the pit of deſtruction: † bloody and deceitful men ſhall not live out
half their days: but I will truſt in thee.

PSALM LVI.

David *complains of his enemies, and begs for mercy, and help againſt them*, ver. 1—7. *Expreſſes his confidence in God*, ver. 8—13.

To the chief muſician upon Jonath-elem-rechokim, Michtam of David, when the ‡ Philiſtines took him in Gath.

1 BE merciful unto me, O God, for man would ſwallow me up:
2 he fighting daily oppreſſeth me. Mine enemies would daily
ſwallow *me* up: for *they be* many that fight againſt me, O thou moſt
3, 4 High. What time I am afraid, I will truſt in thee. §§ In God I will
praiſe his word; in God I have put my truſt, I ‖‖ will not fear **

deliverance, as a thing done, becauſe of the certainty of it. He hath reſtored me to my former peace and tranquility. *For*—For there were more with me than againſt me; even the holy angels whom God employed to defend and deliver me.

V. 19. *Hear*—My prayers. *Eternity*—Who is eternal, and therefore unchangeable, and almighty. *Becauſe*—They meet with no croſſes nor diſappointments. *Therefore*—Their ſucceſs makes them go on ſecurely, without any regard to God, or dread of his judgments.

V. 20. *He*—They, the perſons laſt mentioned.

V. 22. *Burden*—All thy croſſes, and cares, and fears, lay them upon the Almighty, by faith and prayer. He directs this ſpeech to his own ſoul, and to all good men in like circumſtances. *Suffer*—As he doth wicked men. Tho' he may for a ſeaſon ſuffer them to be ſhaken, yet not to be overwhelmed.

V. 23. *Them*—The wicked. *No live*—But ſhall be cut off by an untimely and violent death. *Truſt in thee*—And in this confidence I will quietly wait for deliverance.

Title of the pſalm. *Jonath-elem-rechokim* Which is ſuppoſed to be the name of a ſong.

V. 4. *Will praiſe*—I will praiſe the Lord
for

§ *Pſal.* xxviii. 3. lvii. 4. lxiv. 3. ‖ *Pſal.* xxxvii. 5. *Matt.* vi. 25. *Luke* xii. 22. 1 *Pet.* v. 7.
* *Pſal.* xxxvii. 24. † *Pſal.* v. 6. ‡ 1 *Sam.* xxi. 11. §§ Ver. 10, 11. ‖‖ *Pſal.* cxviii. 6.
** *Heb.* xiii. 6.

5 what fleſh can do unto me. Every day they wreſt my words: all
6 their thoughts *are* againſt me for evil. They gather themſelves together, they hide themſelves, they mark my ſteps when they wait
7 for my ſoul. Shall they eſcape by iniquity? In *thine* anger thou
8 wilt caſt down the people, O God. Thou telleſt my wandrings,
9 put thou my tears into thy bottle: * *are they* not in thy book? When
I cry *unto thee*, then ſhall mine enemies turn back: this I know, for
10 God *is* for me. † In God will I praiſe *his* word: in the LORD will I
11 praiſe *his* word. In God have I put my truſt: I will not be afraid
12 what man can do unto me. ‡ Thy vows *are* upon me, O God: I
13 will render praiſes unto thee. For § thou haſt delivered my ſoul
from death: *wilt* not *thou deliver* my feet from falling, that I may
walk before God in || the light of the living?

PSALM LVII.

David *here begins with prayer and complaint, tho' not without hope*, ver. 1—6. *He concludes with joy and praiſe*, ver. 7—11.

To the chief muſician Al-taſchith, Michtam of David, ** when he fled from Saul in the cave.

1 BE merciful unto me, O God, be merciful unto me, for my
ſoul truſteth in thee: yea, in †† the ſhadow of thy wings will I
2 make my refuge, until *theſe* calamities be over paſt. I will cry
unto God moſt high: unto God that ‡‡ performeth *all things* for me.

for his word, for his promiſes of protection and deliverance, made to his people. *Fleſh*—Infirm and mortal men, called *fleſh* by way of contempt, as *Pſal.* lxxviii. 39. *Iſa.* xxxi. 3.

V. 6. *They gather*—After they have ſeverally employed their thoughts againſt me, they meet together to compare them, and to put them in execution. *Hide*—They lurk ſecretly, that they may pry into my moſt private actions. *Steps*—That they may find ſome occaſion to reproach me. *Soul*—Or *life*, to take it away.

V. 7. *Eſcape*—Shall they ſecure themſelves by injurious and malicious practices. *The people*—Theſe who are mine enemies.

V. 8. *Wandrings*—How I have been hunted from place to place. *Put*—Regard and pity them. *Are they not*—But why do I pray to God to do that which he hath already done?

V. 12. *Thy vows*—I had made vows to expreſs my gratitude, and reſolve to perform them.

V. 13. *Walk*—That I may ſerve and glorify thee. *The light*—In this life.

Title of the pſalm. *Al-taſchith*—The word ſignifies, *deſtroy not.* Which ſome think to be a preface, containing the ſum of the pſalm. *The cave*—Either 1. That of *Adullam*, 1 Sam. xxii. 1. or that of *Engedi*, 1 Sam. xxiv. 1.

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* *Mal.* iii. 16. † Ver. 4. ‡ *Pſal.* lxi. 8. § *Pſal.* cxvi. 8, 9. || *Job* xxxiii. 30.
** 1 *Sam.* xxii. xxiv. 3. †† *Pſal.* lxi. 4. lxiii. 28. ‡‡ *Pſal.* cxxxviii. 8.

3 He will ſend from heaven, and ſave me from the reproach of him
that would ſwallow me up. Selah. § God will ſend forth his mercy
4 and his truth. My ſoul is among ‖ lions; I lie *even among* them that
are ſet on fire, *even* the ſons of men, whoſe teeth *are* ſpears and arrows,
5 and their * tongue a ſharp ſword. † Be thou exalted, O God
6 above the heavens: *let* thy glory *be* above all the earth. ‡ They
have prepared a net for my ſteps, my ſoul is bowed down: they
have digged a pit before me, into the midſt whereof they are fallen
7 *themſelves.* Selah. §§ My heart is fixed: O God, my heart is fixed:
8 I will ſing and give praiſe. Awake up my glory, awake pſaltery
9 and harp: *I myſelf* will awake early. I will praiſe thee, O Lord,
10 among the people: I will ſing unto thee among the nations. ‖‖ For
thy mercy *is* great unto the heavens, and thy truth unto the clouds.
11 Be ** thou exalted, O God, above the heavens: let thy glory *be*
above all the earth.

PSALM LVIII.

David *deſcribes his enemies,* ver. 1—5. *Foretells their ruin,* ver. 6—9. *Which would be to the comfort of good men, and to the glory of God,* ver. 10, 11.

To the chief muſician, †† Al-taſchith, Michtam of David.

1 DO ye indeed ſpeak righteouſneſs, O congregation? Do ye
2 judge uprightly, O ye ſons of men? Yea, with *your* heart ye
work wickedneſs; you ‡‡ weigh the violence of your hands in the

V. 3. *Send forth*—Will diſcover them, by affording his gracious help in purſuance of his promiſes.

V. 4. *Lions*—Fierce and bloody men. *I lie*—I have my abode. *On fire*—From hell. Who are mere fire-brands, breathing out wrath and threatnings, and incenſing *Saul* againſt me.

V. 5. *Exalted*—Glorify thy power, and goodneſs, and juſtice, and faithfulneſs, by my deliverance. *Above,* &c.—To the higheſt degree poſſible.

V. 7 *Fixed*—In a ſtedfaſt belief of thy promiſes.

V. 8. *My glory*—My tongue, the inſtrument of ſinging. *Awake*—I will employ all the powers of my ſoul and body.

V. 9. *The people*—Among the *Iſraelites,* and among the Heathens, as I ſhall have occaſion.

V. 1. *O congregation*—The word ſeems to point at *Saul*'s judges and counſellors; who met together to conſult what they ſhould do againſt *David.* *Sons of men*—So he calls them; to mind them that they were men, and muſt give an account to God for all their hard ſpeeches.

V. 2. *Heart*—With free choice and conſent. *Hands*—He intimates that they did great wrong under the pretence of juſtice,
and

§ *Pſal.* xl. 3. 11. lxi. 7. ‖ *Pſal.* xxxv. 17. lviii. 6. * *Pſal.* lv. 21. † *Pſal.* vii. 6. cxlviii. 13. ‡ *Pſal.* vii. 16. ix. 15. §§ *Pſal.* cviii. 1, &c. ‖‖ *Pſal.* xxxvi. 5. lxxi. 19. lxxxix. 2. cviii. 4. ** Ver. 5. †† *Pſal.* 57. Title. ‡‡ *Pſal.* lxxviii. 57.

3 land. The wicked are eſtranged from the womb; they go aſtray,
4 as ſoon as they are born, ſpeaking lies. § Their poiſon *is* like the
poiſon of the ſerpent: *they are* like the deaf adder *that* ſtoppeth her
5 ear: Which will not hearken to || the voice of charmers, charming
6 never ſo wiſely. * Break their teeth, O God, in their mouth:
7 break out the great teeth of the young lions, O Lord. Let them
melt away as waters, *which* run continually: † *when* he bendeth *his*
8 *bow to ſhoot* his arrows, let them be as cut in pieces. As a ſnail
which melteth, let *every one of them* paſs away: ‡ like the untimely
9 birth of a woman, *that* they may not ſee the ſun. Before your pots
can feel the thorns, he will take them away as with a whirlwind, as
10 living, and in *his* wrath. The righteous ſhall rejoice when he
ſeeth the vengeance: he ſhall waſh his feet in the blood of the
11 wicked. So that a man ſhall ſay, Verily *there is* a reward for the
righteous: verily he is a God that judgeth in the earth.

and while they ſeemed exactly to weigh the true proportion between the actions and the recompenſes allotted to them, they turned the ſcale; and pronounced an unjuſt ſentence. *Land*—Or, *in this land*, where God is preſent, and where you have righteous laws to govern you.

V. 3. *Eſtranged*—From God, and from all goodneſs. Their very natures are corrupt, even from their birth: they are the wicked offspring of ſinful parents. *Aſtray*—By actual ſins, from their childhood, as ſoon as ever they were capable of the exerciſe of reaſon.

V. 4. *Poiſon*—Their malicious diſpoſition.

V. 5. *Not hearken*—As they commonly ſay of the adders, ſuch really are theſe men: deaf to all my counſels, to their own conſciences, and to God's law. Of the *charming* or *inchanting* of ſerpents, mention is made both in other places of ſcripture, and in all ſorts of authors, antient and modern, *Hebrew* and *Arabick*, and *Greek* and *Latin*. And particularly the *Arabick* writers (to whom theſe creatures were beſt known) name ſome ſorts of ſerpents, among which the adder is one, which they call *deaf*, not becauſe they are dull of hearing, but, as one of them expreſly ſaith, becauſe they will not be charmed.

V. 6. *Their teeth*—Their powerful inſtruments of doing miſchief.

V. 7. *Melt away*—As waters ariſing from melted ſnow, which at firſt run with great force, but are ſuddenly gone.

V. 8. *Melteth*—Which is quickly diſſolved.

V. 9. *Before*—Before your pots can be heated. *Take them*—Violently and irreſiſtibly. *Living*—Alive, as he did *Korah*.

V. 10. *Rejoice*—For the bleſſed effects of it; the vindication of God's honour, and the deliverance of himſelf and of all good men. *Waſh*—There ſhall be ſo great a ſlaughter of his enemies that he might, if he pleaſed, waſh his feet in their blood.

§ *Pſal.* cxl. 3. *Eccles.* x. 11. || *Jer.* viii. 17. * *Job* iv. 10. † *Pſal.* lxiv. 3.
‡ *Job* iii. 16.

PSALM LIX.

David *prays for deliverance from his enemies,* ver. 1—7. *He foretells their deſtruction,* ver. 8—17.

To the chief muſician, Al-taſchith, Michtam of David: * when Saul ſent and they watched the houſe to kill him.

1 DELIVER † me from mine enemies, O my God: defend me
2 from them that riſe up againſt me. Deliver me from all
3 the workers of iniquity, and ſave me from bloody men. For lo,
they lie in wait for my ſoul; the mighty are gathered againſt me:
4 not *for* my tranſgreſſion, nor *for* my ſin, O LORD. They run and
prepare themſelves without *my* fault: awake to help me, and behold.
5 Thou therefore, O LORD God of hoſt, the God of Iſrael,
awake to viſit all the heathen: be not merciful to any wicked tranſgreſſors. Selah.
6 They return at evening: they make a noiſe like
7 a dog, and go round about the city. Behold, they pour out with
their mouth: ſwords *are* in their lips; for ‡ who *ſay they,* doth hear?
8 But thou, O LORD, § ſhalt laugh at them; thou ſhalt have all the
9 heathen in deriſion. O my ſtrength, I will wait upon thee: for
10 God *is* my defence. The God of my mercy ſhall prevent me:
11 God ſhall let ‖ me ſee my deſire upon mine enemies. ** Slay them

V. 4. *Run*—To and fro, to receive *Saul's* commands, and to execute them with all ſpeed.

V. 5. *The God*—A God in covenant with all true *Iſraelites,* whom thou haſt promiſed to protect and bleſs. *The heathen*—Or, *theſe heathens,* who though they are *Iſraelites* by birth; yet in their diſpoſitions they are mere Heathens. *Be not*—For indeed thou canſt not according to thy word, be merciful to ſuch incorrigible offenders.

V. 6. *Return*—Watching for me: which they did at this time all the night long, 1 *Sam.* xix. 11. *A dog*—When he is purſuing his prey. *Go round*—When they did not find him in his own houſe, they ſought for him in other parts of the city.

V. 7. *Pour out*—Sharp and bitter words, abundantly and vehemently, as a fountain doth waters, as this word ſignifies. *Swords*—Words as keen and miſchievous as ſwords. *For who*—*David* doth not hear us, and God either doth not hear, or not regard what we ſay,

V. 10. *Prevent*—Thou wilt help me ſooner than I expect.

V. 11. *My people*—Over whom thou haſt appointed me to be governor in due time. *Forget*—Their former danger, and thy glorious mercy in delivering them. *Scatter*—Let them wander from place to place, that they may carry the tokens of thy juſtice,

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* 1 *Sam.* xix. 11. *Pſal.* 57. Title. † *Pſal.* xviii. 48. ‡ *Pſal.* x. 11. lxxiii. 11. xciv. 7. § *Pſal.* ii. 4. xxxvii. 13. ‖ *Pſal.* xcii. 11. ** *Gen.* iv. 14, 15.

not; leſt my people forget: ſcatter them by thy power; and bring
12 them down, O Lord our ſhield. *For* the ſin of their mouth, *and*
the words of their lips, let them even be taken in their pride; and
13 for curſing and lying *which* they ſpeak. Thou wilt conſume *them*
in wrath, thou wilt conſume *them*, that they *may* not *be*: and let
them know that God ruleth in Jacob, unto the ends of the earth.
14 Selah. And at evening they will return, make a noiſe like a dog,
15 and go round about the city. They ſhall wander up and down
16 for meat; and grudge if they be not ſatisfied: But I will ſing of
thy power; yea, I will ſing aloud of thy mercy in the morning:
for thou haſt been my defence and refuge in the day of trouble.
17 Unto thee, O my ſtrength, will I ſing: for God is my defence,
and my merciful God.

PSALM. LX.

Dvaid *remembering God's judgments on the land, prays for help*, ver. 1—5. *Triumphs in confidence of receiving it*, ver. 6—12.

To the chief muſician upon Shuſhan-eduth, Michtam of David, to teach; * when he ſtrove with Aram-naharaim, and with Aram-zobah, when Joab returned, and ſmote of Edom in the valley of ſalt, twelve thouſand.

1 O God, † thou haſt caſt us off, thou haſt ſcattered us, thou haſt
2 been diſpleaſed; O turn thyſelf to us again. Thou haſt
made the land to tremble; thou haſt broken it: heal ‡ the breaches
3 thereof, for it ſhaketh. Thou haſt ſhewed thy people hard things:
4 thou haſt made us to drink the wine of aſtoniſhment. Thou haſt

juſtice, and their own ſhame to all places.

V. 12. *Pride*—For their proud and inſolent ſpeeches againſt thee. *Lying*—For their execrations and lying reports, which they have ſpread concerning me.

V. 13. *Not be*—In the land of the living any more.

Title of the pſalm. *Shuſhan-eduth*—This ſeems to be the name of an inſtrument, or tune, then well known, but now unknown and forgotten. *To teach*—For the ſpecial inſtruction of God's people. *Aram-naharaim*—*The Syrians* (ſo called from *Aram*, the ſon of *Shem*, Gen. x. 22.) *of the two rivers*, or *of Meſopotamia*, the country between *Tygris* and *Euphrates*. *Aram-zobah*—*The Syrians of Zobah*, part of *Syria* ſo called.

V. 2. *Tremble*—A poetical expreſſion, ſignifying great changes among the people.

V. 3. *To drink*—Thou haſt filled us with no leſs horror, than men intoxicated with ſtrong drink.

V. 4. *A banner*—Which is a ſign and inſtrument

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* 2 *Sam.* viii. 3. 13. 1 *Chron.* xviii. 3. 12. † *Pſal.* xliv. 9. ‡ *Pſal.* lxxv. 3.

given a banner on the behalf of them that fear thee: that it may be
5 diſplayed becauſe of the truth. Selah. § That thy beloved may
6 be delivered, ſave *with* thy right hand, and hear me. God hath
ſpoken in his holineſs: I will rejoice; I will divide Shechem, and
7 meet out the valley of Succoth. Gilead *is* mine, and Manaſſeh *is*
mine; Ephraim alſo *is* the ſtrength of mine head; ‖ Judah *is* my
8 law-giver, Moab *is* my waſh-pot; over Edom will I caſt out my
9 ſhoe: Philiſtia, triumph thou becauſe of me. Who will bring me
10 *into* the ſtrong city? * Who will lead me into Edom? Wilt not
thou O God, *who* † hadſt caſt us off? And *thou*, O God, *who* didſt
11 not go out with our armies? Give us help from trouble: for
12 vain *is* the help of man. Through God ‡ we ſhall do valiantly: for
he *it is that* ſhall tread down our enemies.

ſtrument, 1. Of union. This people who were lately divided, thou haſt united under one banner, under my government: 2. Of battle. Thou haſt given us an army, and power to oppoſe our enemies; which bleſſing God gave to *Iſrael*, for the ſake of thoſe few ſincere *Iſraelites* who were among them. *The truth*—Not for any merit of ours, but to ſhew thy faithfulneſs in making good thy promiſes.

V. 5. *Beloved*—Thy beloved people.

V. 6. *Rejoice*—Therefore I will turn my prayers into praiſes, for what God has already done. *Divide*—Which ſuppoſeth poſſeſſion and dominion. *Shechem*—A place within *Jordan*; in mount *Ephraim*. *Succoth*—A place without *Jordan*. He mentions *Shechem*, and *Succoth*; for all the land of *Canaan*, within and without *Jordan*.

V. 7. *Gilead*—All the land beyond *Jordan*, which was poſſeſſed by *Reuben* and *Gad*, and half of the tribe of *Manaſſeh*. *Manaſſeh*—The other half of that tribe within *Jordan*. *The ſtrength*—A chief part of my ſtrength, either to offend mine enemies, or to defend myſelf. For this tribe was very numerous, and valiant and rich. *Law-giver*—The chief ſeat of my throne and kingdom, and of the inferior *throne of judgment*, Pſal. cxxii. 5.

V. 8. *Waſh-pot*—In which I ſhall waſh my feet. I ſhall bring them into the loweſt degree of ſervitude. *Shoe*—I will uſe them like ſlaves; a proverbial expreſſion. *Triumph*—It is an ironical expreſſion, ſignifying that her triumphs were come to an end.

V. 9. *Who*—None can do it but God. *City*—The cities; the ſingular number for the plural. Having beaten his enemies out of the field, he deſires God's aſſiſtance to take their ſtrong-holds, and ſo ſecure himſelf from farther attempts. *Edom*—Which was an high and rocky country, *Obad.* ver. 3. fortified by nature, as well as by art, and therefore not to be ſubdued without a Divine hand.

V. 10. *Hadſt cut of*—But now haſt graciouſly returned to us.

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§ *Pſal.* cviii. 6, &c. ‖ *Gen.* xlix. 10. * *Pſal.* cviii. 10. † *Pſal.* xliv. 9. cviii. 11.
‡ 1 *Chron.* xix. 13.

PSALM LXI.

David *flees to God, and reſolves to truſt him*, ver. 1—4. *Praiſes God from an aſſurance of future bleſſings*, ver. 5—8.

To the chief muſician upon Neginah, *A pſalm* of David

1, 2 HEAR my cry, attend unto my prayer. From the end of the
land will I cry unto thee, when my heart is overwhelmed:
3 lead me to the rock *that* is higher than I. For thou haſt been a ſhelter
4 for me, *and* a ſtrong tower from the enemy. I will abide in thy
tabernacle for ever: I will truſt in the covert of thy wings. Selah.
5 For thou, O God, haſt heard my vows: thou haſt given *me* the
6 heritage of thoſe that fear thy name. Thou wilt prolong the king's
7 life, *and* his years, as many generations. He ſhall abide before
God for ever: O prepare ‡ mercy and truth *which* may preſerve
8 him. So will I ſing *praiſe* unto thy name for ever, that I may
daily perform my vows.

PSALM LXII.

David *expreſſes his confidence in God*, ver. 1—7. *Excites others to truſt in him*, ver. 8—12.

To the chief muſician, to Jeduthun, *A pſalm* of David.

1 TRULY my ſoul waiteth upon God: from him cometh my ſal-
2 vation. He only is my rock, and my ſalvation: *he is* my

V. 2. *The end*—To which *David* was driven. *Lead me*—Convey me into ſome high and ſecure fortreſs.

V. 4. *I will*—I ſhall, I doubt not, be reſtored to the tabernacle, and worſhip thee there all my days.

V. 5. *Heritage*—Thou haſt granted me this ſingular mercy, to live in God's land, to enjoy his preſence, and to worſhip in his tabernacle; which is the heritage that all that fear thee, prize and deſire above all things.

V. 6. *Prolong*—The years of my life and reign. Thus he ſpeaks; becauſe his kingdom was not like *Saul's*, but eſtabliſhed to him and his heirs; and becauſe Chriſt, his ſon and heir, ſhould actually, and in his own perſon poſſeſs the kingdom for ever.

V. 7. *Abide*—In the throne. *Before God*—Living and ruling as in God's preſence, ſerving God and worſhipping him in his tabernacle. *Truth*—Thy *truth* in giving me thoſe mercies which thou haſt promiſed, and thy *mercy* in giving me ſuch farther bleſſings as I need.

Title of the pſalm. *Jeduthun*—A famous muſician, 1 *Chron.* ix. 16.

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‡ *Prov.* xx. 28.

3 defence; I ſhall not be greatly moved. How long will ye imagine
miſchief againſt a man? Ye ſhall be ſlain all of you: § as a
4 bowing wall *ſhall ye be, and as* a tottering fence. They only conſult
to caſt *him* down from his excellency; they delight in lies,
‖ they bleſs with their mouth, but they curſe inwardly. Selah.
5 My ſoul, wait thou only upon God: for my expectation *is* from
6 him. He only *is* my rock and my ſalvation: *he is* my defence;
7 I ſhall not be moved. In God *is* my ſalvation and my glory: the
8 rock of my ſtrength, *and* my refuge *is* in God. Truſt in him at all
times, ye people; pour out your heart before him: God *is* a
9 refuge for us. Selah. * Surely men of low degree *are* vanity,
and men of high degree *are* a lye: to be laid in the balance, they
10 *are* altogether lighter than vanity. Truſt not in oppreſſion, and
become not vain in robbery: † if riches increaſe, ſet not your
11 heart *upon them.* God hath ſpoken once: twice have I heard this;
12 that power *belongeth* unto God. Alſo unto thee, O LORD, belongeth
mercy; therefore ‡ thou rendereſt to every man according
to his work.

V. 3. *Ye*—Mine enemies; to whom now he turns his ſpeech. *Againſt*—Againſt me, *a man* like yourſelves, whom common humanity obliges you to pity.]

V. 9. *Vanity*—Vain, and helpleſs creatures. *A lie*—They promiſe much, but generally deceive thoſe who truſt in them.

V. 10. *Vain*—Feeding yourſelves with vain hopes of felicity, from thoſe riches which you take from others by violence.

V. 11. *Spoken*—Frequently, both immediately as at *Sinai*, and by his holy prophets, from time to time. *That*—That power is God's prerogative; and conſequently all creatures, either againſt or without him, are poor impotent things.

V. 12. *Therefore*—God is almighty, therefore he can eaſily deſtroy all his enemies: he is alſo merciful, and therefore will pardon good mens failings. *Rendereſt*—And this as he is obliged to do by his holy nature, ſo is he able to do it, being omnipotent, and willing to do it to the godly (which was the only thing that might be doubted, becauſe of their manifold miſcarriages) becauſe he is merciful and gracious.

MUSEUM BRITANNICUM

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§ *Iſa.* xxx. 13. ‖ *Pſal.* xxviii. 3. * *Pſal.* xxxix. 5. 11. *Rom.* iii. 3. † *Job* xxxi. 25. *Luke* xii. 15. 1 *Tim.* vi. 17. ‡ *Job* xxxiv. 11. *Prov.* xxiv. 12. *Jer.* xxxii. 19. *Ezek.* vii. 27. xxxiii. 20. *Matt.* xvi. 27. *Rom.* ii. 6. 1 *Cor.* iii. 8. 2 *Cor.* v. 10. *Eph.* vi. 8. *Col.* iii. 25. 1 *Pet.* i. 17. *Rev.* xxii. 13.